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No towers along the steep;
Her march is o'er the mountain waves,
Her home is on the deep."

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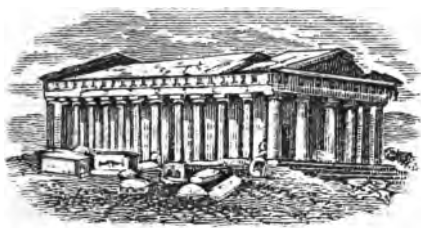
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A
GRAMMAR
OF THE
GREEK LANGUAGE.

BY
ALPHEUS CROSBY,
PROFESSOR OF THE GREEK LANGUAGE AND LITERATURE IN
DARTMOUTH COLLEGE.



Μίμνησθε Ἀθηναῖοι Ἑλλάδας τι.
ÆSCHYLUS.

THIRTEENTH EDITION.

BOSTON:
PHILLIPS, SAMPSON, AND COMPANY.
1853.

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"Greek, — the shrine of the genius of the old world; as universal as our race, as individual as ourselves; of infinite flexibility, of indefatigable strength, with the complication and the distinctness of nature herself; to which nothing was vulgar, from which nothing was excluded; speaking to the ear like Italian, speaking to the mind like English; with words like pictures, with words like the gossamer film of the summer; at once the variety and picturesqueness of Homer, the gloom and the intensity of *Æschylus*; not compressed to the closest by *Thucydides*, not fathomed to the bottom by *Plato*, not sounding with all its thunders, nor lit up with all its ardors even under the Promethean touch of *Demosthenes*!" — Coleridge's *Study of the Greek Classic Poets*, Gen. Introd.

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PREFACE TO THE SECOND EDITION.

THE following pages are the result of an attempt to supply what was believed to be a desideratum in the list of Greek text-books ; viz. a grammar which should be portable and simple enough to be put into the hands of the beginner, and which should yet be sufficiently scientific and complete to accompany him through his whole course. The volume from which the elements of a language are first learned becomes to the student a species of mnemonic tables, and cannot be changed in the course of his study without a material derangement of those associations upon which memory essentially depends. The familiar remark, " It must be remembered that, if the grammar be the first book put into the learner's hands, it should also be the last to leave them," though applying most happily to grammatical study in general, was made by its accomplished author with particular reference to the manual used by the student.

In the preparation of this work, the routine of daily life has obliged me to keep constantly in view the wants of more advanced students ; and, for their sake, an attempt has been made to investigate the principles of the language more deeply, and illustrate its use more fully, than has been usual in grammatical treatises, even of far greater size. At the same time, no pains have been spared to meet the wants of the beginner, by a studious simplicity of method and expression, and by the reduction of the most important principles to the form of concise rules, easy of retention and convenient for citation. Many valuable works in philology fail of attaining the highest point of utility, through a cumbrousness of form, burdensome alike to the understanding and the memory of the learner. They have been the armor of Saul to the youthful David. I have not, however, believed that I should consult the advantage even of the beginner by a false representation of the language, or by any departure from philosophical accuracy of statement or propriety of arrangement. Truth is always better than falsehood, and science than empiricism.

To secure, so far as might be, the double object of the work, it has been constructed upon the following plan.

First, to *state* the usage of the language in comprehensive rules, and condensed tables, to be imprinted upon the memory of the student. For convenient examples of the care with which brevity and simplicity have been here studied, the reader will permit me to refer him to the rules of syntax, as presented to the eye at a single view in ¶ 64, and to the elementary tables of inflection and formation.

Secondly, to *explain* the usage of the language, and *trace its historical development*, as fully as the limits allowed to the work, and the present state of philological science, would permit. The student who thinks wishes to know, not only *what is true*, but *why it is true*; and to the philosophical mind, a single principle addressed to the reason is often like the silver cord of Æolus, confining a vast number of facts, which otherwise, like the enfranchised winds, are scattered far and wide beyond the power of control.

Thirdly, to *illustrate* the use of the language by great fulness of remark and exemplification. In these remarks and examples, as well as in the more general rules and statements, I have designed to keep myself carefully within the limits of Attic usage, as exhibiting the language in its standard form, except when some intimation is given to the contrary; believing that the grammarian has no more right than the author to use indiscriminately, and without notice, the vocabulary, forms, and idioms of different ages and communities, —

"A party-color'd dress
Of patch'd and pye-ball'd languages."

The examples of syntax, in order that the student may be assured in regard to their genuineness and sources, and be able to examine them in their connection, have been all cited from classic authors in the precise words in which they occur, and with references to the places where they may be found. In accordance with the general plan of the work, these examples have been mostly taken from the purest Attic writers, beginning with Æschylus, and ending with Æschines. It was also thought, that the practical value of such examples might be greatly enhanced to the student by selecting a single author, whose works, as those of a model-writer, should be most frequently resorted to; and especially, by selecting for constant citation a single work of this author, which could be in the hands of every student as a companion to his grammar, in which he might consult the passages referred to, and which might be to him, at the same time, a text-book in reading, and a model in writing, Greek. In making the choice, I could not hesitate in selecting, among authors, Xenophon, and among his writings, the *Anabasis*. References also abound in the Etymology, but chiefly in respect to peculiar and dialectic forms.

The subject of euphonic laws and changes has received a larger share of attention than is usual in works of this kind, but not larger than I felt compelled to bestow, in treating of a language,

“ Whose law was heavenly beauty, and whose breath
Enrapturing music.”

The student will allow me to commend to his special notice two principles of extensive use in the explanation of Greek forms; viz. the precession of vowels (i. e. the tendency of vowels, in the progress of language, to pass from a more open to a closer sound; see §§ 28, 29, 44, 86, 93, 118, 123, 259, &c.), and the correspondence between the consonants ν and σ , and the vowels α and ϵ (§§ 34, 46. β , 50, 56–58, 60, 63. R., 84, 100. 2, 105, 109, 132, 179, 181, 200, 201, 213, 248. f , 300, &c.).

In treating of Greek etymology, I have wished to avoid every thing like arbitrary formation; and, instead of deducing one form from another by empirical processes, which might often be quite as well reversed, I have endeavoured, by rigid analysis, to resolve all the forms into their elements. The old method of forming the tenses of the Greek verb one from another (compared by an excellent grammarian to “The House that Jack built”), is liable to objection, not only on account of its complexity and multiplication of arbitrary rules, but yet more on account of the great number of imaginary forms which it requires the student to suppose, and which often occupy a place in his memory, to the exclusion of the real forms of the language. To cite but a single case, the second aorist passive, according to this method, is formed from the second aorist active, although it is a general rule of the language, that verbs which have the one tense want the other (§ 255. β). Nor is the method which makes the theme the foundation of all the other forms free from objection, either in declension or in conjugation. This method not only requires the assistance of many imaginary nominatives and presents, but it often inverts the order of nature, by deriving the simpler form from the more complicated, and commits a species of grammatical anachronism, by making the later form the origin of the earlier. See §§ 84, 100, 256. V., 265. In the following grammar, all the forms are immediately referred to the root, and the analysis of the actual, as obtained from classic usage, takes the place both of the metempsychosis of the obsolete, and of the metamorphosis of the ideal.

Those parts of Greek Grammar of which I at first proposed to form a separate volume, the Dialects, the History of Greek Inflection, the Formation of Words, and Versification, I have concluded, with the

advice of highly esteemed friends, to incorporate in this ; so that a single volume should constitute a complete manual of Greek Grammar. To accomplish this object within moderate limits of size and expense, a very condensed mode of printing has been adopted, giving to the volume an unusual amount of matter in proportion to its size. I thank my printers, that, through their skill and care, they have shown this to be consistent with so much typographical clearness and beauty. It has also been found necessary to reserve for a separate treatise those parts of the first edition which were devoted to General Grammar, and which it was at first proposed to include in the present edition as an appendix. I submit to this necessity with the less reluctance, because a systematic attention to the principles of General Grammar ought not to be deferred till the study of the Greek, unless, in accordance with the judicious advice of some distinguished scholars, this should be the first language learned after our own ; and because the wish has been expressed, that these parts might be published separately for the use of those who were not engaged in a course of classical study.

I cannot conclude this preface without the expression of my most sincere thanks to those personal friends and friends of learning who have so kindly encouraged and aided me in my work. Among those to whom I am especially indebted for valuable suggestions, or for the loan of books, are President Woolsey, whose elevation, while I am writing, to a post which he will so much adorn, will not, I trust, withdraw him from that department of study and authorship in which he has won for himself so enviable a distinction ; Professors Felton of Cambridge, Gibbs of New Haven, Hackett of Newton, Sanborn, my highly esteemed associate in classical instruction, Stuart of Andover, and Tyler of Amherst ; and Messrs. Richards of Meriden, Sophocles of Hartford, and Taylor of Andover. Nor can I conclude without the acknowledgment of my deep obligations to previous laborers in the same field, to the GREAT LIVING, and to the GREAT DEAD — *Requiescant in pace!* It is almost superfluous that I should mention, as among those to whom I am most greatly indebted, the honored names of Ahrens, Bernhardt, Bopp, Buttmann, Carmichael, Fischer, Hartung, Hermann, Hoogeveen, Kühner, Lobeck, Maittaire, Matthiæ, Passow, Rost, Thiersch, and Viger.

A. C.

HANOVER, Oct. 13, 1846.

PREFACE TO THE TABLES.

THE following tables have been prepared as part of a Greek Grammar. They are likewise published separately, for the greater convenience and economy in their use. The advantages of a tabular arrangement are too obvious to require remark; nor is it less obvious, that tables are consulted and compared with greater ease when printed together, than when scattered throughout a volume.

The principles upon which the Tables of Paradigms have been constructed, are the following:—

I. *To avoid needless repetition.* There is a certain ellipsis in grammatical tables, as well as in discourse, which relieves not only the material instruments of the mind, but the mind itself, and which assists alike the understanding and the memory. When the student has learned that, in the neuter gender, the nominative, accusative, and vocative are *always* the same, why, in each neuter paradigm that he studies, must his eye and mind be taxed with the examination of nine forms instead of three? why, in his daily exercises in declension, must his tongue triple its labor, and more than triple the weariness of the teacher's ear? With the ellipses in the following tables, the paradigms of neuter nouns contain only *eight* forms, instead of the *twelve* which are usually, and the *fifteen* which are sometimes, given; and the paradigms of participles and of adjectives similarly declined contain only *twenty-two* forms, instead of the usual *thirty-six* or *forty-five*. See ¶ 4.

II. *To give the forms just as they appear upon the Greek page,* that is, *without abbreviation and without hyphens.* A dissected and abbreviated mode of printing the paradigms exposes the young student to mistake, and familiarizes the eye, and of course the mind, with fragments, instead of complete forms. If these fragments were separated upon analytical principles, the evil would be less; but they are usually cut off just where convenience in printing may direct, so that they contain, sometimes a part of the affix, sometimes the whole affix, and sometimes the affix with a part of the root. Hyphens are useful

in the analysis of forms, but a table of paradigms seems not to be the most appropriate place for them. In the following tables, the affixes are given by themselves, and the paradigms are so arranged in columns, that the eye of the student will usually separate, at a glance, the root from the affix.

III. *To represent the language according to its actual use, and not according to the theories or fancies of the Alexandrine and Byzantine grammarians.* Hence, for example,

1. The *first perfect active imperative*, which has no existence in pure writers, has been discarded.

2. For the *imaginary imperative* forms ἵσταθι, τίθεται, δίδουθι, δεικνυθι, have been substituted the actual forms ἵστη, τίθει, δίδου, δεικνυ.

3. Together with analogical but rare forms, have been given the usual forms, which in many grammars are noticed only as exceptions or dialectic peculiarities. Thus, βουλευέτωσαν and βουλευόντων, βουλευσais and βουλευέσaiας, ἐβεβουλευέκισαν and ἐβεβουλευέκισαν (¶ 34); βουλευέσθωσαν and βουλευέσθων, βουλευθεισαν and βουλευθεῖεν (¶ 35); ἐτίθην and ἐτίθουν (¶ 50); ἦς and ἦσθα, ἔσεται and ἔσται (¶ 55).

4. The *second future active and middle*, which, except as a euphonic form of the first future, is purely imaginary, has been wholly rejected.

IV. *To distinguish between regular and irregular usage.* What student, from the common paradigms, does not receive the impression, sometimes never corrected, that the *second perfect* and *pluperfect*, the *second aorist* and *future*, and the *third future* belong as regularly to the Greek verb, as the first tenses bearing the same name; when, in point of fact, the Attic dialect, even including poetic usage, presents only about fifty verbs which have the second perfect and pluperfect; eighty-five, which have the second aorist active; fifty, which have the second aorist and future passive; and forty, which have the second aorist middle? The gleanings of all the other dialects will not double these numbers. Carmichael, who has given us most fully the statistics of the Greek verb, and whose labors deserve all praise, has gathered, from all the dialects, a list of only eighty-eight verbs which have the second perfect, one hundred and forty-five which have the second aorist active, eighty-four which have the second aorist passive, and fifty-eight which have the second aorist middle. And, of his

catalogue of nearly eight hundred verbs, embracing the most common verbs of the language, only fifty-five have the third future, and, in the Attic dialect, only twenty-eight.

To some there may appear to be an impiety in attacking the venerable shade of *τύπτω*, but alas! it is little more than a shade, and, with all my early and long cherished attachment to it, I am forced, after examination, to exclaim, in the language of Electra,

Ἄρτι φιλότατης

Μορφήν, σποδὸν τι καὶ σκιδὸν ἀνοφιλῆ,

and to ask why, in an age which professes such devotion to truth, a false representation of an irregular verb should be still set forth as the paradigm of regular conjugation, and made the Procrustes' bed to which all other verbs must be stretched or pruned. The actual future of *τύπτω* is not *τύψω*, but *τυπήσω*, the perfect passive is both *τέτυμμαι* and *τετύπημαι*, the aorists are in part dialectic or poetic, the first and second perfect and pluperfect active are not found in classic Greek, if, indeed, found at all, and the second future active and middle are the mere figments of grammatical fancy. And yet all the regular verbs in the language must be gravely pronounced defective, because they do not conform to this imaginary model.

In the following tables, the example of Kühner has been followed, in selecting *βουλεύω* as the paradigm of regular conjugation. This verb is strictly regular, it glides smoothly over the tongue, is not liable to be mispronounced, and presents, to the eye, the prefixes, root, and affixes, with entire distinctness throughout. This is followed by shorter paradigms, in part merely synoptical, which exhibit the different classes of verbs, with their varieties of formation.

From the common paradigms, what student would hesitate, in writing Greek, to employ the form in *-μεθον*, little suspecting that it is only a variety of the first person dual, so exceedingly rare, that the learned Elmsley (perhaps too hastily) pronounced it a mere invention of the Alexandrine grammarians? The teacher who meets with it in his recitation-room may almost call his class, as the crier called the Roman people upon the celebration of the secular games, "to gaze upon that which they had never seen before, and would never see again." In the secondary tenses of the indicative, and in the optative, this form does not occur at all; and, in the remaining tenses, there have been found only five examples, two of which are quoted by Athenæus from a *word-hunter* (*ὀνοματοθήρας*), whose affectation he is ridiculing, while the three classical examples are all poetic, oc-

curring, one in Homer (Il. Ψ . 485), and the other two in Sophocles (El. 950 and Phil. 1079). And yet, in the single paradigm of $\tauύπ\tau\omega$, as I learned it in my boyhood, this "needless *Alexandrine*,"

"Which, like a wounded snake, drags its slow length along,"

occurs no fewer than twenty-six times, that is, almost nine times as often as in the whole range of the Greek classics.

With respect to the manner in which these tables should be used, so much depends upon the age and attainments of the student, that no directions could be given which might not require to be greatly modified in particular cases. I would, however, recommend,

1. That the paradigms should not be learned *en masse*, but gradually, in connection with the study of the principles and rules of the grammar, and with other exercises.

2. That some of the paradigms should rather be used for reference, than formally committed to memory. It will be seen at once, that some of them have been inserted merely for the sake of exhibiting differences of accent, or individual peculiarities.

3. That, in learning and consulting the paradigms, the student should constantly compare them with each other, with the tables of terminations, and with the rules of the grammar.

4. That the humble volume should not be dismissed from service, till the paradigms are impressed upon the tablets of the memory as legibly as upon the printed page,—till they have become so familiar to the student, that whenever he has occasion to repeat them, "the words," in the expressive language of Milton, "like so many nimble and airy servitors, shall trip about him at command, and in well-ordered files, as he would wish, fall aptly into their own places."

In the present edition, the Tables of Inflection have been enlarged by the addition of the Dialectic Forms, the Analysis of the Affixes, the Changes in the Root of the Verb, &c. Tables of Ligatures, of Derivation, of Pronominal Correlatives, of the Rules of Syntax, and of Forms of Analysis and Parsing, have also been added. Some references have been made to sections in the Grammar.

A. C.

HANOVER, Sept. 1, 1846.

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GREEK TABLES.

I. ORTHOGRAPHY AND ORTHOËPY.

§ 1. A. THE ALPHABET.

[§§ 10-12, 17-22.]

Order.	Forms. Large. Small.	Roman Letters.	Name.	Numeral Power.
I.	<i>A</i> α	a	<i>Ἄλφα</i> Alpha	1
II.	<i>B</i> β, β	b	<i>Βῆτα</i> Beta	2
III.	<i>Γ</i> γ, γ	g, n	<i>Γάμμα</i> Gamma	3
IV.	<i>Δ</i> δ	d	<i>Δέλτα</i> Delta	4
V.	<i>E</i> ε	ē	<i>Ἐψιλόν</i> Epsilon	5
VI.	<i>Z</i> ζ, ζ	z	<i>Ζῆτα</i> Zeta	7
VII.	<i>H</i> η	ē	<i>Ἡτα</i> Eta	8
VIII.	<i>Θ</i> θ, θ	th	<i>Θῆτα</i> Theta	9
IX.	<i>I</i> ι	i	<i>Ἰῶτα</i> Iota	10
X.	<i>K</i> κ	c	<i>Κάππα</i> Kappa	20
XI.	<i>Λ</i> λ	l	<i>Λάμβδα</i> Lambda	30
XII.	<i>M</i> μ	m	<i>Μῦ</i> Mu	40
XIII.	<i>N</i> ν	n	<i>Νῦ</i> Nu	50
XIV.	<i>Ξ</i> ξ	x	<i>Ξῖ</i> Xi	60
XV.	<i>O</i> ο	ō	<i>Ὅ μικρόν</i> Omicron	70
XVI.	<i>Π</i> π, π	p	<i>Πῖ</i> Pi	80
XVII.	<i>P</i> ρ, ρ	r	<i>Ῥῶ</i> Rho	100
XVIII.	<i>Σ</i> σ, σ	s	<i>Σίγμα</i> Sigma	200
XIX.	<i>T</i> τ, τ	t	<i>Ταῦ</i> Tau	300
XX.	<i>Υ</i> υ	y	<i>Ὶ ψιλόν</i> Upsilon	400
XXI.	<i>Φ</i> φ	ph	<i>Φῖ</i> Phi	500
XXII.	<i>Χ</i> χ	ch	<i>Χῖ</i> Chi	600
XXIII.	<i>Ψ</i> ψ	ps	<i>Ψῖ</i> Psi	700
XXIV.	<i>Ω</i> ω	ō	<i>Ὠ μέγα</i> Omega	800
EPI- SEMA.	{ F, F, f, c ϕ, ϕ ϑ	i q sh	<i>Βαῦ</i> Vau <i>Κόππα</i> Koppa <i>Σαμπῖ</i> Sampi	6 90 900

12. B. LIGATURES.

[§ 10. 2.]

αι	αι	μῦ	μεν
ἀπο	ἀπο	ῶ	ος
αυ	αυ	ς	ον
γῶ	γὰρ	αἶ	περι
γῆ	γγ	ρρ	ρα
γῆρ	γεν	ρ	ρι
ῆ	γρ	ρρ	ρο
ῆ	δε	ρ	σθ
δι	δι	ρρ	σθαί
δια	δια	ρ	σθ
ει	ει	ς	στ
ἐκ	ἐκ	ρ	σχ
ἐν	ἐν	ρρ	ται
ἐπι	ἐπι	ρ	ταυ
ἐξ	ἐξ	ρ	τήν
ευ	ευ	ρ	τῆς
ην	ην	ρ	το
και	και	ρ	τοῦ
λλ	λλ	ρ	τῶν
		ρρ	υν
		ρρ	ὑπο

¶ 3. C. VOCAL ELEMENTS.

I. VOWELS, SIMPLE AND COMPOUND.

[§§ 24 - 26.]

		Class	I.	II.	III.	IV.	V.
			<i>A</i>	<i>O</i>	<i>E</i>	<i>U</i>	<i>I</i>
		Orders.	Sounds. Sounds. Sounds. Sounds. Sounds.				
Simple Vowels.	{ Short,	1.	<i>ă</i>	<i>o</i>	<i>ε</i>	<i>ŭ</i>	<i>ĩ</i>
	{ Long,	2.	<i>ā</i>	<i>ω</i>	<i>η</i>	<i>ū</i>	<i>ī</i>
Diphthongs in <i>ι</i> .	{ Proper,	3.	<i>αι</i>	<i>οι</i>	<i>ει</i>	<i>υι</i>	
	{ Improper,	4.	<i>ᾱ</i>	<i>φ</i>	<i>η</i>	<i>υι</i>	
Diphthongs in <i>υ</i> .	{ Proper,	5.	<i>αυ</i>	<i>ου</i>	<i>ευ</i>		
	{ Improper,	6.	<i>αυ</i>	<i>ωυ</i>	<i>ηυ</i>		

II. CONSONANTS.

[§§ 49 - 51.]

A. Consonants associated in Classes and Orders.

Orders.	Class I. Labials.	Class II. Palatals.	Class III. Linguals.
1. Smooth Mutes,	<i>π</i>	<i>κ</i>	<i>τ</i>
2. Middle Mutes,	<i>β</i>	<i>γ</i>	<i>δ</i>
3. Rough Mutes,	<i>φ</i>	<i>χ</i>	<i>θ</i>
4. Nasals,	<i>μ</i>	<i>γ</i>	<i>ν</i>
5. Double Consonants,	<i>ψ</i>	<i>ξ</i>	<i>ζ</i>

B. Additional Semivowels.

λ *ρ* *σ*

CONSONANTS (SECOND ARRANGEMENT).

Single Consonants,	{	Mutes,	{	Smooth, π, κ, τ .
				Middle, β, γ, δ .
				Rough, ϕ, χ, θ .
	{	Semivowels,	{	Liquids, $\lambda, \mu, \nu, \rho, \gamma$ nasal.
			Sibilant, σ .	
Double Consonants, ψ, ξ, ζ .				

III. BREATHINGS.

[§ 13.]

Rough Breathing, or Aspirate (´).

Smooth or Soft Breathing (˘).

II. ETYMOLOGY.

¶ 4. REMARKS. I. To avoid needless repetition, alike burdensome to teacher and pupil, and to accustom the student early to the application of rule, the tables of paradigms have been constructed with the following *ellipses*, which will be at once supplied from general rules.

1. In the paradigms of **DECLENSION**, the *Voc. sing.* is omitted whenever it has the same form with the *Nom.*, and the following cases are omitted throughout (see § 80);

α.) The *Voc. plur.*, because it is always the same with the *Nom.*

β.) The *Dat. dual*, because it is always the same with the *Gen.*

γ.) The *Acc.* and *Voc. dual*, because they are always the same with the *Nom.*

δ.) The *Acc.* and *Voc. neut.*, in all the numbers, because they are always the same with the *Nom.*

2. In the paradigms of **ADJECTIVES**, and of words similarly inflected, the *Neuter* is omitted in the *Gen.* and *Dat.* of all the numbers, and in the *Nom. dual*; because in these cases it never differs from the Masculine (§ 130. ε).

3. In the paradigms of **CONJUGATION**, the *1st Pers. dual* is omitted throughout, as having the same form with the *1st Pers. plur.*, and the *3d Pers. dual* is omitted whenever it has the same form with the *2d Pers. dual*, that is, in the primary tenses of the Indicative, and in the Subjunctive (§ 212. 2). For the form in *-μενον*, whose empty shade has been so multiplied by grammarians, and forced to stand, for idle show, in the rank and file of numbers and persons, see § 212. N.

4. The compound forms of the **PERFECT PASSIVE SUBJUNCTIVE** and **OPTATIVE** are omitted, as belonging rather to Syntax than to inflection (§ 234, 637).

II. The regular formation of the tenses is exhibited in the table (¶ 28), which may be thus read; "The ——— tense is formed from the root by affixing ———," or, "by prefixing ——— and affixing ——— (or, in the nude form, ———)." In the application of this table, the forms of the root must be distinguished, if it has more than a single form (§ 254).

III. In the table of translation (¶ 33), the form of the verb *must*, of course, be adapted to the number and person of the pronoun; thus, *I am planning, thou art planning, he is planning, &c.* For the **MIDDLE VOICE**, change the forms of "*plan*" into the corresponding forms of "*deliberate*"; and, for the **PASSIVE VOICE**, into the corresponding forms of "*be planned*."

IV. The **Dialectic Forms**, for the sake of distinction, are uniformly printed in smaller type. In connection with these forms, the abbreviations *Æol* and *ÆE.* denote *Æolic*; *Alex.*, *Alexandrine*; *Att.*, *Attic*; *Bæot.* and *B.*, *Bæotic*; *Comm.*, *Common*; *Dor.* and *D.*, *Doric*; *Ep.* and *E.*, *Epic*; *Hel.*, *Hellenistic*; *Ion.* and *I.*, *Ionic*; *Iter.* and *It.*, *Iterative*; *O.*, *Old*; *Poet.* and *P.*, *Poetic*.

V. A star (*) in the tables denotes that an affix or a form is wanting. Parentheses are sometimes used to inclose unusual, doubtful, peculiar, or supplementary forms. In ¶¶ 29, 30, the *x* and *ς* of the tense-signs, as dropped in the *second tenses* (§ 199 II.), are separated by a hyphen from the rest of the affix.

A. TABLES OF DECLENSION.

¶ 5. I. AFFIXES OF THE THREE DECLENSIONS.

	Dec. I.		Dec. II.		Dec. III.	
	Masc.	Fem.	M. F.	Neut.	M. F.	Neut.
Sing. Nom.	āc, ηc	α, η	oc	ov	c	•
Gen.	ov	āc, ηc	ov		oc	
Dat.	α, η		•		ī	
Acc.	av, ηv		ov		v, ā	•
Voc.	α, η		s	ov	•	•
Plur. Nom.	ai		oi	ā	ic	ā
Gen.	āv		ov		ov	
Dat.	aiç		oiç		oi(ç)	
Acc.	āc		ovc	ā	āc	ā
Voc.	ai		oi	ā	ic	ā
Dual Nom.	ā		•		s	
Gen.	aiç		oiç		oiç	
Dat.	aiç		oiç		oiç	
Acc.	ā		•		s	
Voc.	ā		•		s	

¶ 6. II. ANALYSIS OF THE AFFIXES.

[The figures in the last column denote the declensions.]

	Connecting Vowels.			Flexible Endings.
	Dec. I.	Dec. II.	Dec. III.	
Sing. Nom.	α (η)	o	•	ç. Fem. 1, •. Neut. 2, v; 3, •.
Gen.	α (η)	o	•	(oç) oc. 2 and Masc. 1, o.
Dat.	α (η)	o	•	i.
Acc.	α (η)	o	•	v, ā. Neut. 3, •.
Voc.	α (η)	o (s)	•	•
Plur. Nom.	α	o	•	ic. 1 and 2, s. Neut. ā.
Gen.	α	o	•	ov.
Dat.	α	o	•	(ic). 3, oi. 1 and 2, ic.
Acc.	α	o	•	(vç) āc. Neut. ā.
Dual Nom.	α	o	•	s.
Gen.	α	o	•	iv. 3, oiv.

¶ 7. III. NOUNS OF THE FIRST DECLENSION.

A. MASCULINE.

	ἰ, steward.	ἰ, sailor.	ἰ, son of Atreus.	ἰ, Mercury.		ἰ, north wind.
S. N.	ταμίᾱς	ναύτης	Ἀτρείδης	Ἑρμῆας, Ἑρμῆς		βορρῆας
G.	ταμίου	ναύτου	Ἀτρείδου	Ἑρμέου, Ἑρμού		βορρῆα
D.	ταμίᾳ	ναύτῃ	Ἀτρείδῃ	Ἑρμέᾳ, Ἑρμῇ		βορρῆᾳ
A.	ταμίᾱν	ναύτην	Ἀτρείδην	Ἑρμέᾱν, Ἑρμῆν		βορρῆᾱν
V.	ταμίᾱ	ναυτῶ	Ἀτρείδῃ	Ἑρμέᾱ, Ἑρμῇ		βορρῆᾱ
P. N.	ταμίαι	ναῦται	Ἀτρεῖδαι	Ἑρμῆαι, Ἑρμαῖ	ὁ, Gobryas.	
G.	ταμιῶν	ναυτῶν	Ἀτρειδῶν	Ἑρμιῶν, Ἑρμῶν	N. Γωδρῶας	
D.	ταμίαις	ναύταις	Ἀτρειδαις	Ἑρμέαις, Ἑρμῆς	G. Γωδρῶου,	
A.	ταμίᾱς	ναυτῶς	Ἀτρειδᾶς	Ἑρμέας, Ἑρμας	Γωδρῶᾱ	
D. N.	ταμίᾱ	ναυτῶ	Ἀτρειδᾶ	Ἑρμέᾱ, Ἑρμᾶ	D. Γωδρῶα	
G.	ταμίαιν	ναυτῶν	Ἀτρειδαιν	Ἑρμέαιν, Ἑρμαῖν	A. Γωδρῶᾱν	
					V. Γωδρῶᾱ	

B. FEMININE.

	ῆ, shadow.	ῆ, door.	ῆ, tongue.	ῆ, honor.	ῆ, mina.	
S. N.	σκιά	θύρᾱ	γλῶσσᾱ	τίμη	μνάᾱ, μνᾱ	
G.	σκιάς	θύρᾱς	γλώσσης	τιμῆς	μνάᾱς, μνᾱς	
D.	σκιά	θύρᾳ	γλώσσει	τιμῇ	μνάᾳ, μνᾳ	
A.	σκιάν	θύρᾱν	γλῶσσᾱν	τιμήν	μνάᾱν, μνᾱν	
P. N.	σκιαί	θύραι	γλῶσσαι	τιμαί	μνάαι, μναῖ	
G.	σκιῶν	θυρῶν	γλωσσῶν	τιμῶν	μναῶν, μνῶν	
D.	σκιαῖς	θύραις	γλώσσαις	τιμαῖς	μνάαις, μναῖς	
A.	σκιάς	θύρᾱς	γλώσσᾱς	τιμάς	μνάας, μνας	
D. N.	σκιά	θύρᾱ	γλώσσᾱ	τιμά	μνάᾱ, μνᾱ	
G.	σκιαῖν	θύρᾱν	γλώσσαιν	τιμαῖν	μνάαιν, μναῖν	

¶ 8. DIALECTIC FORMS.

S. N.	ἄς, Ion. ης · ταμίης, βορῆς. ης, Dor. ἄς · ναύταις, Ἀτρειδᾶς. Old, ἄ · ιπαῖα, μητίισα. ἄ, Ion. η · σκίῃ, θύρῃ. ἄ, Ion. η · Ep. ἀληθείῃ, κνίσσῃ. ης, Dor. ἄ · τιμᾶ, ψυχᾶ, γᾶ. G. ου, Old, ἄο · Ἀτρειδᾶο, Βορίᾶο. Ion. ιω, ω · Ἀτρειδῶ, Βορίῶ. Dor. ἄ · Ἀτρειδᾶ, Ἑρμᾶ. ἄς { Ion. ης · σκίης, θύρης. ης { Dor. ἄς · τιμᾶς, γλώσσᾶς. Ep. ησι(ν) · Αἰδύμηθιν. D. φ { Ion. η · ταμίῃ, θύρῃ. η { Dor. φ · ναύτα, τιμᾶ. Ep. ηφι(ν) · θύρηφι(ν).	A. αν { Ion. ην, ἰᾶ (masc.) ; τα- [μῖν, Ἀρισταγόρην, -ἰᾶ. ην { Dor. ἄν · ναύταν, τιμᾶν. V. ἄ, Ion. η · ταμίῃ. ἄ, Poet. η · Αἰήτη Ap. Rh. η, Dor. ἄ · Ἀτρειδᾶ, Μινᾶλᾶ. Old, ἄ · νόμφᾶ, Δίκη. P. G. ᾶν, Old, ἄων · Ἀτρειδᾶων. Ion. ἰῶν · Ἀτρειδῶν, θυρῶν. Dor. ᾶν · Ἀτρειδᾶν, θυρᾶν. D. αις, Old, αισι · ναύταισι, θύραισι. Ion. ησι, ης · θύρησι, πέντεσι. A. ἄς, Ion. ἰᾶς (masc.) ; διοπρόντις. Dor. ἄς · Μοιρᾶς, νόμφᾶς. Æol. αις · ταῖς τιμαῖς.
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¶ 9. IV. NOUNS OF THE SECOND DECLENSION.

A. MASCULINE AND FEMININE.

	ὁ, word.	ὁ, people.	ἡ, way.	ὁ, mind.	ὁ, temple.
S. N.	λόγος	δῆμος	ὁδός	νόος, νοῦς	ναός, ναῖς
G.	λόγου	δήμου	ὁδοῦ	νόου, νοῦ	ναοῦ, ναῖ
D.	λόγῳ	δήμῳ	ὁδῷ	νόῳ, νῷ	ναῷ, νειῷ
A.	λόγον	δήμον	ὁδόν	νόον, νοῦν	ναόν, ναῖν, νειά
V.	λόγε	δήμε	ὁδε	νόε, νοῦ	
P. N.	λόγοι	δῆμοι	ὁδοί	νόοι, νοῖ	ναοί, νειῖ
G.	λόγων	δήμων	ὁδῶν	νόων, νῶν	ναῶν, νειῶν
D.	λόγοις	δήμοις	ὁδοῖς	νόοις, νοῖς	ναοῖς, νειῖς
A.	λόγους	δήμους	ὁδούς	νόους, νοῦς	ναούς, νειῖς
D. N.	λόγω	δήμῳ	ὁδῷ	νόῳ, νῷ	ναῷ, νειῷ
G.	λόγοις	δήμοις	ὁδοῖς	νόοις, νοῖς	ναοῖς, νειῖς

B. NEUTER.

	τὸ, fig.	τὸ, wing.	τὸ, part.	τὸ, bone.	τὸ, chamber.
S. N.	σῦκον	πτερόν	μόριον	ὀστέον, ὀστοῦν	ἀνῳγειον
G.	σύκου	πτεροῦ	μορίου	ὀστίου, ὀστοῦ	ἀνῳγειον
D.	σὺκῳ	πτερῷ	μορίῳ	ὀστέῳ, ὀστῷ	ἀνῳγειῳ
P. N.	σῦκα	πτεριῖ	μόριῖ	ὀστέῃ, ὀστῇ	ἀνῳγειῳ
G.	σύκων	πτερῶν	μορίων	ὀστέων, ὀστών	ἀνῳγειων
D.	σύκοις	ιφοῖς	μορίοις	ὀστέοις, ὀστοῖς	ἀνῳγειοῖς
D. N.	σὺκῳ	πτερώ	μορίῳ	ὀστέῳ, ὀστῷ	ἀνῳγειῳ
G.	σύκοις	ιτεροῖς	μορίοις	ὀστέοις, ὀστοῖς	ἀνῳγειοῖς

¶ 10. DIALECTIC FORMS.

S. N.	ες, Laconic, ες · παλιός, § 70. 4.	S. D.	φ, Boeot. υ · αὐτῷ, τῷ δάμῳ.
G.	ου, Ep. οιο · τοῖο λόγια.	P. N.	αι, Boeot. σ · παλῷ, Ὀμηρῷ.
	Dor. ω · τῷ λόγῳ.		(G. ων, Ion. ἰων · πιστεῖαν, πυρίαν.)
	(Ion. ιω · Βάπτω, Κροίσω.)	D.	αις, Old, αις · τοῖσι λόγοις.
	Ep. εθι(ν) · εὐερέθιν.		Boeot. υς · τῷς ἑλλας, περὶ τῷς.
	ω (contracted from αου), Ep. αω ·	A.	ους, Dor. ως, ες · τῷς λόγους, τῷς
	Πιστιῶ.		λύκος, παρθένης.
D.	φ, Old, αι · Ἰεθμοῖ, τῷ δάμῳ.		Æol. οἰς · ἀνδρῶν πῶλως,
	Ep. εφι(ν) · αὐτόφι, ζυγέφιν.		τοῖς τόμοις.
	Ep. εθι · εὐερέθι, Ἰλιέθι.	D. G.	ων, Ep. αῖν · Ἰπποῖν, ἄμῳ.

¶ 11. V. NOUNS OF THE THIRD DECLENSION.

A. MUTE.

1. LABIAL.

2. PALATAL.

	ὄ, vulture. ἦ, vein.	ὄ, raven.	ὄ, ἦ, goat.	ἦ, phalanx.	ἦ, hair.
S. N.	γύψ φλέψ	κόραξ αἶξ	φάλαγξ	θρίξ	
G.	γυπός φλεβός	κόρακος αἰγός	φάλαγγος	τρίχός	
D.	γυπί φλεβί	κόρακι αἰγί	φάλαγγι	τρίχι	
A.	γύπα φλέβα	κόρακα αἶγα	φάλαγγα	τρίχα	
P. N.	γυπες φλέβες	κόρακες αἶγες	φάλαγγες	τρίχες	
G.	γυπῶν φλεβῶν	κοράκων αἰγῶν	φαλάγγων	τριχῶν	
D.	γυφι φλεβί	κόραξι αἰξί	φάλαγγι	θρίξι	
A.	γύπας φλέβας	κόρακας αἶγας	φάλαγγας	τρίχας	
D. N.	γύπε φλέβε	κόρακε αἶγε	φάλαγγε	τρίχε	
G.	γυποῖν φλεβοῖν	κοράκοιν αἰγοῖν	φαλάγγοιν	τριχοῖν	

3. LINGUAL.

α. Masculine and Feminine.

	ὄ, ἦ, child.	ὄ, foot.	ὄ, sovereign.	ἦ, grace.	ἦ, key.
S. N.	παῖς πούς	ἄναξ χάρις	κλείς		
G.	παιδός ποδός	ἄνακτος χάριτος	κλειδός		
D.	παιδί ποδί	ἄνακτι χάριτι	κλειδί		
A.	παῖδα πόδα	ἄνακτα χάριτα, χάρι	κλειδα, κλειν		
V.	παῖ	ἄνα			
P. N.	παῖδες πόδες	ἄνακτες χάριτες	κλειδες, κλείς		
G.	παιδῶν ποδῶν	ἀνάκτων χαρίτων	κλειδῶν		
D.	παισί ποσί	ἄναξι χάρισι	κλεισί		
A.	παῖδας πόδας	ἄνακτας χάριτας	κλειδας, κλείς		
D. N.	παῖδε πόδε	ἄνακτε χάριτε	κλειδε		
G.	παιδοῖν ποδοῖν	ἀνάκτοιν χαρίτοιν	κλειδοῖν		

β. Neuter.

	τὸ, body.	τὸ, light.	τὸ, liver.	τὸ, horn.	τὸ, ear.
S. N.	σῶμα φῶς	ἦπαρ κέρας	ὄς		
G.	σώματος φωτός	ἦπατος κέρατος, κέραος, κέρως	ὠτός		
D.	σώματι φωτί	ἦπατι κέρατι, κέραϊ, κέρῃ	ὠτί		
P. N.	σώματα φῶτα	ἦπατα κέρατα, κέραα, κέρα	ὦτα		
G.	σωμάτων φωτῶν	ἦπατων κεράτων, κεράων, κερῶν	ὠτων		
D.	σώμασι φωσί	ἦπασι κέρασι	ὠσί		
D. N.	σώματε φῶτε	ἦπατε κέρατε, κέραε, κέρα	ὦτε		
G.	σωμάτοιν φωτίοι	ἦπάτοι κεράτοι, κεράοι, κερῶν	ὠτοι		

¶ 12. B. LIQUID.

	ὁ, harbour.	ὁ, deity.	ἡ, nose.	ὁ, beast.	ὁ, orator.	ἡ, hand.
S. N.	λίμην	δαίμων	ῥίς	θήρ	ρήτωρ	χείρ
G.	λιμένος	δαίμονος	ῥιτός	θηρός	ρήτορος	χειρός
D.	λιμένι	δαίμονι	ῥίνι	θηρί	ρήτορι	χειρί
A.	λιμένα	δαίμονα	ῥίνα	θηρα	ρήτορα	χείρα
V.		δαῖμον	ῥίν		ρήτορ	
P. N.	λιμένες	δαίμονες	ῥῖνες	θηρες	ρήτορες	χείρες
G.	λιμένων	δαιμόνων	ῥίνων	θηρῶν	ρήτόρων	χειρῶν
D.	λιμένοι	δαίμοσι	ῥίσι	θηροῖ	ρήτορσι	χειροῖ
A.	λιμένας	δαίμονας	ῥίνας	θηρας	ρήτορας	χείρας
D. N.	λιμένε	δαίμονε	ῥίνε	θηρε	ρήτορε	χείρε
G.	λιμένοιιν	δαιμόνοιιν	ῥίνοιιν	θηροῖιν	ρήτοροῖιν	χειροῖιν

Synocopated.

	ὁ, father.	ὁ, man.	ἡ, mother.	ὁ, ἡ, dog.	ὁ, ἡ, lamb.
S. N.	πατήρ	ἄνθρωπος	μήτηρ	κύων	(ἀμνός)
G.	πατέρος, πατρός	ἀνθρώπος, ἀνδρός	μητρός	κύνος	ἀμνός
D.	πατρί, πατρί	ἀνθρώπι, ἀνδρί	μητρὶ	κυνὶ	ἀμνὶ
A.	πατέρα	ἄνθρωπα, ἄνδρα	μητέρα	κύνα	ἄρνα
V.	πάτερ	ἄνθρωπος	μητερ	κύων	
P. N.	πατέρες	ἄνθρωποι, ἄνδρες	μητέρες	κύνες	ἄρνες
G.	πατέρων	ἀνθρώπων, ἀνδρῶν	μητέρων	κυνῶν	ἀρνῶν
D.	πατράσι	ἀνθρώποις	μητράσι	κυσὶ	ἀρνύσιν
A.	πατέρας	ἄνθρωπους, ἄνδρας	μητέρας	κύνας	ἄρνας
D. N.	πατέρε	ἄνθρωποι, ἄνδρες	μητέρε	κύνη	ἄρνη
G.	πατέροιν	ἀνθρώποιιν, ἀνδροῖιν	μητέροιν	κυνοῖιν	ἀρνοῖιν

¶ 13. C. LIQUID-MUTE.

	ὁ, lion.	ὁ, tooth.	ὁ, giant.	ἡ, wife.	ὁ, Xenophon.
S. N.	λέων	ὀδούς	γίγας	δαίμαρ	Ξενοφῶν
G.	λέοντος	ὀδόντος	γίγαντος	δαμάματος	Ξενοφώντος
D.	λέοντι	ὀδόντι	γίγαντι	δάμαρτι	Ξενοφῶντι
A.	λέοντα	ὀδόντα	γίγαντα	δάμαρτα	Ξενοφῶντα
V.	λέων		γίγαν		
P. N.	λέοντες	ὀδόντες	γίγαντες	δάμαρτες	ἡ, Opus.
G.	λεόντων	ὀδόντων	γιγάντων	δαμάρων	S. N. Ὀποῦς
D.	λέουσι	ὀδοῦσι	γίγασι	δάμαρσι	G. Ὀποῦντος
A.	λέοντας	ὀδόντας	γίγαντας	δάμαρτας	D. Ὀποῦντι
D. N.	λέοντε	ὀδόντε	γίγαντε	δάμαρτε	A. Ὀποῦντα
G.	λεόντοιιν	ὀδόντοιιν	γιγάντοιιν	δαμάρτοιιν	

¶ 14. D. PURE.

a. Masculine and Feminine.

	ὁ, jackal.	ὁ, hero.	ὁ, weevil.	ὁ, ἡ, sheep.	ὁ, fish.
S. N.	θῶς	ἥρωας	κῖς	οῖς	ἰχθῦς
G.	θῶος	ἥρωος	κῖός	οῖός	ἰχθῦος
D.	θῶϊ	ἥρωϊ (ἥρω)	κῖι	οῖι	ἰχθῦϊ
A.	θῶα	ἥρωα, ἥρω	κῖν	οῖν	ἰχθύν
V.					ἰχθύ
P. N.	θῶεις	ἥρωεις	κῖεις	οῖεις, οῖς	ἰχθῦεις, ἰχθύς
G.	θῶων	ἥρώων	κῖων	οῖων	ἰχθῦων
D.	θῶσι	ἥρωσι	κῖσι	οῖσι	ἰχθῦσι
A.	θῶας	ἥρωας, ἥρωας	κῖας	οῖας, οῖς	ἰχθῦας, ἰχθύς
D. N.	θῶε	ἥρωε	κῖε	οῖε	ἰχθῦε, ἰχθύ
G.	θῶοιν	ἥρώοιν	κῖοῖν	οῖοῖν	ἰχθῦοιν

	ὁ, knight.	ὁ, ἡ, ox.	ἡ, old woman.	ἡ, ship.
S. N.	ἱππεύς	βοῦς	γραιῦς	ναῦς
G.	ἱππέως	βοός	γραιός	νεώς
D.	ἱππεῖ, ἱππεῖ	βοῖ	γραιῖ	νηῖ
A.	ἱππεᾶ	βουν	γραιυν	ναυν
V.	ἱππεῦ	βου	γραιῦ	
P. N.	ἱππέες, ἱππεῖς	βότες	γραιές	νηές
G.	ἱππέων	βοων	γραιων	νεων
D.	ἱππεῦσι	βουσι	γραισι	ναυσι
A.	ἱππεᾶς, ἱππεῖς	βόας, βοῦς	γραιας, γραιῦς	ναῦς
D. N.	ἱππέε	βόε	γραιε	νηε
G.	ἱππέοιν	βοοῖν	γραιοῖν	νεοῖν

	ὁ, cubit.	ἡ, city.	ἡ, trireme.
S. N.	πῆχυς	πόλις	τριήρης
G.	πῆχεως	πόλεως	τριήρεος, τριήρους
D.	πῆχεϊ, πῆχει	πόλεϊ, πόλει	τριήρεϊ, τριήρει
A.	πῆχυν	πόλιν	τριήρεα, τριήρη
V.	πῆχyu	πόλι	τριήρες
P. N.	πῆχες, πῆχεις	πόλεις, πόλεις	τριήρες, τριήρεις
G.	πῆχεων (πῆχων)	πόλεων	τριήρεων, τριήρων
D.	πῆχεσι	πόλεσι	τριήρεσι
A.	πῆχεας, πῆχεις	πόλεας, πόλεις	τριήρεας, τριήρεις
D. N.	πῆχεε	πόλεε, πόλη	τριήρεε, τριήρη
G.	πῆχεοιν	πολεοῖν	τριήρεοιν, τριήροιν

ἦ, *echo*. ἦ, *shame*. ὁ, *Socrates*.

S. N.	ἡχώ	αἰδώς	Σωκράτης
G.	ἡχόος, ἡχοῦς	αἰδόος, αἰδοῦς	Σωκράτεος, Σωκράτους
D.	ἡχοῦ, ἡχοῖ	αἰδοῦ, αἰδοῖ	Σωκράτει, Σωκράτει
A.	ἡχόα, ἡχώ	αἰδόα, αἰδῶ	Σωκράτεια, Σωκράτη, Σωκράτην
V.	ἡχοῖ	αἰδοῖ	Σώκρατις

ὁ, *Piræus*.

ὁ, *Hercules*.

S. N.	Πειραιεύς	Ἡρακλῆς, Ἡρακλῆς
G.	Πειραιεύς, Πειραιῶς	Ἡρακλείος, Ἡρακλείους
D.	Πειραιεῖ, Πειραιεῖ	Ἡρακλεῖ, Ἡρακλεῖ, Ἡρακλεῖ
A.	Πειραιεῖα, Πειραιᾶ	Ἡρακλεία, Ἡρακλεία, Ἡρακλή
V.	Πειραιεῦ	Ἡράκλειες, Ἡράκλειες (Ἡρακλεις)

β. Neuter.

	τὸ, <i>wall</i> .	τὸ, <i>town</i> .	τὸ, <i>honor</i> .
S. N.	τείχος	ἄστυ	γέρας
G.	τείχεος, τεύχους	ἄστεος, ἄστεως	γέραος, γέρως
D.	τείχεϊ, τεύχει	ἄστεϊ, ἄσται	γέραϊ, γέρῃ
P. N.	τείχεα, τεῖχη	ἄστυα, ἄστυ	γέραα, γέρῃ
G.	τείχέων, τευχῶν	ἄστέων	γεράων, γερῶν
D.	τείχεσι	ἄστυσι	γέρασι
D. N.	τείχεε, τεῖχη	ἄστυε	γέραε, γέρῃ
G.	τειχέοιν, τευχοῖν	ἄστέοιν	γεράοιν, γερῶν

¶ 15. DIALECTIC FORMS.

S. G.	ατος, Ion. ιος · κίριος, τίριος. ιος, Ion. ιος · θίριος, θάμβριος. ίως, Ep. ηος · βασιλῆος. Ion. and Dor. ιος · βασιλῆος. ιος, Ion. and Dor. ιος · πόλιος. ιδος, Ion. and Dor. ιος · Κύριος. Dor. ιτος · Θίμιτος. οῖς, Dor. and Æol. οῖς, αῖς · ἀχῶς, [ἀοῖς.]	P. N.	ῶς, Old Att. ῆς · βασιλῆς. Ep. ῆς · βασιλῆς. Ion. ις · βασιλῆς. ις, Ion. and Dor. ις · πόλις. αα, Poet. α · γέρα, κρία. Ion. ια · γέρια, τίρια.
D.	ῶ, Ep. ῆι · βασιλῆι. [ἀοῖς.] Ion. ιῖ · βασιλῆι. ι, Ion. ι · πόλι, δυνάμι. ιδι, Ion. ι · Θίετι, ἀπόλι.	G.	αν, Ion. ιων · κηνίων, ἀνδρίων. ιων, Ep. ῆων · βασιλῆων. ιων, Ion. and Dor. ιων · πολίων
A.	ν, Poet. α · εὔρία, ἰχθύα. ῖα, Ion. οῦν · Ἰοῦν, Λητοῦν. Dor. αν · Ἡρων, Λατῶν. ῖα, Ep. ῆᾶ · βασιλῆᾶ. Ion. ιᾶ · βασιλῆᾶ. Dor. ῆ · βασιλῆ.	D.	σι(ν), Old, ισι(ν) · χίρισι. Poet. σσι(ν) · ἱσισι. ιουσι. σι(ν), Ep. ισφι(ν) · ὄχισφι. Ion. ισι(ν) · πόλις.
V.	ις, Æol. ι · Σώκρατι.	A.	ῖας, Ep. ῆᾶς · βασιλῆᾶς. Ion. ῖας · βασιλῆᾶς. Comm. ιῖς · βασιλῆῖς. ις, Ion. and Dor. ις · πόλις.
		D. G.	αν, Ep. αῖν · ποδοῖν, Σιρήναιν.

¶ 16. VI. IRREGULAR AND DIALECTIC DECLENSION

	ἰ, <i>Jupiter.</i>	ἰ, <i>Œdipus.</i>		ἰ, <i>Glus.</i>
S. N.	Ζεύς,	Ζᾶν (Dor.)	Οἰδίπους	Γλοῦς
G.	Διός, Ζηνός, Ζᾶνός	Οἰδίποδος, Οἰδίπου	Οἰδιπόδεσ, -ᾶ, -ιω,	Γλοῦ
D.	Δί, Ζηνί, Ζᾶνί	Οἰδίποδι, [(poet.),	[D. -ης, -ε, A. -ην,	Γλοῦ
A.	Δία, Ζήνα, Ζᾶνα	Οἰδίποδα, Οἰδίπουν	[-ᾶν, V. -η, -ᾶ	Γλοῦν
V.	Ζεῦ	Οἰδίπου	[(Ep. and Lyr.)	Γλοῦ

	Attic. ἰ, son.	Homeric.	Doric. ἦ, ship.	Ionic.
S. N.	υἱός	υἱός	ναῦς (νᾶς)	νηῦς (νῆῦς)
G.	υἱοῦ, υἱός	υἱοῦ, υἱός, υἱός	ναῶς	νηός, νιός
D.	υἱῶ, υἱῷ	υἱί, υἱί, υἱί	ναῖ	νηί
A.	υἱόν	υἱόν, υἱα, υἱᾶ	ναῦν (νᾶν)	νῆα, νία, νηῦν
V.	υἱί			
P. N.	υἱί, υἱίς	υἱε, υἱε, υἱίς	ναῖς	νηε, νίε
G.	υἱῶν, υἱίων	υἱῶν, υἱίων	ναῶν	νηῶν, νιῶν
D.	υἱοῖς, υἱίσι	υἱοῖσι, υἱάσι,	ναυσί, νᾶισσι	νηῦσι, νήισσι, νίισσι,
A.	υἱούς, υἱίς	υἱούς, υἱας, υἱας	ναας	νῆας, νίας [ναῦφι

	Attic. τὸ, spear.	Homeric.	Homeric. τὸ, cave.
S. N.	δῆρυ	δῆρυ	σπίος, σπιῖος
G.	δῆρατος, δαρός (poet.)	δούρατος, δουρός	σπιῖους
D.	δῆρατι, δαρί, δῆρι (poet.)	δούρατι, δουρί	σπῆι
P. N.	δῆρατα,	δούρατα, δούρα	
G.	δῆρατων	δούρων	σπιῶν
D.	δῆρασι	δούρασι, δούρισσι	σπίσι, σπῆισσι

HOMERIC PARADIGMS.

	ἰ, knight.	ἦ, city.
S. N.	ἱππύς	πόλις
G.	ἱππῆος	πόλιος, πτόλιος, πόλιος (πόλιος Theog.), πόληος
D.	ἱππῆϊ	(πόλις Hdt.), πτόλιϊ, πόλιι,
A.	ἱππῆα	πόλιν, πτόλιν
V.	ἱππῶ	
P. N.	ἱππῆες, ἱππῆες	πόλις (πόλις Hdt.), πόληες
G.	ἱππῆων	πολίων
D.	ἱππῆσι	πολίεσσι (πολίσι Pind., πόλισι Hdt.)
A.	ἱππῆας	πόλιας (πόλις Hdt.), πόλιες, πόληας

	ἰ, Ulysses.	ἰ, Patroclus.
S. N.	'Οδυσσεύς,	Πάτροκλος
G.	'Οδυσσῆος, 'Οδυσσεός,	Πατρόκλου, -οιο, Πατροκλήος
D.	'Οδυσσῆϊ, 'Οδυσσεῖ	Πατρόκλη
A.	'Οδυσσῆα, 'Οδυσσεῖα,	Πάτροκληα, Πατροκλήα
V.	'Οδυσσεῦ,	Πάτροκλη, Πατρόκληος

¶ 17. VII. ADJECTIVES OF TWO TERMINATIONS.

A. OF THE SECOND DECLENSION.

	ὁ, ἡ (unjust) τὸ	ὁ, ἡ (unfading) τὸ	
S. N.	ἄδικος ἄδικον	ἀγήραος, ἀγήρως ἀγήραον, ἀγήρων	
G.	ἀδίκου	ἀγηράου, ἀγήρῳ	
D.	ἀδίκῳ	ἀγηράῳ, ἀγήρῳ	
A.	ἄδικον	ἀγήραον, ἀγήρων, ἀγήρῳ	
V.	ἄδικε		
P. N.	ἄδικοι ἄδικα	ἀγήραοι, ἀγήρῳ ἀγήραα, ἀγήρῳ	
G.	ἀδίκων	ἀγηράων, ἀγήρων	
D.	ἀδικοῖς	ἀγηράοις, ἀγήρῳ	
A.	ἄδικους	ἀγηράους, ἀγήρῳ	
D. N.	ἄδικῳ	ἀγηράῳ, ἀγήρῳ	
G.	ἀδίκῳ	ἀγηράῳ, ἀγήρῳ	

B. OF THE THIRD DECLENSION.

	ὁ, ἡ (male) τὸ	ὁ, ἡ (pleasing) τὸ	ὁ, ἡ (two-footed) τὸ
S. N.	ἄρρην ἄρρην	εὐχάρις εὐχαρι	δίπους δίπουν
G.	ἄρρενος	εὐχαρίτος	δίποδος
D.	ἄρρени	εὐχαριτι	δίποδι
A.	ἄρρην	εὐχάρिता, εὐχαριν	δίποδα, δίπουν
V.	ἄρρεν	εὐχαρι	δίπου
P. N.	ἄρρηνες ἄρρην	εὐχάριτες εὐχάρिता	δίποδες δίποδα
G.	ἄρρένων	εὐχαρίτων	δίπόδων
D.	ἄρρεσι	εὐχάρισι	δίποσι
A.	ἄρρηνες	εὐχάριτας	δίποδας
D. N.	ἄρρην	εὐχάριτε	δίποδε
G.	ἄρρένοιν	εὐχαρίτοι	δίπόδοι

	ὁ, ἡ (evident) τὸ	ὁ, ἡ (greater) τὸ
S. N.	σαφής σαφές	μεῖζων μεῖζον
G.	σαφούς, σαφούς	μεῖζονος
D.	σαφεῖ, σαφεῖ	μεῖζονι
A.	σαφέα, σαφῇ	μεῖζονα, μεῖζῳ
V.	σαφές	μεῖζον
P. N.	σαφεῖς, σαφεῖς σαφέα, σαφῇ	μεῖζονες, μεῖζους μεῖζονα, μεῖζῳ
G.	σαφέων, σαφῶν	μεῖζόνων
D.	σαφεῖσι	μεῖζοσι
A.	σαφέας, σαφεῖς	μεῖζονας, μεῖζους
D. N.	σαφεῖ, σαφῇ	μεῖζονε
G.	σαφεῖν, σαφῶν	μεῖζόνων

¶ 18. VIII. ADJECTIVES OF THREE TERMINATIONS.

A. OF THE SECOND AND FIRST DECLENSIONS.

	ὁ (friendly) ἡ	τὸ	ὁ (wise) ἡ	τὸ
S. N.	φίλιος φιλιᾶ	φίλιον	σοφός σοφή	σοφόν
G.	φίλιου φιλιᾶς		σοφοῦ σοφῆς	
D.	φιλίῳ φιλίᾳ		σοφῷ σοφῇ	
A.	φίλιον φιλιᾶν		σοφόν σοφῇν	
V.	φίλιε		σοφέ	
P. N.	φίλιοι φίλιαι	φιλιά	σοφοί σοφαι	σοφᾶ
G.	φιλίων φίλων		σοφῶν σοφῶν	
D.	φίλοις φίλαις		σοφοῖς σοφαῖς	
A.	φίλους φίλιῤς		σοφούς σοφεῖς	
D. N.	φιλίῳ φιλιᾶ		σοφῷ σοφᾶ	
G.	φίλοιιν φίλιν		σοφοῖν σοφαῖν	

Contracted.

	ὁ (golden)	ἡ	τὸ
S. N.	χρῦσεος, χρῦσαοῦς	χρυσέᾱ, χρυσῇ	χρῦσειον, χρυσοῦν
G.	χρυσέου, χρυσοῦ	χρυσέᾳς, χρυσῆς	
D.	χρυσέῳ, χρυσῷ	χρυσέᾳ, χρυσῇ	
A.	χρῦσειον, χρυσοῦν	χρυσέᾱν, χρυσῇν	
P. N.	χρῦσεοι, χρυσοῖ	χρῦσαι, χρυσαῖ	χρῦσεᾶ, χρυσᾶ
G.	χρυσέων, χρυσῶν	χρυσέων, χρυσῶν	
D.	χρυσέοις, χρυσοῖς	χρυσάις, χρυσαῖς	
A.	χρυσέους, χρυσοῦς	χρυσάῤς, χρυσᾶς	
D. N.	χρυσέῳ, χρυσῷ	χρυσέᾱ, χρυσᾶ	
G.	χρυσέοιν, χρυσοῖν	χρυσάειν, χρυσᾶιν	
	ὁ (double)	ἡ	τὸ
S. N.	διπλόος, διπλοῦς	διπλόῃ, διπλῇ	διπλόον, διπλοῦν
G.	διπλόου, διπλοῦ	διπλόῃς, διπλῆς	
D.	διπλόῳ, διπλῷ	διπλόῃ, διπλῇ	
A.	διπλόον, διπλοῦν	διπλόῃν, διπλῇν	
P. N.	διπλόοι, διπλοῖ	διπλόαι, διπλαῖ	διπλόᾶ, διπλᾶ
G.	διπλόων, διπλῶν	διπλόων, διπλῶν	
D.	διπλόοις, διπλοῖς	διπλόαις, διπλαῖς	
A.	διπλόους, διπλοῦς	διπλόᾶς, διπλᾶς	
D. N.	διπλόῳ, διπλῷ	διπλόᾱ, διπλᾶ	
G.	διπλόοιν, διπλοῖν	διπλόαιν, διπλαῖν	

¶ 19. B. OF THE THIRD AND FIRST DECLENSIONS.

	ὁ (<i>black</i>)	ἡ	τὸ	ὁ (<i>all</i>)	ἡ	τὸ
S. N.	μῆλᾱς	μῆλαινᾶ	μῆλᾶν	πᾶς	πᾶσᾶ	πᾶν
G.	μῆλᾶνος	μῆλαινης		παντός	πάσης	
D.	μῆλανι	μελαινῇ		παντί	πάσῃ	
A.	μῆλانا	μῆλαινᾶν		πάντε	πᾶσᾶν	
P. N.	μῆλανες	μῆλαιναι	μῆλانا	πάντες	πᾶσαι	παντα
G.	μῆλάνων	μῆλαινῶν		πάντων	πασῶν	
D.	μῆλασι	μελαιναις		πᾶσι	πάσαις	
A.	μῆλανάς	μελαινᾶς		πάντας	πᾶσᾶς	
D. N.	μῆλανε	μελαινᾶ		πάντε	πᾶσᾶ	
G.	μῆλάνοι	μελαιναιν		πάντοιν	πᾶσαιν	
	ὁ (<i>agreeable</i>)	ἡ	τὸ	ὁ (<i>sweet</i>)	ἡ	τὸ
S. N.	χαρῖεις	χαρίεσσᾶ	χαρίεν	ἡδύς	ἡδεῖᾶ	ἡδύ
G.	χαρίεντος	χαρίεσσης		ἡδέιος	ἡδείας	
D.	χαρίεντι	χαρίεσση		ἡδεῖ, ἡδεῖ	ἡδείᾳ	
A.	χαρίεντα	χαρίεσσᾶν		ἡδύν	ἡδείᾶν	
V.	χαρίεν			ἡδύ		
P. N.	χαρίεντες	χαρίεσαι	χαρίεντα	ἡδεις, ἡδεῖς	ἡδεῖαι	ἡδέα
G.	χαρίέντων	χαρίεσσῶν		ἡδέων	ἡδεῖων	
D.	χαρίεσι	χαρίεσαις		ἡδέισι	ἡδεῖαις	
A.	χαρίέντας	χαρίεσσᾶς		ἡδέας, ἡδεῖς	ἡδείας	
D. N.	χαρίεντε	χαρίεσσᾶ		ἡδέε	ἡδεῖᾶ	
G.	χαρίέντοιν	χαρίεσσαιν		ἡδέοιν	ἡδεῖαιν	

¶ 20. C. OF THE THREE DECLENSIONS.

	ὁ (<i>great</i>)	ἡ	τὸ	ὁ (<i>much</i>)	ἡ	το
S. N.	μέγᾱς	μεγᾶλη	μέγα	πολύς	πολλή	πολύ
G.	μεγᾶλου	μεγᾶλης		πολλοῦ	πολλῆς	
D.	μεγάλῳ	μεγᾶλῃ		πολλῷ	πολλῇ	
A.	μέγαν	μεγᾶλην		πολύν	πολλήν	
V.	μεγάλε			(many)		
P. N.	μεγάλοι	μεγᾶλαι	μεγᾶλᾶ	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγᾶλων		πολλῶν	πολλῶν	
D.	μεγάλοις	μεγᾶλαις		πολλοῖς	πολλάϊς	
A.	μεγάλους	μεγᾶλᾶς		πολλούς	πολλάς	
D. N.	μεγάλῳ	μεγᾶλᾶ				
G.	μεγάλοιν	μεγᾶλαιν				

Homeric Forms of πολύς.

	ῖ		ῆ		τῶ
S. N.	πολύς, πολύς	πολλός	παλλή		πολύ, πολύ, πολλόν
G.	πολῖος		παλλῆς		
D. (πολίῃ Æsch.)		πολλῷ	παλλῇ		
A.	πολύν, πολύν	πολλόν	παλλήν, πολύν		
P. N.	πολίς, πολῖς	πολλοί	παλλοί	(πολία Æsch.)	παλλᾶ
G.	πολίων	πολλῶν	παλλᾶων, παλλίων		
D.	πολίσι, -ίσει, -ίσει	πολλοῖσι, -οῖς	παλλῆσι		
A.	πολίης, πολῖς	πολλοῦς	παλλᾶς		
S. ὁ (mild)	ῆ	τὸ	P. οἱ	αἱ	τὰ
N.	πρᾶος πραεῖᾶ	πρᾶον	πρᾶοι, πραεῖς	πραεῖαι	πραεᾶ
G.	πράου πραεῖᾶς		πραίων	πραείων	
D.	πράῳ πραεῖᾱ		πράοις, πραεῖσι	πραεῖαις	πραεῖσι
A.	πρᾶον πραεῖᾶν		πράους, πραεῖς	πραεῖᾶς	

¶ 21. IX. NUMERALS.

	M. (one)	F.	N.		M. (no one)	F.	N.		M., none.
S. N.	εἷς	μῖᾰ	ἓν		οὐδεῖς	οὐδεμία	οὐδέν	P.	οὐδένες
G.	ἑνός	μιας			οὐθενός	οὐδεμιάς			οὐδένων
D.	ἐνί	μιᾶ			οὐδενί	οὐδεμιᾶ			οὐδέσι
A.	ἕνα	μῖαν			οὐδένα	οὐδεμίαν			οὐδένας
	Ep. Dor.	Ion.	Ep.		Late.	Ion.	Late.		Ion.
N.	ἕς, ῆς	μῖη, ἰᾶ			εὐθείς	εὐδεμῖη	εὐδέν		οὐδαμοί, N. -ᾶ
G.		μῖης, ἰῆς			εὐθενός	εὐδεμιάς			οὐδαμῶν
D.	ἑνί	μῖᾱ, ἰῇ			εὐδενί	εὐδεμιᾶ			οὐδαμοῖς
A.		μῖην, ἰᾶν			εὐδένα	εὐδεμίαν			οὐδαμούς, F. -ίας

M. F. N., two.

D. N. A. δύο, δύο

G. D. δυοῖν, δυεῖν (Att.) P. D. δυοί (rare)

M. F. N., both.

ἄμφω

ἄμφοιν

Ep.

N. διοῖ

G.

D.

A.

Ep.

δοί, -αί, -ᾶ

G.

D.

A.

Ion.

δυῶν

G.

D.

A.

M. F. (three) N.

P. N. τρεῖς τρία

G. τριῶν

D. τρισί

A. τρεῖς

Poet.

D. τριῶσι

M. F. (four)

τέσσαρες, τέτταρες

G. τεσσάρων, τεττάρων

D. τέσσαρσι, τέτταρσι

A. τέσσαρας, τέτταρας

Ion. τέσσαρες, Dor. τέτταρες and τέτταρες,
 Æol. and Ep. τέσσαρες, &c.; Dat., Ep. and
 in late prose, τέτταροι.

¶ 22. X. PARTICIPLES.

1. Present Active.

	ὁ (<i>advising</i>)	ἡ	τὸ
S. N.	βουλευῶν	βουλευούσα	βουλευῶν
G.	βουλευόντος	βουλευούσης	
D.	βουλευόντι	βουλευούσῃ	
A.	βουλευόντα	βουλευούσῃ	
P. N.	βουλευόντες	βουλευούσαι	βουλευόντα
G.	βουλευόντων	βουλευουσῶν	
D.	βουλευούσι	βουλευούσαις	
A.	βουλευόντας	βουλευούσας	
D. N.	βουλευόντες	βουλευούσῃ	
G.	βουλευόντων	βουλευούσῃ	

2. Present Active Contracted.

	ὁ (<i>honoring</i>)	ἡ	τὸ
S. N.	τιμῶν, τιμῶν	τιμάουσα, τιμῶσα	τιμάον, τιμῶν
G.	τιμάοντος, τιμῶντος	τιμαούσης, τιμώσης	
D.	τιμάοντι, τιμῶντι	τιμαούσῃ, τιμώσῃ	
A.	τιμάοντα, τιμῶντα	τιμάουσῃ, τιμῶσῃ	
P. N.	τιμάοντες, τιμῶντες	τιμάουσαι, τιμῶσαι	τιμάοντα, τιμῶντα
G.	τιμαόντων, τιμῶντων	τιμαουσῶν, τιμῶσῶν	
D.	τιμάουσι, τιμῶσι	τιμαούσαις, τιμώσαις	
A.	τιμάοντας, τιμῶντας	τιμαούσας, τιμώσας	
D. N.	τιμάοντες, τιμῶντες	τιμαούσῃ, τιμῶσῃ	
G.	τιμαόντων, τιμῶντων	τιμαούσῃ, τιμῶσῃ	

3. Liquid Future Active.

4. Aorist II. Active.

	ὁ (<i>about to show</i>)	ἡ	τὸ	ὁ (<i>having left</i>)	ἡ	τὸ
S. N.	φανῶν	φανούσῃ	φανοῦν	λιπῶν	λιπούσῃ	λιπόν
G.	φανούντος	φανούσης		λιπόντος	λιπούσης	
D.	φανούντι	φανούσῃ		λιπόντι	λιπούσῃ	
A.	φανούντα	φανούσῃ		λιπόντα	λιπούσῃ	
P. N.	φανούντες	φανούσαι	φανοῦντα	λιπόντες	λιπούσαι	λιπόντα
G.	φανούντων	φανουσῶν		λιπόντων	λιπουσῶν	
D.	φανούσι	φανούσαις		λιπούσι	λιπούσαις	
A.	φανούντας	φανούσας		λιπόντας	λιπούσας	
D. N.	φανούντες	φανούσῃ		λιπόντες	λιπούσῃ	
G.	φανούντων	φανούσῃ		λιπόντων	λιπούσῃ	

5. Aorist 1. Active.

ὁ (having raised) ἦ	τὸ
S. N. ἄρῳς	ἄρῳσᾶ
G. ἄραντος	ἄράσης
D. ἄραντι	ἄράση
A. ἄραντα	ἄρῳσᾶν

P. N. ἄραντες	ἄρῳσαι
G. ἄράντων	ἄρῳσῶν
D. ἄρῳσι	ἄράσαις
A. ἄραντας	ἄράσᾱς

D. N. ἄραντε	ἄράσᾱ
G. ἄράντοις	ἄράσαις

6. Aorist Passive.

ὁ (having appeared) ἦ	τὸ
φανείς	φανείσᾶ
φανέντος	φανέσης
φανέντι	φανέση
φανέντα	φανείσᾶν

φανέντες	φανείσαι
φανέντων	φανείσῶν
φανέσι	φανείσαις
φανέντας	φανείσᾱς

φανέντε	φανείσᾱ
φανέντοις	φανείσαις

7. Perfect Active.

ὁ (knowing) ἦ	τὸ
S. N. εἰδώς	εἰδῶσᾶ
G. εἰδότος	εἰδῶσης
D. εἰδóτι	εἰδῶση
A. εἰδóτα	εἰδῶσᾶν

P. N. εἰδότες	εἰδῶσαι
G. εἰδóτων	εἰδῶσῶν
D. εἰδóσι	εἰδῶσαις
A. εἰδóτας	εἰδῶσᾱς

D. N. εἰδóτε	εἰδῶσᾱ
G. εἰδóτοις	εἰδῶσαις

8. Perfect Active Contracted.

ὁ (standing) ἦ	τὸ
ἑστώς	ἑστῶσᾶ
ἑστῶτος	ἑστῶσης
ἑστῶτι	ἑστῶση
ἑστῶτα	ἑστῶσᾶν

ἑστῶτες	ἑστῶσαι
ἑστῶτων	ἑστῶσῶν
ἑστῶσι	ἑστῶσαις
ἑστῶτας	ἑστῶσᾱς

ἑστῶτε	ἑστῶσᾱ
ἑστῶτοις	ἑστῶσαις

9. From Verbs in -μι.

ὁ (having given) ἦ	τὸ	ὁ (having entered) ἦ	τὸ
S. N. δούς	δοῦσᾶ	δόν	δύς
G. δόντος	δούσης	δύντος	δύσης
D. δόντι	δούση	δύντι	δύση
A. δόντα	δοῦσᾶν	δύντα	δύσᾶν
P. N. δόντες	δοῦσαι	δόντα	δύντες
G. δόντων	δουσῶν	δύντων	δυσῶν
D. δοῦσι	δούσαις	δῦσι	δύσαις
A. δόντας	δούσᾱς	δύντας	δύσᾱς

¶. N. δόντε	δούσᾱ	δύντε	δύσᾱ
¶. δόντοις	δούσαις	δύντοις	δύσαις

¶ 23. XI. SUBSTANTIVE PRONOUNS.

[To those forms which are used as enclitic, the sign † is affixed. The initials affixed to dialectic forms denote, Æ. Æolic, B. Boeotic, D. Doric, E. Epic, I. Ionic, O. Old, P. Postic.]

A. PERSONAL.

	1st P. I.	2d P. thou.	3d P. he, she.
S. N.	ἐγώ	σὺ	ἐ
G.	ἐμοῦ, μοῦ†	σοῦ†	οὔ†
D.	ἐμοί, μοί†	σοί†	οί†
A.	ἐμέ, μέ†	σέ†	τέ
P. N.	ἡμεῖς	ὑμεῖς	οὗρες
G.	ἡμῶν	ὑμῶν	οὐων
D.	ἡμῖν	ὑμῖν	οὐσί(ν)†
A.	ἡμᾶς	ὑμᾶς	οὐας
D. N.	ὑς	οὗς	οὐσίν†
G.	ὑψν	οὐψν	οὐσίν†

Homeric Forms.

S. N.	ἐγών, ἐγώ	σὺ, εὖν	
G.	ἐμοῖο, ἐμοῖα, ἐμοῖ, μοῖν†, ἐμοῖον	σοῖ†, σοῖα, σοῖ†, σοῖον, σοῖο	οἷ†, οἷα, οἷ†, οἷον†
D.	ἐμοί, μοί†	σοί, σοί†, σοῖν	οἷ, οἷ†
A.	ἐμέ, μέ†	σέ†	τέ, τί, μέ†
P. N.	ἡμεῖς, ἄρμε	ὑμεῖς, ὕρμε	
G.	ἡμῶν, ἡμεῖων	ὑμῶν, ὕρμεων	οὐρίων†, οὐρίων, οὐων
D.	ἡμῖν, ἡμῖν, ἡμῖν, ἄρμυ(ν)	ὑμῖν, ὕρμυ(ν), ὕρμυ	οὐρί(ν)†, οὐρί(ν)†, οὐ†
A.	ἡμᾶς, -ῖας, ἡμᾶς, ἄρμε	ὑμᾶς, -ῖας, ὕρμε	οὐρίας†, -ῖας†, οὐρίας, οὐρίας†, οὐρί†
D. N.	ὑῖ (ὑῖν ?)	οὐῖ (οὐῖν ?), οὐῶ	
G.	ὑῖν	οὐῖν	
D.	ὑῖν	οὐῖν, οὐῖν	οὐρίν†
A.	ὑῖ, ὑῶ	οὐῖ, οὐῶ	οὐρί†, οὐῶ† or οὐῶ

Additional Forms.

S. N.	ἰών, ἰώ B.	εῖ D., τοῦ B.	
G.	ἰμοῖος, ἰμοῖος, ἰμοῖος D.	τιοῖ†, τιοῖος, τιοῖος, τιοῖος, τιοῖο D.	FiDin Æ., τοῖος D., τιοῖο E.
D.	ἰμῖν D.	τιν D.	Fῶ† Æ., ἦ or ἦ D.
A.		τί, τύ† D.	Fi† Æ., τιν† D. P.
P. N.	ἡμῖς I., ἄρμῖς D.	ὕμῖς I., ὕρμῖς D.	Neut. ορίαν† I.
G.	ἡμῶν D., ἄρμῶν Æ.	ὕμῶν Æ.	
D.	ἡμῖν D., ἄρμῶν(ν) Æ.		ορίαν†, ψιν† D., ἄρμῖ Æ.
A.	ἡμῖ D.	ὕμῖ, ὕρμῖ D.	ψιν† D., ἄρμῖ Æ.
D. N.	ὑῖς B.		

B. REFLEXIVE.

1st P. M. (of myself)	F.	2d P. M. (of thyself)	F.
S. G. ἐμαυτοῦ	ἐμαυτῆς	σεαυτοῦ, σαυτοῦ	σεαυτῆς, σαυτῆς
D. ἐμαυτῶ	ἐμαυτῇ	σεαυτῶ, σαυτῶ	σεαυτῇ, σαυτῇ
A. ἐμαυτόν	ἐμαυτήν	σεαυτόν, σαυτόν	σεαυτήν, σαυτήν
Π G. ἡμῶν αὐτῶ	ἡμῶν αὐτῶν	ὑμῶν αὐτῶν	ὑμῶν αὐτῶν
D. ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς	ὑμῖν αὐτοῖς	ὑμῖν αὐταῖς
A. ἡμᾶς αὐτούς	ἡμᾶς αὐτάς	ὑμᾶς αὐτούς	ὑμᾶς αὐτάς
3d P. M., of himself.	F., of herself.	N., of itself.	
S. G. ἐαυτοῦ, αὐτοῦ	ἐαυτῆς, αὐτῆς		
D. ἐαυτῶ, αὐτῶ	ἐαυτῇ, αὐτῇ		
A. ἐαυτόν, αὐτόν	ἐαυτήν, αὐτήν	ἐαυτό, αὐτό	
P. G. ἐαυτῶν, αὐτῶν	ἐαυτῶν, αὐτῶν		
D. ἐαυτοῖς, αὐτοῖς	ἐαυταῖς, αὐταῖς		
A. ἐαυτούς, αὐτούς	ἐαυτάς, αὐτάς	ἐαυτᾶ, αὐτᾶ	

New Ionic.

S. G. ἱμῶντοῦ	ἱμῶντῆς	σιῶντοῦ	σιῶντῆς
D. ἱμῶντῶ	ἱμῶντῇ	σιῶντῶ	σιῶντῇ
A. ἱμῶντόν	ἱμῶντήν	σιῶντόν	σιῶντήν
S. G. ἱωντοῦ	ἱωντῆς	P. ἱωντῶν	ἱωντῶν
D. ἱωντῶ	ἱωντῇ	ἱωντοῖσι	ἱωνταῖσι
A. ἱωντόν	ἱωντήν	ἱωντούς	ἱωντάς ἱωντᾶ

3d P. S. G. αὐταύτου, -ᾶς, D. -ος, -ᾶς, A. -ον, -ᾶν, -ο·
 P. G. αὐταύτων, D. -οις, -αις, A. -ας, -ᾶς, -ᾶ, Dor.

C. RECIPROCAL.

M. (of one another)	F.	N.	M. N.	F.
P. G. ἀλλήλων	ἀλλήλων		D. A. ἀλλήλω	ἀλλήλῃ
D. ἀλλήλοις	ἀλλήλαις		G. ἀλλήλοις	ἀλλήλαις
A. ἀλλήλους	ἀλλήλῃς	ἀλλήλῃ		
P. G. ἀλλήλων Dor.	ἀλλήλων Dor.		D. G. ἀλλήλοισιν Ep.	
D. ἀλλήλοισι, -οις	ἀλλήλαιοις, -αις			
A. ἀλλήλους	ἀλλήλῃς	ἀλλήλῃ Dor.		

D. INDEFINITE.

M. F. N., such a one.	M.
S. N. ὁ, ἡ, τὸ δεῖνα	P. οἱ δεῖνες
G. τοῦ, τῆς δεῖνος	τῶν δεῖνων
D. τῷ, τῇ δεῖνι	*
A. τόν, τήν, τὸ δεῖνα	τοὺς δεῖνας

¶ 24. XII. ADJECTIVE PRONOUNS.

A. DEFINITE.

Article.			Iterative.		
M. (the)	F.	N.	M. (very, same, self)	F.	N.
S. N. ὁ	ἡ	τό	αὐτός	αὐτή	αὐτό
G. τοῦ	τῆς		αὐτοῦ	αὐτῆς	
D. τοῦ	τῇ		αὐτῷ	αὐτῇ	
A. τόν	τήν		αὐτόν	αὐτήν	
P. N. οἱ	αἱ	τά	αὐτοί	αὐταί	αὐτά
G. τῶν	τῶν		αὐτῶν	αὐτῶν	
D. τοῖς	ταῖς		αὐτοῖς	αὐταῖς	
A. τούς	τάς		αὐτούς	αὐτάς	
D. N. τό	τά		αὐτό	αὐτά	
G. τοῖν	ταῖν		αὐτοῖν	αὐταῖν	
S. N.	's D.			αὐτά D., -ίη L.	
G. τοῦ E., τοῦ D.	τοῦ E. D.		αὐτοῦ E., -ου L.	αὐτῆς D., -ίης L.	
D.	τοῦ D.		αὐτῷ L.	αὐτῇ D., -ίῃ L.	
A.	τόν D.			αὐτήν D., -ίην L.	
P. N. οἱ E. D.	ταί E. D.				
G.	τοῶν O., τοῶν D.	αὐτῶν L.	αὐτῶν O., -ῶν D., -ῶν L.		
D. τοῖσι O.	ταῖσι O., τοῖσι D.	αὐτοῖσι O., -οῖσι L.	αὐτοῖσι O., -οῖσι L.	αὐταῖσι O., -αῖσι L.	
A. τοῖς D.	ταῖς D.	αὐτοῖς L.	αὐτοῖς L.	αὐταῖς L.	

Relative.			Demonstrative.			Possessive.
M. (who)	F.	N.	M. (this)	F.	N.	
S. N. ὅς	ἥ	ὅ	οὗτος	ἡδὲ	τόδ᾽	1 P. S. ἐμός
G. οὗ	ἥς		τουῦτος	τῆςδὲ		P. ἡμέτερος
D. οὗ	ἥ		τῷδὲ	τῇδὲ		D. ἡμέτερος Ep.
A. ὃν	ἣν		τόνδ᾽	τήνδ᾽		
P. N. οἱ	αἱ	ᾗ	οὗτοι	αὗτοι	τάδ᾽	2 P. S. σός
G. ὧν	ᾧν		τῶνδ᾽	τῶνδ᾽		P. ὑμέτερος
D. οἷς	αἷς		τοῖσδ᾽	ταῖσδ᾽		D. σφωμέτερος Ep.
A. οὓς	αῖς		τούσδ᾽	ταόδ᾽		
D. N. ὧ	ᾗ		ταῖςδ᾽	ταῖςδ᾽		3 P. S. οὗς Poet.
G. οἷν	αἷν		τοῖνδ᾽	ταῖνδ᾽		P. σφέτερος

Dialectic and Paragoge Forms.

S. N. ὁ O.	's D.	οὗ	οὗ	τοῦ	1 P. P. 'ἄμῃς, 'ἄμῃς O., 'ἄμῃς D., ἄμῃς, ἄμῃς E.
G. οὗ, τοῦ E.	οὗ E., οὗ D.	οὗ	οὗ	οὗ	2 P. S. οὗς D. E.
D. οὗ	οὗ D.	οὗ	οὗ	οὗ	P. 'ὄμῃς O., ὄμῃς E.
A. οὗ	οὗ D.	οὗ	οὗ	οὗ	3 P. S. οὗς E. D.
P. D.	οὗ, οὗ E.	οὗ	οὗ	οὗ	P. σφῃς O.

Demonstrative.

	M. (<i>this</i>)	F.	N.	M. (<i>so much</i>)	F.	N.
S. N.	οὗτος	αὕτη	τοῦτο	τοσοῦτος	τοσαύτη	τοσοῦτο, τοσοῦτον
G.	τούτου	ταύτης		τοσοῦτου	τοσαύτης	
D.	τούτῳ	ταύτῃ		τοσοῦτῳ	τοσαύτῃ	
A.	τούτον	ταύτην		τοσοῦτον	τοσαύτην	
P. N.	οὗτοι	αὗται	ταῦτα	τοσοῦτοι	τοσαῦται	τοσαῦτα
G.	τούτων	τούτων		τοσοῦτων	τοσοῦτων	
D.	τούτοις	ταύταις		τοσοῦτοις	τοσαύταις	
A.	τούτους	ταύτας		τοσοῦτους	τοσαύτας	
D. N.	τούτῳ	ταύτῃ		τοσοῦτῳ	τοσαύτῃ	
G.	τούτοις	ταύταις		τοσοῦτοις	τοσαύταις	

Paragogic Declension.

Mixed Paragogic Forms.

S. N.	οὗτος	αὕτη	ταυτί	τασοῦτος, ἱκίνοσι, ἰδιδί, ταυτογῆ, ταυτοδί.
G.	ταυτοῦ	ταυτης		ταυνοῦτοῦ, κίνοῦ, τηλικαυτης.
D.	ταυτῇ	ταυτῇ		ταυνοῦτῇ. Adv. οὕτως, ἰσθᾶδί, νυῆ, διγῆ.
A.	ταυτά	ταυτηνί		τασοῦτον, τασονδί, ταοῦτον, ἱκίνοσι, τηιδί.
P. N.	οὗτοι	αὗται	ταυτί	ταουτοί, ταουταί, ταυτί, ταυτογῆ.
G.	ταυτωνί, &c.			ταουτωνί, ἱκίνοσι, &c.

B. INDEFINITE.

Simple Indefinite. Interrogative.

Relative Indefinite.

	M. F. (<i>any, some</i>)	N.	M. F. (<i>who?</i>)	N.	M. (<i>whoever</i>)	F.	N.
S. N.	τις	τι	τίς	τί	ὅστις	ἥτις	ὅ τι
G.	τινός, τοῦ		τινός, τοῦ		οὐτινος, ὅτου	ἥτινος	
D.	τινί, τῷ		τινί, τῷ		ὅτινι, ὅτῳ	ἥτινι	
A.	τινά		τίνα		ὅτινα	ἥτινα	
P. N.	τινές	τινά, τίνες	τίνα	οἵτινες		αἵτινες	ἅτινα, ἅττα
G.	τινῶν	[ἅττα τίνων		ὧντινων, ὅτων		ῶντινων	
D.	τισὶ	τίσι		οἷσιν, ὅσοις		αἷσιν	
A.	τινάς	τίνας		οὗσιν, ὅσιν		ἅσιν	
D. N.	τινέ	τίνε		ὧτινες		ἅτινες	
G.	τινοῖν	τίνουσιν		οἷντινοισιν		αἷντινοισιν	

Homeric Declension of τις, τίς, and ὅτις = ὅστις.

S. N.	τις	τί	τίς	τί	ὅτις	ἥτις	ὅ τι, ὅττι
G.	τίος, τιῷ		τίος, τιῷ		ὅτιν, ὅττιν, ὅττιν		
D.	τίῳ, τῷ				ὅτιν, ὅττιν		
A.	τινά		τίνα		ὅτινα		
P. N.	τινίς	ἅττα	τίσις				ἅττα
G.			τίων		ὅτιων		
D.			τίων		ὅτιων		
A.	τινάς				ὅτινας		ἅττα
D. N.	τινί						

¶ 25. B. TABLE OF NUMERALS

I. ADJECTIVES.

1. Cardinal.

2. Ordinal.

Interrog.	πόσῃ; <i>how many?</i>	πέντῃ; <i>which in order? or,</i>
Indef.	ποσῇ, <i>a certain number.</i>	<i>one of how many?</i>
Rel. Ind.	ποσῇ, <i>how many soever.</i>	ὁποῖτος, <i>whichever in order.</i>
Dimin.	ὀλίγῃ, <i>few.</i>	ὀλιγοσσί, <i>one of few.</i>
Augment.	πολλοί, <i>many.</i>	πολλοσσί, <i>one of many, or,</i>
Demonst.	τίσῃ, <i>so many.</i>	<i>one following many.</i>
Relat.	ὅσῃ, <i>as many.</i>	

1 α'	εἷς, μία, ἓν, <i>one.</i>	πρῶτος, -η, -ον, <i>first.</i>
2 β'	δύο, δύο, <i>two.</i>	δεύτερος, -ᾱ, -ον, <i>second.</i>
3 γ'	τρεις, τρία, <i>three.</i>	τρίτος, -η, -ον, <i>third.</i>
4 δ'	τέσσαρες, τέσσαρα, <i>four.</i>	τέταρτος, <i>fourth.</i>
5 ε'	πέντε, <i>five.</i>	πέμπτος, <i>fifth.</i>
6 ς'	ἕξ, <i>six.</i>	ἕκτος, <i>sixth.</i>
7 ζ'	ἑπτὰ, <i>seven.</i>	ἑβδομος, <i>seventh.</i>
8 η'	ὀκτώ, <i>eight.</i>	ὀγδοος, <i>eighth.</i>
9 θ'	ἐννία, <i>nine.</i>	ἐνατος, ἐννατος, <i>ninth.</i>
10 ι'	δέκα, <i>ten.</i>	δέκατος, <i>tenth.</i>
11 ια'	ἑνδεκα, <i>eleven.</i>	ἑνδέκατος, <i>eleventh.</i>
12 ιβ'	δώδεκα, <i>twelve.</i>	δωδέκατος, <i>twelfth.</i>
13 ιγ'	τρισκαίδεκα, δεκατρεῖς	τρισκαίδεκατος
14 ιδ'	τεσσαρεσκαίδεκα	τεσσαρεσκαίδεκατος
15 ιε'	πεντεκαίδεκα	πεντεκαίδεκατος
16 ις'	ἑκκαίδεκα	ἑκκαίδεκατος
17 ιζ'	ἑπτακαίδεκα	ἑπτακαίδεκατος
18 ιη'	ὀκτωκαίδεκα	ὀκτωκαίδεκατος
19 ιθ'	ἐννεακαίδεκα	ἐννεακαίδεκατος
20 κ'	εἴκοσι(ν)	εἰκοστός
21 κα'	εἴκοσιν εἷς, εἷς καὶ εἴκοσι	εἰκοστὸς πρῶτος
30 λ'	τριᾶκοντα	τριᾶκιστός
40 μ'	τεσσαράκοντα	τεσσαρακοστός
50 ν'	πεντήκοντα	πεντηκοστός
60 ξ'	ἑξήκοντα	ἑξηκοστός
70 ο'	ἑβδομήκοντα	ἑβδομηκοστός
80 π'	ὀγδοήκοντα	ὀγδοηκοστός
90 ρ'	ἐνενήκοντα	ἐνενηκοστός
100 ρ'	ἑκατόν	ἑκατοστός
200 σ'	διᾶκόσιοι, -αι, -α	διακοσιοστός
300 τ'	τριᾶκόσιοι	τριακοσιοστός

400	υ'	τετρακόσιοι	τετρακοσιοστός
500	φ'	πεντακόσιοι	πεντακοσιοστός
600	χ'	ἑξακόσιοι	ἑξακοσιοστός
700	ψ'	ἑπτακόσιοι	ἑπτακοσιοστός
800	ω'	ὀκτακόσιοι	ὀκτακοσιοστός
900	Ϟ	ἐννακόσιοι	ἐννακοσιοστός
1,000	α	χίλιοι, -αι, -α	χιλιοστός
2,000	β	δισχίλιοι	δισχιλιοστός
10,000	μ	μύριοι, -αι, -α	μυριοστός
20,000	κ	δισμύριοι	δισμυριοστός
100,000	ρ	δεκακισμύριοι	δεκακισμυριοστός

3. Temporal.

4. Multiple.

Inter. *ποσταῖος* ; *on what day ?*

1. (αὐθήμερος, *on the same day.*) ἀπλός, ἀπλοῦς, *simple, single*
2. δευτεταῖος, *on the second day.* διπλός, *double.*
3. τριταῖος, *on the third day.* τριπλός, *triple.*
4. τεταρταῖος, *on the fourth day.* τετραπλός, *quadruple.*
5. πεμπταῖος, *on the fifth day,* πενταπλός, *quintuple.*
6. ἑκταῖος, *on the sixth day.* ἑξαπλός, *sextuple.*
7. ἑβδομαῖος, *on the seventh day.* ἑπταπλός, *septuple.*
8. ὀγδοαῖος, *on the eighth day.* ὀκταπλός, *octuple.*

5. Proportional.

II. ADVERBS.

III. SUBSTANTIVES.

Inter. *ποσάπλάσιος* ; *how many fold ?* *ποσάκις* ; *how many times ?* *ποσότης*, *quantity, number.*

Dim. *ὀλιγάκις*, *few times.* *ὀλιγότης*, *fewness.*

Augm. *πολλάπλάσιος*, *many fold.* *πολλάκις*, *many times.*

- | | | |
|-----------------------------------|------------------------------|--------------------------|
| 1. (ἴσος, <i>equal.</i>) | ἅπαξ, <i>once.</i> | μονάς, <i>monad.</i> |
| 2. διπλάσιος, <i>twofold.</i> | δὶς, <i>twice.</i> | δυάς, <i>duad.</i> |
| 3. τριπλάσιος, <i>threelfold.</i> | τρίς, <i>thrice.</i> | τριάς, <i>triad.</i> |
| 4. τετραπλάσιος | τετράκις, <i>four times.</i> | τετράς, <i>τετρακτύς</i> |
| 5. πενταπλάσιος | πεντάκις | πεντάς |
| 6. ἑξαπλάσιος | ἑξάκις | ἑξάς |
| 7. ἑπταπλάσιος | ἑπτάκις | ἑβδομάς |
| 8. ὀκταπλάσιος | ὀκτάκις | ὀγδοάς |
| 9. ἐννεαπλάσιος | ἐννεάκις, <i>ἐννάκις</i> | ἐννεάς |
| 10. δεκαπλάσιος | δεκάκις | δεκάς |
| 20. εἰκοσαπλάσιος | εἰκοσάκις | εἰκάς |
| 100. ἑκατονταπλάσιος | ἑκατοντάκις | ἑκατοντάς |
| 1,000. χιλιοπλάσιος | χιλιάκις | χιλιάς |
| 10,000. μυριοπλάσιος | μυριάκις | μυριάς |

C. TABLES OF CONJUGATION.

¶ 26. I. THE TENSES CLASSIFIED.

	I. PRIMARY.		II. SECONDARY.
Relations.	Time. 1. Present.	2. Future.	3. Past.
1. Definite.	PRESENT. γράφω, <i>I am writing.</i>	• <i>I shall be writing.</i>	IMPERFECT. ἔγραφον, <i>I was writing.</i>
2. Indefinite.	• <i>I write.</i>	FUTURE. γράψω, <i>I shall write.</i>	AORIST. ἔγραψα, <i>I wrote.</i>
3 Complete.	PERFECT. γέγραφα, <i>I have written.</i>	• <i>I shall have written.</i>	PLUPERFECT. ἔγγραφειν, <i>I had written.</i>

¶ 27. II. THE MODES CLASSIFIED.

I. DISTINCT.

A. INTELLECTIVE.

1. Actual.

INDICATIVE.

γράφω,
I am writing.

a. Present.

SUBJUNCTIVE.

γράφω,
I may write.

2. Contingent.

B. Past.

OPTATIVE.

γράφοιμι,
I might write.

B. VOLITIVE.

IMPERATIVE.

γράφε,
Write.

II. INCORPORATED.

A. Substantive.

INFINITIVE.

γράφειν,
To write.

B. Adjective.

PARTICIPLE.

γράφων,
Writing.

¶ 28. III. FORMATION OF THE TENSES.

PREFIXES.	TENSES.	Active.	Middle.	AFFIXES.	Passive.
	PRESENT,	ω, μω		ομαι, μαι	
Augm.	IMPERFECT,	ον, υ		όμεν, μην	
	FUTURE,	ωω	σομαι		θήσομαι
	FUT. II.,				ήσομαι
Augm.	AORIST,	ωω	σάμεν		θήν
Augm.	AOR. II.,	ον, υ	όμεν, μην		ήν
Redpl.	PERFECT,	ωω		μαι	
Redpl.	PERF. II.,	ω			
Augm.	Redpl. PLUPERFECT,	μεν		μεν	
Augm.	Redpl. PLUPERF. II.,	μεν			
Redpl.	FUT. PERF.			σομαι	

¶ 29. IV. AFFIXES OF THE

		Present.		Imperfect.		
		Nude.	Euphonic.	Nude.	Euphonic.	
Ind.	S.	1	μι	ω	ν	
		2	ς	εις	ς	
		3	σι(ν)	σι	ε(ν)	
	P.	1	μεν	ομεν	μεν	ομεν
		2	τε	ετε	τε	ετε
		3	νσι(ν), ασι(ν)	ουσι(ν)	σαν	ον
	D.	1	μεν	ομεν	μεν	ομεν
		2	τον	ετον	τον	ετον
		3	τον	ετον	την	ετην
Subj.	S.	1	ω			
		2	ης			
		3	η			
	P.	1	ωμεν			
		2	ητε			
		3	ωσι(ν)			
	D.	1	ωμεν			
		2	ητον			
		3	ητον			
Opt.	S.	1	λην	οιμι		
		2	λης	οις		
		3	λη	οι		
	P.	1	λημεν, ἱμεν	οιμεν		
		2	λητε, ἴτε	οιτε		
		3	λησαν, ἴεν	οισεν		
	D.	1	λημεν, ἱμεν	οιμεν		
		2	λητον, ἴτον	οιτον		
		3	λήτην, ἴτην	οίτην		
Imp.	S.	2	θι, ς, ε	ε		
		3	τω	έτω		
	P.	2	τε	ετε		
		3	τωσαν, ντων	έτωσαν, όντων		
	D.	2	τον	ετον		
		3	των	έτων		
Inf.		ναι	ειν			
Part.	N.	ντις, ντισᾶ, ν	ων, ουσᾶ, ον			
	G.	ντος, ντσης	οντος, ούσης			

ACTIVE VOICE.

		Future.	Aorist.	Perfect.	Pluperfect.
Ind.	S.	1 σω	σᾶ	κ-ᾶ	κ-ειν, κ-η
		2 σεις	σᾶς	κ-ᾶς	κ-εις
		3 σει	σῃ(ν)	κ-ῃ(ν)	κ-ει
	P.	1 σόμεν	σᾶμεν	κ-ᾶμεν	κ-ειμεν
		2 σετε	σᾶτε	κ-ᾶτε	κ-ειτε
		3 σουσι(ν)	σᾶν	κ-ᾶσι(ν)	κ-εισαν, κ-εσαν
	D.	1 σόμεν	σᾶμεν	κ-ᾶμεν	κ-ειμεν
		2 σετον	σᾶτον	κ-ᾶτον	κ-ειτον
		3 σετον	σᾶτην	κ-ᾶτον	κ-ειτην
Subj.	S.	1	σω	(κ-ω)	
		2	σης	(κ-ης)	
		3	ση	(κ-η)	
	P.	1	σώμεν	(κ-ωμεν)	
		2	σητε	(κ-ητε)	
		3	σώσι(ν)	(κ-ωσι-ν)	
	D.	1	σώμεν	(κ-ωμεν)	
		2	σητον	(κ-ητον)	
		3	σητον	(κ-ητον)	
Opt.	S.	1 σοίμι	σaiμι	(κ-οίμι)	
		2 σοίς	σαις, σαιᾶς	(κ-οίς)	
		3 σοί	σαι, σαιε(ν)	(κ-οί)	
	P.	1 σοίμεν	σαιμεν	(κ-οίμεν)	
		2 σοίτε	σαιτε	(κ-οίτε)	
		3 σοίεν	σαιεν, σαιᾶν	(κ-οίεν)	
	D.	1 σοίμεν	σαιμεν	(κ-οίμεν)	
		2 σοίτον	σαιτον	(κ-οίτον)	
		3 σοίτην	σαιτην	(κ-οίτην)	
Imp.	S.	2	σον	(κ-ε)	
		3	σᾶτω	(κ-έτω)	
	P.	2	σᾶτε [των	(κ-ετε)	
		3	σᾶτωσαν, σᾶν-	(κ-έτωσαν, κ-όντων)	
	D.	2	σᾶτον	(κ-ετον)	
		3	σᾶτων	(κ-έτων)	
Inf.		σεν	σαι	κ-έναι	
Part.	N.	σων, &c.	σᾶς, σᾶσᾶ, σᾶν	κ-ώς, κ-νῖᾶ, κ-ός	
	G.	σοντος	σαντος, σᾶσης	κ-όντος, κ-νῖᾶς	

¶ 30. V. AFFIXES OF THE

		Pres.		Imperf.		Perf.	Plup.
		Nude.	Euph.	Nude.	Euph.		
Ind.	S. 1	μαι	ομαι	μην	όμεν	μαι	μην
	2	σαι, αι	η, ει	σο, ο	ου	σαι	σο
	3	ται	εται	το	ετο	ται	το
	P. 1	μεθα	όμεθα	μεθα	όμεθα	μεθα	μεθα
	2	σθε	εσθε	σθε	εσθε	σθε	σθε
	3	νται	ονται	ντο	οντο	νται	ντο
	D. 1	μεθα	όμεθα	μεθα	όμεθα	μεθα	μεθα
	2	σθον	εσθον	σθον	εσθον	σθον	σθον
	3	σθον	εσθον	σθην	εσθην	σθον	σθην
Subj.	S. 1		ωμαι			(μένος ὦ)	
	2		η			(μένος ἦς)	
	3		ηται			(μένος ἦι)	
	P. 1		ώμεθα			(μένοι ὦμεν)	
	2		ησθε			(μένοι ἦτε)	
	3		ωνται			(μένοι ὦσι-ν)	
	D. 1		ώμεθα			(μένω ὦμεν)	
	2		ησθον			(μένω ἦτον)	
	3		ησθον			(μένω ἦτον)	
Opt.	S. 1	ιμην	οίμην			(μένος εἶην)	
	2	ιο	οιο			(μένος εἶης)	
	3	ιτο	οιτο			(μένος εἶη)	
	P. 1	ιμεθα	οίμεθα			(μένοι εἶημεν)	
	2	ισθε	οισθε			(μένοι εἶητε)	
	3	ιντο	οιντο			(μένοι εἶησαν)	
	D. 1	ιμεθα	οίμεθα			(μένω εἶημεν)	
	2	ισθον	οισθον			(μένω εἶητον)	
	3	ισθην	οισθην			(μένω εἶητην)	
Imp.	S. 2	σο, ο	ου			σο	
	3	σθω	έσθω			σθω	
	P. 2	σθε	εσθε			σθε	
	3	σθωσαν, σθων	έσθωσαν, έσθων			σθωσαν, σθων	
	D. 2	σθον	εσθον			σθον	
	3	σθων	έσθων			σθων	
Inf.		σθαι	εσθαι			σθαι	
Part.	N.	μενος, -η, -ον	όμενος, -η, -ον			μένος, -η, -ον	
	G.	μένου, -ης	ομένου, -ης			μένου, -ης	

MIDDLE AND PASSIVE VOICES.

		Fut. Mid.	Aor. Mid.	Aor. Pass.	Fut. Pass.
Ind.	S.	1	σομαι	σάμην	θ-ήσομαι
		2	ση, σαι	σῶ	θ-ήσῃ, θ-ήσῃς
		3	σεται	σατο	θ-ήσεται
	P.	1	σόμεθα	σάμεθα	θ-ήσόμεθα
		2	σεσθῃς	σασθῃς	θ-ήσεσθῃς
		3	σονται	σαντο	θ-ήσονται
	D.	1	σόμεθα	σάμεθα	θ-ήσόμεθα
		2	σεσθον	σασθον	θ-ήσεσθον
		3	σεσθον	σασθῃν	θ-ήσεσθον
Subj.	S.	1		σῶμαι	θ-ῶ
		2		ση	θ-ῇς
		3		σῃται	θ-ῇ
	P.	1		σώμεθα	θ-ῶμεν
		2		σησθῃς	θ-ῇτε
		3		σωνται	θ-ῶσι(ν)
	D.	1		σώμεθα	θ-ῶμεν
		2		σησθον	θ-ῇτον
		3		σησθον	θ-ῇτον
Opt.	S.	1	σοίμην	σαίμην	θ-είην
		2	σοιο	σαιο	θ-είης
		3	σοιτο	σαιτο	θ-είη
	P.	1	σοίμεθα	σαίμεθα	θ-είημεν, θ-εῖμεν
		2	σοισθῃς	σαισθῃς	θ-είητε, θ-εῖτε
		3	σοιντο	σαιντο	θ-είησαν, θ-εῖσαν
	D.	1	σοίμεθα	σαίμεθα	θ-είημεν, θ-εῖμεν
		2	σοισθον	σαισθον	θ-είητον
		3	σοίσθῃν	σαισθῃν	θ-εῖηεν
Imp.	S.	2		σαι	θ-ήτι
		3		σάσθω	θ-ήτω
	P.	2		σασθῃς	θ-ήτε
		3		σάσθωσαν,	θ-ήτωσαν,
				σάσθων	θ-έντων
	D.	2		σασθον	θ-ήτον
		3		σάσθων	θ-ήτων
Inf.			σισθαι	σασθαι	θ-ήσθαι
Part.	N.	σόμενος	σάμενος	θ-είς, θ-εῖς, θ-έν	θ-ησόμενος
	G.	σομένου	σαμένου	θ-έντος, θ-είσης	θ-ησομένου

TENSE-SIGNS.	CONNECTING VOWELS.										FLEXIBLE ENDINGS.					
	INDICATIVE.			OPTATIVE.				IMPERATIVE. INFINITIVE. PARTICIPLE.			SUBJECTIVE.			OBJECTIVE.		
	Future Perfect.	Perfect and Pluperfect Active.	Future Passive.	Present and Pluperfect Passive.	Subjunctive.	Middle of Verbs in -u.	Active of Verbs in -u.	Present and Future.	Aorist Active and Middle.	Aorist and Perfect Passive.	Primary.	Secondary.	Imperative. Participle.	Primary.	Secondary.	Imperative. Participle.
S. 1	o	o	o-k-g	* * *	u	1	1	1	1	* * *	u	u	u	u	u	u
2	o	o	o-k-g	* * *	u	1	1	1	1	* * *	u	u	u	u	u	u
3	o	o	o-k-g	* * *	u	1	1	1	1	* * *	u	u	u	u	u	u
P. 1	o	o	o-k-g	* * *	u	1	1	1	1	* * *	u	u	u	u	u	u
2	o	o	o-k-g	* * *	u	1	1	1	1	* * *	u	u	u	u	u	u
3	o	o	o-k-g	* * *	u	1	1	1	1	* * *	u	u	u	u	u	u
D. 1	o	o	o-k-g	* * *	u	1	1	1	1	* * *	u	u	u	u	u	u
2	o	o	o-k-g	* * *	u	1	1	1	1	* * *	u	u	u	u	u	u
3	o	o	o-k-g	* * *	u	1	1	1	1	* * *	u	u	u	u	u	u
Inf.	o	o	o-k-g	* * *	u	1	1	1	1	* * *	u	u	u	u	u	u
Part.	o	o	o-k-g	* * *	u	1	1	1	1	* * *	u	u	u	u	u	u

SUBJECTIVE.

Singular.

- 1 *Ind. Pr.* α, Old μ · ἔρημι, πᾶλημι.
 άω, ά, Ion. έω · ἔρειν, φουέιν.
 έω, ά, Ep. έω · ἔρειν, μαινεύω.
 έω, ά, Ep. έω · νυμίσιν, στείω.
Fut. α, Dor. ά · ἄσθ, πρμψά.
 α, Dor. έω · δικάζει, κερμίζω.
 ά, Ion. έω · ἀγγιλίω, φανίω.
Impf. ι, Iter. εαν · ἔχισται, φέρεται.
 Ion. α · ἐτίθει, ήα, ήα.
 αν, αν, Ion. ιω, Ion. and Dor. ιω · ήγίσταν.
Aor. αα, Dor. έα · ἐνόμειζε, ἐφλεζε.
 Iter. σακαν · ἐτίλειπον, ἔσσεσται.
Plup. ιω, Ion. ια · ῥήκα, ἐτίθηται.
 Old Att. η · ῥήκα, ἐκατόσθη.
Subj. α, Ep. αμ · ἴσται, ἴσται.
 ά, Ep. έω, άω, &c.; θαμίσω, στίω, γνίσω.
 ιω, Dor. ι · ἀμάλγισ, ευείδω.
 άις, άς, Dor. ή · ἔβη, τελέμης, λή.
 Ep. άς · ἐλάτς, λάτς.
 ι, Dor. ει · τίθηται, φασί.
Subj. η, Ep. ης · ἄγρει, σίγειν.
 Plural.
 ιμιν, Dor. μς · ὑφρμς, διδίσκαμς.
Subj. αμιν, Ep. ομιν · ἀγγιζομιν, ἴσται.
 2 *Subj.* ης, Ep. ις · εἴδεται.

OBJECTIVE.

Singular.

- 1 *Impr.* οῦμαι, Ion. and Dor. οῦμαι · φοβέομαι.
 σμαι, Dor. σῶμαι, σῶμαι · ἔξομαι, ἄσῶμαι.
 οῦμαι, Ion. οῦμαι · φανίμαι, ἔλῶμαι.
 μη, Dor. μέν · δύναμαι, ἰστέμην.
 Iter. σμαμή · σιλιεσόμεν, μνησεσόμεν.
 2 η, Ion. ια, Subj. ηι · ἵται, πῆται.
 Hel. ιαι · πῆται, παυχάσται.
 α, Ion. ιο · ἵεται, φεάζει.
 Ion. and Dor. ιω · ἵεται, φεάζει.
 Ep. ιω · ἵται, σπῆι.
 α, Ion. αο · ἰδίξας, ἰστέται.
 Dor. α · ἐπάζει, ἡε.
 α, α, Ep. αι, ο · βίσταται, ἵσται.
 ἵται, ἵα, Ion. ἵα, ιο · φέται, φέει.
 Plural.
 1 μιν, Poet. μιντα · ἀγρίμιντα, ἰρίμιντα.
 3 ιται, ιη, Ion. ατα, ατο · κίεται, ἵεται.
 αται, ατα, Ion. ιαται, ιατο · δύεται.
 ατα, Ion. ιατο · ἰσουλίατα, ἵαται.
 άσται, άσται, Ep. άσται, άσται · αἰτίσονται.
 άσται, άσται, Ep. άσται, άσται · ἰμώσται.
 Du. 3 εἶται, Dor. εἶται · κτεσάσθαι, ἰστέλναι.
 Inf. άσθαι, ἄσθαι, Ion. ἵσθαι · χεῖσθαι.
 Ep. άσθαι · ἡέσθαι.
 Dor. ἡέται · σπῆσθαι.
 ἵσθαι, Ion. ἵσθαι · φανίσθαι, ἔλῆσθαι.

¶ 33. VIII. THE ACTIVE VOICE OF THE

	Present.	Imperfect.
Ind. S. 1 <i>I</i>	<i>am planning,</i> or <i>plan.</i>	<i>was planning,</i> or <i>planned.</i>
2 <i>Thou, You</i>		
3 <i>He, She, It</i>		
P. 1 <i>We</i>		
2 <i>Ye, You</i>		
3 <i>They</i>		
D. 1 <i>We two</i>		
2 <i>You two</i>		
3 <i>They two</i>		
Subj. S. 1 <i>I</i>	<i>may plan,</i> <i>can plan,</i> or <i>plan.</i>	
2 <i>Thou, You</i>		
3 <i>He, She, It</i>		
P. 1 <i>We</i>		
2 <i>Ye, You</i>		
3 <i>They</i>		
D. 1 <i>We two</i>		
2 <i>You two</i>		
3 <i>They two</i>		
Opt. S. 1 <i>I</i>	<i>might plan,</i> <i>should plan,</i> <i>would plan,</i> <i>could plan,</i> or <i>planned.</i>	
2 <i>Thou, You</i>		
3 <i>He, She, It</i>		
P. 1 <i>We</i>		
2 <i>Ye, You</i>		
3 <i>They</i>		
D. 1 <i>We two</i>		
2 <i>You two</i>		
3 <i>They two</i>		
Imp. S. 2 <i>Do thou</i>	<i>be planning,</i> or <i>plan.</i>	
3 <i>Let him</i>		
P. 2 <i>Do you</i>		
3 <i>Let them</i>		
D. 2 <i>Do you two</i>		
3 <i>Let them two</i>		
Infinitive,	<i>To be planning.</i> or <i>To plan.</i>	
Participle,	<i>Planning.</i>	

VERB βουλευώ (¶ 34) TRANSLATED.

Future.

Aorist.

Perfect.

Pluperfect.

<i>shall plan,</i> or <i>will plan.</i>	<i>planned,</i> <i>have planned,</i> <i>had planned,</i> or <i>plan.</i>	<i>have planned. had planned.</i>
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may plan,
may have planned,
can plan,
can have planned,
plan, or have planned.

<i>should plan,</i> or <i>would plan.</i>	<i>might plan,</i> <i>might have planned,</i> <i>should plan,</i> <i>should have planned,</i> <i>would plan,</i> <i>would have planned,</i> <i>could plan,</i> <i>could have planned;</i> <i>plan, or have planned,</i>
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plan, or have planned.

<i>To be about</i> <i>to plan.</i>	<i>To plan, or</i> <i>To have planned.</i>	<i>To have planned.</i>
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<i>About to plan.</i>	{ <i>Having planned,</i> <i>or Planning.</i>	<i>Having planned.</i>
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¶ 34. IX. ACTIVE VOICE OF THE

	Present.	Imperfect.	Future.
Ind. S.	1 βουλεύω 2 βουλεύεις 3 βουλεύει	ἔβούλεον ἔβούλευες ἔβούλευε	βουλεύσω βουλεύσεις βουλεύσει
P.	1 βουλεύομεν 2 βουλεύετε 3 βουλεύουσι	ἔβουλεύομεν ἔβουλεύετε ἔβούλεον	βουλεύσομεν βουλεύετε βουλεύουσιν
D.	2 βουλεύετον 3	ἔβουλεύετον ἔβουλεύετην	βουλεύετον
Subj. S.	1 βουλεύω 2 βουλεύῃς 3 βουλεύῃ		
P.	1 βουλεύωμεν 2 βουλεύητε 3 βουλεύωσι		
D.	2 βουλεύητον		
Opt. S.	1 βουλεύοιμι 2 βουλεύοις 3 βουλεύοι		βουλεύσοιμι βουλεύσοις βουλεύσοι
P.	1 βουλεύοιμεν 2 βουλεύοιτε 3 βουλεύοιεν		βουλεύσοιμεν βουλεύσοιτε βουλεύσοιεν
D.	2 βουλεύοιτον 3 βουλενοίτην		βουλεύσοιτον βουλενοίτην
Imp. S.	2 βούλεσε 3 βουλέντω		
P.	2 βουλέτε 3 βουλενέτωσαν ✓ βουλενόστων		
D.	2 βουλέσθων 3 βουλενέτων		
Infin.	βουλεύειν		βουλεύειν
Part.	βουλεύων		βουλεύων

REGULAR VERB *βουλεύω, to plan, to counsel.*

Active.	Perfect.	Pluperfect.
ἐβούλευσα	βεβούλευκα	ἔβιβουλεύκειν
ἐβούλευσας	βεβούλευκας	ἔβιβουλεύκεις
ἐβούλευσε	βεβούλευκε	ἔβιβουλεύκει
ἐβουλεύσαμεν	βεβουλεύκαμεν	ἔβιβουλεύκειμεν
ἐβουλεύσατε	βεβουλεύκατε	ἔβιβουλεύκειτε
ἐβούλευσαν	βεβουλεύκασι	ἔβιβουλεύκεισαν, ἔβιβουλεύκισαν
ἐβουλεύσατον	βεβουλεύκατον	ἔβιβουλεύκειτον
ἐβουλευσάτην		ἔβιβουλεύκειτήν
βουλεύσῃ		
βουλεύσης		
βουλεύσῃ		
βουλεύσωμεν		
βουλεύσητε		
βουλεύσωσι		
βουλεύσῃτον		
βουλεύσαιμι		
βουλεύσαις, βουλεύσειας		
βουλεύσαι, βουλεύσειε		
βουλεύσαιμεν		
βουλεύσαιτε		
βουλεύσαιεν, βουλεύσαιεν		
βουλεύσαιτον		
βουλευσάτην		
βούλευσον		
βουλευσάτω		
βουλεύσατε		
βουλευσάτωσαν,		
βουλευσάντων		
βουλεύσατον		
βουλευσάτων		
βουλεύσῃ	βεβουλευκίην	
βουλεύσῃς	βεβουλευκίης	

¶ 35. X. MIDDLE AND PASSIVE VOICES OF

(In the Middle Voice)

	Present.	Imperfect.	Future Mid.
Ind. S.	1 βουλευόμεαι 2 βουλεύη; βουλεύει 3 βουλεύεται	ἐβουλευόμην ἐβουλεύου	βουλεύσομαι βουλεύσῃ, βουλεύσει βουλεύσεται
P.	1 βουλευόμεθα 2 βουλεύεσθε 3 βουλεύονται	ἐβουλευόμεθα ἐβουλεύεσθε ἐβουλεύοντο	βουλευσόμεθα βουλεύσεσθε βουλεύσονται
D.	2 βουλεύεσθον 3	ἐβουλεύεσθον ἐβουλεύεσθην	βουλεύσεσθον
Subj. S.	1 βουλεύωμαι 2 βουλεύῃ 3 βουλεύηται		
P.	1 βουλευώμεθα 2 βουλεύησθε 3 βουλεύωνται		
D.	2 βουλεύησθον		
Opt. S.	1 βουλευοίμην 2 βουλευοιο 3 βουλεύοιτο		βουλευσοίμην βουλεύσοιο βουλεύσοιτο
P.	1 βουλευοίμεθα 2 βουλεύοισθε 3 βουλεύοιντο		βουλευσοίμεθα βουλεύοισθε βουλεύοιντο
D.	2 βουλεύοισθον 3 βουλευοίσθην		βουλεύοισθον βουλευοίσθην
Imp. S.	2 βουλεύου 3 βουλεύεσθω		
P.	2 βουλεύεσθε 3 βουλεύεσθωσαν, βουλεύεσθων		
D.	2 βουλεύεσθον 3 βουλεύεσθων		
Infin.	βουλεύεσθαι		βουλεύσεσθαι
Part.	βουλευομενος		βουλευσόμενος

THE REGULAR VERB *βουλευώ*, *to plan, to counsel.*

to deliberate, to resolve.)

Aorist Mid.

ἐβουλευσάμην
ἐβουλεύσω

ἐβουλεύσατο
ἐβουλευσάμεθα
ἐβουλευσασθε
ἐβουλεύσαντο
ἐβουλευσασθον
ἐβουλευσάσθην

βουλεύσωμαι
βουλεύσῃ
βουλεύσῃται
βουλευσώμεθα
βουλεύσῃσθε
βουλεύσωνται
βουλεύσῃσθον

βουλευσαίμην
βουλεύσαιο
βουλεύσαιτο
βουλευσαίμεθα
βουλεύσαισθε
βουλεύσαιντο
βουλεύσαισθον
βουλευσαίσθην

βούλευσαι
βουλευσάσθω
βουλεύσασθε
βουλευσάσθωσαν,
βουλευσάσθων
βουλεύσασθον
βουλευσάσθων
βουλεύσασθαι
βουλευσάμενος

Perfect.

βεβούλευμαι
βεβούλευσαι

βεβούλεται
βεβουλέμεθα
βεβούλεσθε
βεβούλενται
βεβούλεσθον

βεβούλευσο
βεβουλεύσθω
βεβούλεσθε
βεβουλεύσθωσαν,
βεβουλεύσθων
βεβούλεσθον
βεβουλεύσθων
βεβουλεύσθαι
βεβουλευμένος

Pluperfect.

ἔβηβουλεύμην
ἔβηβούλευσο

ἔβηβούλετο
ἔβηβουλέμεθα
ἔβηβούλεσθε.
ἔβηβούλεντο
ἔβηβούλεσθον
ἔβηβουλεύσθην

TABLE X. COMPLETED.

	Aorist Pass.	Future Pass.
Ind. S.	1 ἐβουλεύθη	βουλευθήσομαι
	2 ἐβουλεύθης	βουλευθήσῃ,
		βουλευθήσῃ
	3 ἐβουλεύθη	βουλευθήσεται
P.	1 ἐβουλεύθημεν	βουλευθήσόμεθα
	2 ἐβουλεύθητε	βουλευθήσεσθε
	3 ἐβουλεύθησαν	βουλευθήσονται
D.	2 ἐβουλεύθητον	βουλευθήσεσθον
	3 ἐβουλευθήτην	
Subj. S.	1 βουλευθῶ	
	2 βουλευθῇς	
	3 βουλευθῇ	
P.	1 βουλευθῶμεν	
	2 βουλευθῆτε	
	3 βουλευθῶσι	
D.	2 βουλευθήτων	
Opt. S.	1 βουλευθείην	βουλευθήσοίμην
	2 βουλευθείης	βουλευθήσοιο
	3 βουλευθείη	βουλευθήσοιτο
P.	1 βουλευθείμεν, βουλευθεῖμεν	βουλευθήσοίμεθα
	2 βουλευθείητε, βουλευθεῖτε	βουλευθήσοισθε
	3 βουλευθείησαν, βουλευθεῖεν	βουλευθήσοιντο
D.	2 βουλευθείητον	βουλευθήσοισθον
	3 βουλευθείήτην	βουλευθήσοίστην
Imp. S.	2 βουλεύθητι	
	3 βουλευθήτω	
P.	2 βουλεύθητε	
	3 βουλευθήτωσαν, βουλευθέντων	
D.	2 βουλεύθητον	
	3 βουλευθήτων	
Infin.	βουλευθῆναι	βουλευθήσεσθαι
Part.	βουλευθείς	βουλευθησόμενος

¶ 36. XI. (A.) MUTE VERBS. i. LABIAL.

1. Γράφω, to write.

ACTIVE VOICE.

	Present.	Future.	Aorist.	Perfect.
Ind.	γράφω	γράψω	ἔγραψα	γέγραφα
Subj.	γράφω		γράψω	
Opt.	γράφοιμι	γράψοιμι	γράψαιμι	
Imp.	γράφε		γράψον	
Inf.	γράφειν	γράψειν	γράψαι	γεγραφέναι
Part.	γράφων	γράφων	γράψας	γεγραφώς
	Imperfect.			Pluperfect.
Ind.	ἔγραφον			ἔγεγράφειν

MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Aorist Mid.	3 Future.
Ind.	γράφομαι	γράσομαι	ἐγραψάμην	γεγράφομαι
Subj.	γράφωμαι		γράψωμαι	
Opt.	γραφοίμην	γρασοίμην	γραψαίμην	γεγρασοίμην
Imp.	γράφου		γράψαι	
Inf.	γράφεσθαι	γράψεσθαι	γράψασθαι	γεγράψεσθαι
Part.	γραφόμενος	γραφόμενος	γραψάμενος	γεγραφόμενος
	Imperfect.	2 Aor. Pass.		2 Fut. Pass.
Ind.	ἐγραφόμην	ἐγράφη		γραφήσομαι
Subj.		γραφῶ		
Opt.		γραφείην		γραφησοίμην
Imp.		γράφηθι		
Inf.		γραφῆναι		γραφήσεσθαι
Part.		γραφείς		γραφησόμενος
	PERFECT, Ind.	Imp.	Inf.	PLUPERFECT.
S. 1	γέγραμμαι		γεγράθαι	ἐγεγράμμην
2	γέγραπαι	γέγραψο		ἐγγεγραψο
3	γέγραπται	γεγράψω		ἐγγεγραπτο
P. 1	γεγράμμεθα		Part.	ἐγεγράμμεθα
2	γέγραφθε	γέγραφθε		ἐγγεγραφθε
3	γεγραμμένοι	γεγράψωσαν,		γεγραμμένοι
	[εἰσὶ	γεγράφων		[ἦσαν
D. 2	γέγραφθον	γέγραφθον		ἐγγεγραφθον
3		γεγράφων		ἐγγεγράφθη

¶ 37. LABIAL. 2. Λείπω, to leave.

ACTIVE VOICE.

	Present.	Imperfect.	Future.	2 Perfect.	2 Pluperfect.
Ind.	λείπω	ἔλειπον	λείψω	λέλοιπα	ἐλελοίπειν
Subj.	λείπω				
Opt.	λείποιμι		λείψοιμι		
Imp.	λείπε				
Inf.	λείπειν		λείψειν	λέλοιπέναι	
Part.	λείπων		λείψων	λέλοιπώς	

AORIST II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔλιπον	λίπω	λίποιμι		λιπεῖν
2	ἔλιπες	λίπῃς	λίποις	λίπε	
3	ἔλιπε	λίπῃ	λίποι	λίπέτω	Part.
P. 1	ἐλίπομεν	λίπομεν	λίποιμεν		λιπών
2	ἐλίπετε	λίπητε	λίποιτε	λίπετε	λιπούσα
3	ἔλιπον	λίπωσι	λίποῦν	λιπέτωσαν, λιπόντων	λιπόν
D. 2	ἐλίπετον	λίπητον	λίποιτον	λίπειον	λιπόντος
3	ἐλιπέτην		λιποίτην	λιπέτων	λιπούσης

MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Perfect.	Aorist Pass.
Ind.	λείπομαι	λείψομαι	λέλειμμαι	ἐλείφθην
Subj.	λείπωμαι			λειφθῶ
Opt.	λειπόιμην	λειψοίμην		λειφθείην
Imp.	λείπου		λέλειψο	λείφθητι
Inf.	λείπεσθαι	λειψεσθαι	λελείφθαι	λειφθῆναι
Part.	λειπόμενος	λειψόμενος	λελειμμένος	λειφθεὶς
	Imperfect.	3 Future.	Pluperfect.	Future Pass.
Ind.	ἐλειπόμην	λελείψομαι	ἐλελείμην	λειφθήσομαι

AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐλιπόμην	λίπωμαι	λιπόιμην		λιπέσθαι
2	ἐλίπου	λίπῃ	λίποιο	λιποῦ	
3	ἐλίπετο	λίπηται	λίποιο	λιπέσθω	Part.
P. 1	ἐλιπόμεθα	λιπώμεθα	λιποίμεθα		λιπόμενος
2	ἐλίπεσθε	λίπησθε	λίποισθε	λίπεσθε	
3	ἐλίποντο	λίπωνται	λίποιντο	λιπέσθωσαν, λιπέσθων	
D. 2	ἐλίπεσθον	λίτησθον	λίποισθον	λίπεσθον	
3	ἐλιπέσθην		λιποίσθην	λιπέσθων	

¶ 38. ii. PALATAL. *Πράσσω* or *πράττω*, to do.

ACTIVE VOICE.

	Present.	Future.	Aorist.	1 Perfect.	2 Perfect.
Ind.	πράσσω, πράττω	πράξω	ἔπραξα	πέπραχα	πέπραγα
Subj.	πράσσω, πράττω		πράξω		
Opt.	πράσσοιμι, πράττοιμι	πράξοιμι	πράξαιμι		
Imp.	πράσσε, πράττε		πράξον	[ναί	[ναί
Inf.	πράσσειν, πράττειν	πράξειν	πράξαι	πεπραχέ-	πεπραγέ-
Part.	πράσσων, πράττων	πράξων	πράξας	πεπραχώς	πεπραγώς
	Imperfect.			1 Pluperfect.	2 Pluperfect.
	ἔπρασσον, ἔπραττον			ἔπεπραχεν	ἔπεπραγεν

MIDDLE AND PASSIVE VOICES.

	Present.	Imperfect.	Future Mid.
Ind.	πράσσομαι, πράττομαι	ἐπρασσόμην, ἐπραττόμην	πράξομαι
Subj.	πράσσωμαι, πράττωμαι		
Opt.	πρασσοίμην, πραττοίμην		πραξοίμην
Imp.	πράσσου, πράττου		
Inf.	πράσσεσθαι, πράττεσθαι		πράξεσθαι
Part.	πρασσόμενος, πραττόμενος		πραξόμενος

	Aorist Mid.	Aorist Pass.	Future Pass.	3 Future.
Ind.	ἐπραξάμην	ἐπράχθην	πραχθήσομαι	πεπράξομαι
Subj.	πράξωμαι	πραχθῶ		
Opt.	πραξάιμην	πραχθείην	πραχθησοίμην	πεπραξοίμην
Imp.	πράξαι	πράχθητι		
Inf.	πράξασθαι	πραχθῆναι	πραχθήσεσθαι	πεπράξεσθαι
Part.	πραξάμενος	πραχθείς	πραχθισόμενος	πεπραξόμενος

	PERFECT.		PLUPERFECT.	
	Ind.	Imp.	Inf.	
S. 1	πέπραγμαί		πεπράχθαι	ἔπεπράχμην
2	πέπραξαι	πέπραξο		ἔπέπραξο
3	πέπραχται	πεπράχθω	Part.	ἔπέπρακτο
P. 1	πεπράγμεθα		πεπραγμένοις	ἔπεπράγμεθα
2	πέπραχθε	πέπραχθε		ἔπέπραχθε
3	πεπράγμενοι	πεπράχθωσαν,		πεπραγμένοι
	[εἰσί	πεπράχθων		[ῆσαν
D. 2	πέπραχθον	πέπραχθον		ἔπέπραχθον
3		πεπράχθων		ἔπεπράχθην

¶ 39. iii. LINGUAL. 1. Πείθω, to persuade.

(2 Perfect, to trust; Middle and Passive, to believe, to obey.)

ACTIVE VOICE.

	Present.	Future.	1 Aorist.	2 Aorist.	1 Perfect.	2 Perfect.
Ind.	πείθω	πείσω	ἔπεισα	ἐπίθω	πέπεικα	πέποιθα
Subj.	πείθω		πείσω	πίθω		πεποίθω
Opt.	πείθοιμι	πείσοιμι	πείσαιμι	πίθοιμι		πεποιθοίην
Imp.	πείθε		πείσον	πίθε		πέπεισθι
Inf.	πείθειν	πείσειν	πείσαι	πιθεῖν	πεπεικέναι	πεποιθέναι
Part.	πείθων	πείσων	πείσας	πιθών	πεπεικώς	πεποιθώς
	Imperfect.				1 Pluperfect.	2 Pluperfect.
	ἔπειθον				ἐπεπείκειν	ἐπεποίθειν

MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	2 Aor. Mid.	Aorist Pass.	Future Pass.
Ind.	πείθομαι	πείσομαι	ἐπιθόμην	ἐπείσθην	πεισθήσομαι
Subj.	πείθωμαι		πίθωμαι	πεισθῶ	
Opt.	πειθοίμην	πεισοίμην	πιθοίμην	πεισθείην	πεισθήσοίμην
Imp.	πείθου		πιθοῦ	πείσθητι	
Inf.	πείθεσθαι	πείσεσθαι	πιθέσθαι	πεισθῆναι	πεισθήσεσθαι
Part.	πειθόμενος	πεισόμενος	πιθόμενος	πεισθείς	πεισθησόμενος
	Imperfect.				
	ἐπιθόμην				

	PERFECT.		PLUPERFECT.	
	Ind.	Imp.	Inf.	
S. 1	πέπεισμαι		πεπείσθαι	ἐπεπείσμεν
2	πέπεισαι	πέπεισο		ἐπέπεισο
3	πέπεισται	πεπείσθω	Part.	ἐπέπειστο
P. 1	πεπείσμεθα		πεπεισμένος	ἐπεπείσμεθα
2	πέπεισθε	πέπεισθε		ἐπέπεισθε
3	πεπεισμένοι [εἶσι]	πεπείσθωσαν, πεπείσθων		πεπεισμένοι [ῆσαν]
D. 2	πέπεισθον	πέπεισθον		ἐπέπεισθον
3		πεπείσθων		ἐπεπείσθων

¶ 40. 2. *Κομίζω, to bring.*

(Middle, to receive.)

ACTIVE VOICE.

	Present.	Future.	Aorist.	Perfect.
Ind.	κομίζω	κομίσω	ἐκόμισα	πεκόμικα
Subj.	κομίζω		κομίω	
Opt.	κομιζοίμην	κομισοίμην	κομισαίμην	
Imp.	κόμιζε		κόμισον	
Inf.	κομίζειν	κομίσειν	κομίσαι	πεκομικέναι
Part.	κομίζων	κομίσων	κομίσας	κεκομικώς
	Imperfect.			Pluperfect.
	ἐκόμιζον			ἐκεκομικειν

MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Aorist Mid.	Aorist Pass.
Ind.	κομιζομαι	κομισομαι	ἐκομισάμην	ἐκομισθην
Subj.	κομιζώμαι		κομισώμαι	κομισθῶ
Opt.	κομιζοίμην	κομισοίμην	κομισαίμην	κομισθελην
Imp.	κομίζου		κόμισαι	κομισθῆτι
Inf.	κομίζεσθαι	κομίσεσθαι	κομίσασθαι	κομισθῆναι
Part.	κομιζόμενος	κομισόμενος	κομισάμενος	κομισθείς
	Imperfect.	Perfect.	Pluperfect.	Future Pass.
Ind.	ἐκομιζόμην	πεκόμισμαι	ἐκεκομισμην	κομισθήσομαι
Opt.				κομισθησόμεν
Imp.		πεκόμισο		
Inf.		πεκομισθαι		κομισθήσεσθαι
Part.		πεκομισμένος		κομισθησόμενος

ATTIC FUTURE.

ACTIVE.

MIDDLE.

	Ind.	Inf.	Ind.	Inf.
S. 1	κομιῶ	κομιεῖν	κομιούμαι	κομιεῖσθαι
2	κομιεῖς		κομιεῖ	
3	κομιεῖ	Part.	κομιεῖται	Part.
P. 1	κομιούμεν	κομιῶν	κομιούμεθα	κομιούμενος
2	κομιεῖτε	κομιούσα	κομιεῖσθε	
3	κομιούσι	κομιούν	κομιούνται	
D. 2	κομιεῖτον	κομιούντος	κομιεῖσθον	

¶ 41. XII. (B.) LIQUID VERBS.

1. Ἀγγέλλω, to announce.

ACTIVE VOICE.

	Present.	Imperfect.	2 Aorist.	Perfect.	Pluperfect.
Ind.	ἄγγελλω	ἤγγελλον	ἤγγελον	ἤγγελκα	ἤγγελκειν
Subj.	ἄγγελλω		ἄγγελω		
Opt.	ἄγγελλοιμι		ἄγγελοιμι		
Imp.	ἄγγελλε		ἄγγελε		
Inf.	ἄγγελλειν		ἄγγελεῖν	ἤγγελκέναι	
Part.	ἄγγελλων		ἄγγελών	ἤγγελκώς	

FUTURE.

	Ind.	Opt.	Inf.	Part.
S. 1	ἄγγελῶ	ἄγγελοῖμι, ἄγγελοῖην	ἄγγελεῖν	ἄγγελῶν
2	ἄγγελεῖς	ἄγγελοῖς, ἄγγελοῖης		ἄγγελοῦσα
3	ἄγγελεῖ	ἄγγελοῦ, ἄγγελοῖη		ἄγγελοῦν
P. 1	ἄγγελοῦμεν	ἄγγελοῦμεν, ἄγγελοῖημεν		ἄγγελοῦντος
2	ἄγγελεῖτε	ἄγγελοῖτε, ἄγγελοῖητε		ἄγγελοῦσης
3	ἄγγελοῦσι	ἄγγελοῖεν		
D. 2	ἄγγελεῖτον	ἄγγελοῖτον, ἄγγελοῖητον		
3		ἄγγελοῖτην, ἄγγελοῖήτην		

AORIST L.

	Ind.	Subj.	Opt.	Imp.
S. 1	ἤγγειλα	ἄγγελλω	ἄγγελλαιμι	
2	ἤγγειλας	ἄγγελλης	ἄγγελλαις, ἄγγελλεας	ἄγγειλον
3	ἤγγειλε	ἄγγελλῃ	ἄγγελλαι, ἄγγελλεις	ἄγγειλάτω
P. 1	ἤγγειλαμεν	ἄγγελλωμεν	ἄγγελλαιμεν	
2	ἤγγειλατε	ἄγγελλητε	ἄγγελλαιτε	ἄγγειλατε
3	ἤγγειλαν	ἄγγελλωσι	ἄγγελλαιεν, ἄγγελλειαν	ἄγγειλάτωσαν, ἄγγειλάντων
D. 2	ἤγγειλατον	ἄγγελλητον	ἄγγελλαιτον	ἄγγειλατον
3	ἤγγειλάτην		ἄγγελλαιτην	ἄγγειλάτων
Inf.	ἄγγελλαι.	Part.	ἄγγελλας, -ᾶσα, -αν	G. -αντος, -άσης.

MIDDLE AND PASSIVE VOICES.

	Present.	2 Aor. Mid.	1 Aor. Pass.	2 Aor. Pass.
Ind.	ἄγγελλομαι	ἤγγελόμην	ἤγγελθην	ἤγγελην
Subj.	ἄγγελλομαι	ἄγγελωμαι	ἄγγελθῶ	ἄγγελῶ
Opt.	ἄγγελλοίμην	ἄγγελοίμην	ἄγγελθείην	ἄγγελείην
Imp.	ἄγγελλου	ἄγγελοῦ	ἄγγελθῆτι	ἄγγελεῖθι
Inf.	ἄγγελλεσθαι	ἄγγελέσθαι	ἄγγελθῆναι	ἄγγελεῖναι
Part.	ἄγγελλόμενος	ἄγγελόμενος	ἄγγελθείς	ἄγγελεῖς

	Imperfect.	1 Future.	2 Future.
Ind.	ἡγγελλόμεην	ἄγγελθήσομαι	ἄγγελήσομαι
Opt.		ἄγγελθῶσοίμην	ἄγγελησοίμην
Inf.		ἄγγελθήσεσθαι	ἄγγελήσεσθαι
Part.		ἄγγελθησόμενος	ἄγγελησόμενος

FUTURE MIDDLE.

	Ind.	Opt.	Inf.	Part.
S. 1	ἄγγελοῦμαι	ἄγγελοίμην	ἄγγελεῖσθαι	ἄγγελούμενος
2	ἄγγελῃ, ἄγγελεῖ	ἄγγελοῖο		ἄγγελουμένη
3	ἄγγελεῖται	ἄγγελοῖτο		ἄγγελούμενον
P. 1	ἄγγελούμεθα	ἄγγελοίμεθα		ἄγγελουμένον
2	ἄγγελεῖσθε	ἄγγελοῖσθε		ἄγγελουμένης
3	ἄγγελοῦνται	ἄγγελοῖντο		
D. 2	ἄγγελεῖσθον	ἄγγελοῖσθον		
3		ἄγγελοῖσθην		

AORIST I. MIDDLE.

	Ind.	Subj.	Opt.	Imp.
S. 1	ἡγγειλάμην	ἄγγειλῶμαι	ἄγγεिलाίμην	
2	ἡγγειλῶ	ἄγγειλῃ	ἄγγειλαιο	ἄγγεilai
3	ἡγγειλαιτο	ἄγγειλῇται	ἄγγειλαιτο	ἄγγειλάσθω
P. 1	ἡγγειλάμεθα	ἄγγειλώμεθα	ἄγγεिलाίμεθα	
2	ἡγγεिलाσθε	ἄγγειλῃσθε	ἄγγειλαισθε	ἄγγεillaσθε
3	ἡγγειλαντο	ἄγγειλῶνται	ἄγγειλαιντο	ἄγγειλάσθωσαν, ἄγγεilaύσθων
D. 2	ἡγγεillaσθον	ἄγγειλῃσθον	ἄγγειλαισθον	ἄγγεillaσθον
3	ἡγγειλάσθην		ἄγγεilaίσθην	ἄγγειλάσθων
	Inf. ἄγγεillaσθαι.		Part. ἄγγειλάμενος.	

PERFECT.

PLUPERFECT.

	Ind.	Imp.	Inf.	Part.
S. 1	ἡγγελμαι		ἡγγέλθαι	ἡγγέλην
2	ἡγγεσαι	ἡγγέλσο		ἡγγέλσο
3	ἡγγεσται	ἡγγέλθω		ἡγγέλτο
P. 1	ἡγγέλμεθα		ἡγγελέμενος	ἡγγέλμεθα
2	ἡγγέλθε	ἡγγέλθε		ἡγγέλθε
3	ἡγγελέμενοι εἰσι	ἡγγέλθωσαν, ἡγγέλθων		ἡγγελέμενοι ἦσαν
D. 2	ἡγγέλθον	ἡγγέλθον		ἡγγέλθον
3		ἡγγέλθων		ἡγγέλθων

¶ 42. LIQUID. 2. *Φαίνω, to show.*

(2 Perf. and Middle, to appear.)

ACTIVE VOICE.

	Present.	Future.	Aorist.	1 Perfect.	2 Perfect.
Ind.	φαίνω	φανῶ	ἔφην	πέφαγα	πέφην
Subj.	φαίνω		φήνω		
Opt.	φαίνοιμι	φανοῖμι, φανοίην	φήναιμι		
Imp.	φαῖνε		φήνον		
Inf.	φαίρειν	φανεῖν	φήναι		πεφηνέναι
Part.	φαίνων	φανῶν	φήνας		πεφηνώς
	Imperfect.				2 Pluperfect.
	ἔφαινον				ἐπεφηνειν

MIDDLE AND PASSIVE VOICES.

	Present.	Imperfect.	Future Mid.	Aorist Mid.
Ind.	φαίνομαι	ἐφαινόμην	φανοῦμαι	ἐφηνάμην
Subj.	φαίνομαι			φήνωμαι
Opt.	φαινοίμην		φανοίμην	φήναιμην
Imp.	φαίνου			φήναι
Inf.	φαίνεσθαι		φανεῖσθαι	φήνασθαι
Part.	φαινόμενος		φανούμενος	φηνάμενος
	1 Aor. Pass.	2 Aor. Pass.	1 Fut. Pass.	2 Fut. Pass.
Ind.	ἐφάνθην	ἐφάνην	φανθήσομαι	φανήσομαι
Subj.	φανθῶ	φανῶ		
Opt.	φανθείην	φανείην	φανθησοίμην	φανησοίμην
Imp.	φάνθητι	φάνηθι		
Inf.	φανθῆναι	φανῆναι	φανθήσεσθαι	φανήσεσθαι
Part.	φανθείς	φανῆς	φανθησόμενος	φανησόμενος

	PERFECT.		PLUPERFECT.	
	Ind.	Imp.	Inf.	
S. 1	πέφασμαι		ἔπεφάνθαι	ἐπεφάσμεν
2	πέφανσαι	πέφανσο		ἐπέφανσο
3	πέφανται	πεφάνθω	Part.	ἐπέφαντο
P. 1	πεφάσμεθα		πεφασμένοι	ἐπεφάσμεθα
2	πέφανθε	πέφανθε		ἐπέφανθε
3	πεφασμένοι εἰσι	πεφάνθωσαν, πεφάνθων		πεφασμένοι ἦσαν
D. 2	πέφανθον	πέφανθον		ἐπέφανθον
3		πεφάνθων		ἐπεφάνθην

1 43. XIII. (C.) DOUBLE CONSONANT VERBS.

1. Αὐξω or αὐξάνω, to increase.

ACTIVE VOICE.

	Present.		Future.	Aorist.	Perfect.
Ind.	αὐξω,	αὐξάνω	αὐξήσω	ηὔξησα	ηὔξηκα
Subj.	αὐξῶ,	αὐξάνω		αὐξήσῃ	
Opt.	αὐξοίμι,	αὐξάνοιμι	αὐξήσοιμι	αὐξήσαιμι	
Imp.	αὐξε,	αὐξανε		αὐξησον	
Inf.	αὐξειν,	αὐξάνειν	αὐξήσειν	αὐξήσαι	ηὔξηκέναι
Part.	αὐξων,	αὐξάνων	αὐξήσων	αὐξήσας	ηὔξηκως
	Imperfect.				Pluperfect.
	ηὔξον,				ηὔξικειν

MIDDLE AND PASSIVE VOICES.

	Present.		Future Mid.	Aorist Mid.
Ind.	αὐξομαι,	αὐξάνομαι	αὐξήσομαι	ηὔξησάμην
Subj.	αὐξώμαι,	αὐξάνωμαι		αὐξήσωμαι
Opt.	αὐξοίμην,	αὐξανοίμην	αὐξησοίμην	αὐξησάμην
Imp.	αὐξου,	αὐξάνου		αὐξησαι
Inf.	αὐξέσθαι,	αὐξάνεσθαι	αὐξήσεσθαι	αὐξήσασθαι
Part.	αὐξόμενος,	αὐξανόμενος	αὐξησόμενος	αὐξησάμενος
	Imperfect.			
	ηὔξόμην,			
	Perfect.	Pluperfect.	Aorist Pass.	Future Pass.
Ind.	ηὔξημαι	ηὔξήμεν	ηὔξηθην	αὐξηθήσομαι
Subj.			αὐξηθῶ	
Opt.			αὐξηθείην	αὐξηθησοίμην
Imp.	ηὔξησο		αὐξήθητι	
Inf.	ηὔξησθαι		αὐξηθήναι	αὐξηθησέσθαι
Part.	ηὔξημένος		αὐξηθείς	αὐξηθησόμενος

1 44. 2. Perfect Passive of κάμπω, to bend, and ἐλέγχω, to convict.

	Indicative.		Imperative.	
S. 1	κέκαμμαι	ἐλήλεγμαι		
2	κέκαμψαι	ἐλήλεγξαι	κέκαμψο	ἐλήλεξο
3	κέκαμπται	ἐλήλεγκται	κεκάμφθω, &c.	ἐλήλέγχθω, &c.
P. 1	κεκάμμεθα	ἐληλέγμεθα		
2	κέκαμψθε	ἐληλέγχθε		
3	κεκαμμένοι	ἐληλεγμένοι	κεκάμφθαι	ἐληλέγχθαι
	[εἰσὶ	[εἰσὶ		
D. 2	κέκαμφθον	ἐληλεγχθον	κεκαμμένος	ἐληλεγμένος

Π 45. XIV. (D.) PURE VERBS. i. CONTRACT

1. Τιμάω, to honor.

ACTIVE VOICE.

PRESENT IND.				PRESENT SUBJ.			
S.	1	τιμάω,	τιμῶ	τιμάω,	τιμῶ		
	2	τιμάεις,	τιμάῃς	τιμάῃς,	τιμάῃς		
	3	τιμάει,	τιμάῃ	τιμάῃ,	τιμάῃ		
P.	1	τιμάομεν,	τιμῶμεν	τιμάωμεν,	τιμῶμεν		
	2	τιμάετε,	τιμάτε	τιμάητε,	τιμάτε		
	3	τιμάουσι,	τιμῶσι	τιμάωσι,	τιμῶσι		
D.	2	τιμάετον,	τιμάτον	τιμάήτον,	τιμάτον		
IMPERFECT.				PRESENT OPT.			
S.	1	ἐτίμαον,	ἐτίμων	τιμάοιμι,	τιμῶμι,	τιμῶην	
	2	ἐτίμαες,	ἐτίμας	τιμάοις,	τιμῶς,	τιμῶης	
	3	ἐτίμαε,	ἐτίμα	τιμάοι,	τιμῶ,	τιμῶῃ	
P.	1	ἐτιμάομεν,	ἐτιμῶμεν	τιμάοιμεν,	τιμῶμεν,	τιμῶῃμεν	
	2	ἐτιμάετε,	ἐτιμάτε	τιμάοιτε,	τιμῶτε,	τιμῶητε	
	3	ἐτίμαον,	ἐτίμων	τιμάοιεν,	τιμῶεν		
D.	2	ἐτιμάετον,	ἐτιμάτον	τιμάοιτον,	τιμῶτον,	τιμῶῃτον	
	3	ἐτιμάετην,	ἐτιμάτην	τιμαόιτην,	τιμῶτην,	τιμῶῃτην	

PRESENT IMP.				PRESENT IMP.			
S.	2	τίμαε,	τίμα	τιμάειν,	τιμᾶν		
	3	τιμάετω,	τιμάτω				
				PRESENT PART.			
P.	2	τιμάετε,	τιμάτε	τιμάων,	τιμῶν		
	3	τιμαέτωσαν,	τιμάτῳσαν,	τιμάουσα,	τιμῶσα		
		τιμαόντων,	τιμώντων	τιμάον,	τιμῶν		
D.	2	τιμάετον,	τιμάτον	G.	τιμαόντος,	τιμῶντος	
	3	τιμαέτων,	τιμάτων		τιμαούσης,	τιμῶσης	
Future.				Aorist.			
Ind.		τιμήσω	ἐτίμησα	τετίμηκα	ἐτετίμηκαι		
Subj.			τιμήσω				
Opt.		τιμήσοιμι	τιμήσαιμι				
Imp.			τίμησον				
Inf.		τιμήσειν	τιμήσαι	τετιμηκέναι			
Part		τιμήσων	τιμήσας	τετιμηκώς			

MIDDLE AND PASSIVE VOICES.

PRESENT IND.

S. 1	τιμάομαι,	τιμῶμαι
2	τιμάῃ,	τιμᾷ
3	τιμάται,	τιμῖται
P. 1	τιμάομεθα,	τιμῶμεθα
2	τιμάεσθε,	τιμᾶσθε
3	τιμάονται,	τιμῶνται
D. 2	τιμάεσθον,	τιμᾶσθον

PRESENT SUBJ.

τιμάωμαι,	τιμῶμαι
τιμάῃ,	τιμᾷ
τιμάηται,	τιμᾶται
τιμάομεθα,	τιμῶμεθα
τιμάησθε,	τιμᾶσθε
τιμάωνται,	τιμῶνται
τιμάησθον,	τιμᾶσθον

IMPERFECT.

S. 1	ἐτιμάομην,	ἐτιμῶμην
2	ἐτιμάου,	ἐτιμῶ
3	ἐτιμάετο,	ἐτιμᾶτο
P. 1	ἐτιμάομεθα,	ἐτιμῶμεθα
2	ἐτιμάεσθε,	ἐτιμᾶσθε
3	ἐτιμάοντο,	ἐτιμῶντο
D. 2	ἐτιμάεσθον,	ἐτιμᾶσθον
3	ἐτιμάεσθην,	ἐτιμᾶσθην

PRESENT OPT.

τιμαοιμην,	τιμῶμην
τιμάοιο,	τιμῶ
τιμάοιτο,	τιμῶτο
τιμαοιμεθα,	τιμῶμεθα
τιμάοισθε,	τιμῶσθε
τιμάοιντο,	τιμῶντο
τιμάοισθον,	τιμῶσθον
τιμαοισθην,	τιμῶσθην

PRESENT IMP.

S. 2	τιμάον,	τιμῶ
3	τιμαίσθω,	τιμάσθω
P. 2	τιμάεσθε,	τιμᾶσθε
3	τιμαίεσθωσαν,	τιμάσθωσαν,
	τιμαίεσθων,	τιμάσθων
D. 2	τιμάεσθον,	τιμᾶσθον
3	τιμαίεσθων,	τιμάσθων

PRESENT INF.

τιμάεσθαι,	τιμᾶσθαι
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PRESENT PART.

τιμαόμενος,	τιμῶμενος
τιμαομένη,	τιμῶμένη
τιμαόμενον,	τιμῶμενον

Future Mid.

Ind.	τιμήσομαι	ἐτιμησάμην
Subj.		τιμήσωμαι
Opt.	τιμησολμην	τιμησαιμην
Imp.		τιμησαι
Inf.	τιμήθεσθαι	τιμήσασθαι
Part.	τιμησόμενος	τιμησάμενος

Perfect.

τετιμημαι
τετιμησο
τετιμησθαι
τετιμημένος

Aorist Pass.

ἐτιμήθην
τιμηθῶ
τιμηθείην
τιμήθῃτι
τιμηθῆναι
τιμηθείς

3 Future.

Ind.	τετιμήσομαι
Opt.	τετιμησολμην
Inf.	τετιμήσεσθαι
Part.	τετιμησόμενος

Pluperfect.

ἐτετιμήμην

Future Pass.

τιμηθήσομαι
τιμηθήσοιμην
τιμηθήσεσθαι
τιμηθήσόμενος

¶ 46. CONTRACT. 2. Φιλέω, to love.

ACTIVE VOICE.

PRESENT IND.		PRESENT SUBJ.	
S. 1	φιλέω, φιλῶ	φιλέω, φιλῶ	φιλέω
2	φιλέεις, φιλεῖς	φιλέης, φιλήῃς	φιλήῃς
3	φιλέει, φιλεῖ	φιλέη, φιλήῃ	φιλήῃ
P. 1	φιλέομεν, φιλοῦμεν	φιλέωμεν, φιλῶμεν	φιλῶμεν
2	φιλέετε, φιλεῖτε	φιλέητε, φιλήτε	φιλήτε
3	φιλέουσι, φιλοῦσι	φιλέωσι, φιλῶσι	φιλῶσι
D. 2	φιλέετον, φιλεῖτον	φιλέητον, φιλήτον	φιλήτον
IMPERFECT.		PRESENT OPT.	
S. 1	ἐφιλέον, ἐφίλουν	φιλέοιμι, φιλοῖμι, φιλοῖην	φιλοῖμι
2	ἐφιλέες, ἐφίλεις	φιλέοις, φιλοῖς, φιλοῖης	φιλοῖς
3	ἐφιλέε, ἐφίλει	φιλέοι, φιλοῖ, φιλοῖη	φιλοῖη
P. 1	ἐφιλέομεν, ἐφιλοῦμεν	φιλέοιμεν, φιλοῖμεν, φιλοῖημεν	φιλοῖημεν
2	ἐφιλέετε, ἐφιλεῖτε	φιλέοιτε, φιλοῖτε, φιλοῖητε	φιλοῖητε
3	ἐφιλέον, ἐφίλουν	φιλέοιεν, φιλοῖεν	φιλοῖεν
D. 2	ἐφιλέετον, ἐφιλεῖτον	φιλέοιτον, φιλοῖτον, φιλοῖητον	φιλοῖητον
3	ἐφιλεέτην, ἐφιλείτην	φιλεούτην, φιλοίτην, φιλοίητην	φιλοίητην

PRESENT IMP.		PRESENT INF.	
S. 2	φίλεε, φίλει	φιλέειν, φιλεῖν	φιλεῖν
3	φιλεέτω, φιλείτω	PRESENT PART.	
P. 2	φιλέετε, φιλεῖτε	φιλέων, φιλῶν	φιλῶν
3	φιλεέτωσαν, φιλεῖτωσαν, φιλέοντων, φιλούντων	φιλέουσα, φιλοῦσα	φιλοῦσα
D. 2	φιλέετον, φιλεῖτον	φιλέον, φιλοῦν	φιλοῦν
3	φιλεέτων, φιλείτων	G. φιλέοντος, φιλοῦντος	φιλοῦντος
		φιλεούσης, φιλοῦσης	φιλοῦσης

	Futura.	Aorist.	Perfect.	Pluperfect.
Ind.	φιλήσω	ἐφίλησα	πεφίληκα	ἐπεφίληκα
Subj.		φιλήσω		
Opt.	φιλήσοιμι	φιλήσαιμι		
Imp.		φίλησον		
Inf.	φιλήσειν	φιλήσαι	πεφίληκέναι	
Part.	φιλήων	φιλήσας	πεφίληκώς	

MIDDLE AND PASSIVE VOICES.

PRESENT IND.

S. 1	φιλέομαι,	φιλοῦμαι
2	φιλέῃ, φιλέει,	φιλεῖ, φιλεῖ
3	φιλέεται,	φιλεῖται
P. 1	φιλούμεθα,	φιλούμεθα
2	φιλέεσθε,	φιλεῖσθε
3	φιλέονται,	φιλοῦνται
D. 2	φιλέεσθον,	φιλεῖσθον

PRESENT SUBJ.

φιλέωμαι,	φιλωμαι
φιλέῃ,	φιλεῖ
φιλέηται,	φιλεῖται
φιλεώμεθα,	φιλούμεθα
φιλέησθε,	φιλεῖσθε
φιλέονται,	φιλοῦνται
φιλέησθον,	φιλεῖσθον

IMPERFECT.

S. 1	ἐφιλέομην,	ἐφιλούμην
2	ἐφιλέου,	ἐφιλοῦ
3	ἐφιλέετο,	ἐφιλεῖτο
P. 1	ἐφιλούμεθα,	ἐφιλούμεθα
2	ἐφιλέεσθε,	ἐφιλεῖσθε
3	ἐφιλέοντο,	ἐφιλοῦντο
D. 2	ἐφιλέεσθον,	ἐφιλεῖσθον
3	ἐφιλέεσθην,	ἐφιλεῖσθην

PRESENT OPT.

φιλεοίμην,	φιλοίμην
φιλέοιο,	φιλοῖτο
φιλεοίτο,	φιλοῖτο
φιλεοίμεθα,	φιλοίμεθα
φιλέοισθε,	φιλοῖσθε
φιλείντο,	φιλοῖντο
φιλέοισθον,	φιλοῖσθον
φιλεοίσθην,	φιλοῖσθην

PRESENT IMP.

S. 2	φιλέου,	φιλοῦ
3	φιλέεσθω,	φιλεῖσθω
P. 2	φιλέεσθε,	φιλεῖσθε
3	φιλέεσθωσαν,	φιλεῖσθωσαν,
	φιλέεσθων,	φιλεῖσθων
D. 2	φιλέεσθον,	φιλεῖσθον
3	φιλέεσθων,	φιλεῖσθων

PRESENT INF.

φιλέεσθαι,	φιλεῖσθαι
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PRESENT PART.

φιλούμενος,	φιλοῦμενος
φιλουμένη,	φιλουμένη
φιλούμενον,	φιλούμενον

Future Mid.

Aorist Mid.

Perfect.

Aorist Pass.

Ind.	φιλήσομαι	ἐφιλήσάμην	πεφίλημαι	ἐφιλήθην
Subj.		φιλήσωμαι		φιληθῶ
Opt.	φιλησοίμην	φιλησαίμην		φιληθείην
Imp.		φιλήσαι	πεφίλησο	φιλήσῃ
Inf.	φιλήσεσθαι	φιλήσασθαι	πεφιλήσθαι	φιληθῆναι
Part.	φιλησόμενος	φιλησάμενος	πεφιλημένος	φιληθείς

3 Future.

Pluperfect.

Future Pass.

Ind.	πεφιλήσομαι	φιληθήσομαι
Opt.	πεφιλησοίμην	φιληθησοίμην
Inf.	πεφιλήσεσθαι	φιληθήσεσθαι
Part.	πεφιλησόμενος	φιληθησόμενος

¶ 47. CONTRACT. 3. *Δηλώω, to manifest.*

ACTIVE VOICE.

	PRESENT IND.		PRESENT SUBJ.	
S. 1	δηλώω,	δηλῶ	δηλώω,	δηλῶ
2	δηλόεις,	δηλοῖς	δηλόῃς,	δηλοῖς
3	δηλόει,	δηλοῖ	δηλόῃ,	δηλοῖ
P. 1	δηλόομεν,	δηλοῦμεν	δηλόωμεν,	δηλωῖμεν
2	δηλόετε,	δηλοῦτε	δηλόητε,	δηλῶτε
3	δηλόουσι,	δηλοῦσι	δηλόωσι,	δηλῶσι
D. 2	δηλόετον,	δηλοῦτον	δηλόητον,	δηλῶτον

	IMPERFECT.		PRESENT OPT.		
S. 1	ἐδήλοον,	ἐδήλουν	δηλόοιμι,	δηλοῖμι,	δηλοῖην
2	ἐδήλοες,	ἐδήλους	δηλόοις,	δηλοῖς,	δηλοῖης
3	ἐδήλοι,	ἐδήλου	δηλόοι,	δηλοῖ,	δηλοῖη
P. 1	ἐδηλόομεν,	ἐδηλοῦμεν	δηλόοιμεν,	δηλοῖμεν,	δηλοῖημεν
2	ἐδηλόετε,	ἐδηλοῦτε	δηλόοιτε,	δηλοῖτε,	δηλοῖητε
3	ἐδήλοον,	ἐδήλουν	δηλόοιεν,	δηλοῖεν	
D. 2	ἐδηλόετον,	ἐδηλοῦτον	δηλόοιτον,	δηλοῖτον,	δηλοῖητον
3	ἐδηλόετην,	ἐδηλοῦτην	δηλοοίτην,	δηλοίτην,	δηλοίητην

	PRESENT IMP.		PRESENT INF.	
S. 2	δήλωε,	δήλου	δηλόειν,	δηλοῦν
3	δηλοέτω,	δηλούτω		
			PRESENT PART.	
P. 2	δηλόετε,	δηλοῦτε	δηλῶν,	δηλῶν
3	δηλοέτωσαν,	δηλούντῳσαν,	δηλόουσα,	δηλοῦσα
	δηλοόντων,	δηλούντων	δηλόν,	δηλοῦν
D. 2	δηλόετον,	δηλοῦτον	G. δηλόοντος,	δηλοῦντος
3	δηλοέτων,	δηλούτων	δηλοούσης,	δηλοῦσης

	FUTURE.	AOIST.	PERFECT.	PLUPERFECT.
Ind.	δηλώσω	ἐδήλωσα	δεδήλωκα	ἐδεδήλωκην
Subj.		δηλώσω		
Opt.	δηλώσοιμι	δηλώσαιμι		
Imp.		δήλωσον		
Inf.	δηλώσειν	δηλώσαι	δεδηλωκέναι	
Part.	δηλώσων	δηλώσας	δεδηλωκώς	

MIDDLE AND PASSIVE VOICES.

PRESENT IND.

S. 1	δηλόομαι,	δηλοῦμαι
2	δηλόῃ,	δηλοῖ
3	δηλόεται,	δηλοῦται
P. 1	δηλοόμεθα,	δηλούμεθα
2	δηλόεσθε,	δηλοῦσθε
3	δηλόονται,	δηλοῦνται
D. 2	δηλόεσθον,	δηλοῦσθον

PRESENT SUM.

δηλώομαι,	δηλώμαι
δηλόῃ,	δηλοῖ
δηλόηται,	δηλῶται
δηλωόμεθα,	δηλώμεθα
δηλόησθε,	δηλώσθε
δηλώνται,	δηλῶνται
δηλόησθον,	δηλῶσθον

IMPERFECT.

S. 1	ἐδηλοόμην,	ἐδηλούμην
2	ἐδηλόου,	ἐδηλοῦ
3	ἐδηλόετο,	ἐδηλοῦτο
P. 1	ἐδηλοόμεθα,	ἐδηλούμεθα
2	ἐδηλόεσθε,	ἐδηλοῦσθε
3	ἐδηλόοντο,	ἐδηλοῦντο
D. 2	ἐδηλόεσθον,	ἐδηλοῦσθον
3	ἐδηλόεσθην,	ἐδηλούσθην

PRESENT OPT.

δηλοοίμην,	δηλοίμην
δηλοοιοι,	δηλοῖο
δηλόοιτο,	δηλοῖτο
δηλοοίμεθα,	δηλοίμεθα
δηλόοισθε,	δηλοῖσθε
δηλόοιντο,	δηλοῖντο
δηλόοσθον,	δηλοῖσθον
δηλοῖσθην,	δηλοῖσθην

PRESENT IMP.

S. 2	δηλόου,	δηλοῦ
3	δηλοέσθω,	δηλούσθω
P. 2	δηλόεσθε,	δηλοῦσθε
3	δηλοέσθωσαν,	δηλούσθωσαν,
	δηλοέσθων,	δηλούσθων
D. 2	δηλόεσθον,	δηλοῦσθον
3	δηλοέσθων,	δηλούσθων

PRESENT IMP.

δηλόεσθαι,	δηλοῦσθαι
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PRESENT PART.

δηλοόμενος,	δηλούμενος
δηλοομένη,	δηλουμένη
δηλοόμενον,	δηλούμενον

	Future Mid.	Aorist Mid.	Perfect.	Aorist Pass.
Ind.	δηλώσομαι	ἐδηλωσάμην	δεδηλώμαι	ἐδηλώθην
Subj.		δηλώσωμαι		δηλωθῶ
Opt.	δηλωσοίμην	δηλωσαίμην		δηλωθείην
Imp.		δηλώσαι	δεδηλώσο	δηλώθητι
Inf.	δηλώσεσθαι	δηλώσασθαι	δεδηλώσθαι	δηλωθῆναι
Part.	δηλωσόμενος	δηλωσάμενος	δεδηλωμένος	δηλωθείς
	3 Future.		Pluperfect.	Future Pass.
Ind.	δεδηλώσομαι		ἔδεδηλώμην	δηλωθήσομαι
Opt.	δεδηλωσοίμην			δηλωθησοίμην
Inf.	δεδηλώσεσθαι			δηλωθήσεσθαι
Part.	δεδηλωσόμενος			δηλωθησόμενος

¶ 48. PURE VERBS. ii. VERBS IN -μι.

1. "ἵστημι, to place, to station.

(2 Aor., Perf., and 3 Fut., to stand.)

ACTIVE VOICE.

PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	ἵστημι	ἵστω	ἵσταλην	
2	ἵστης	ἵσῃς	ἵσταιης	ἵστη
3	ἵσῃσι	ἵσῃ	ἵσταιῇ	ἵστάτω
P. 1	ἵσταμεν	ἵσώμεν	ἵσταλημεν, ἵσταῖμεν	
2	ἵστατε	ἵσῆτε	ἵσταίητε, ἵσταῖτε	ἵστατε
3	ἵστασθαι	ἵσῶσθαι	ἵσταίησαν, ἵσταῖεν	ἵστάτωσαν, ἵστάντων
D. 2	ἵστατον	ἵσῆτον	ἵσταλήτον, ἵσταῖτον	ἵστατον
3			ἵσταιήτην, ἵσταίτην	ἵστάτων
	Inf. ἵσάναι.	Part. ἱσάς, -ᾶσα, -άν	G. -άντος, -άσης.	

IMPERFECT.

S.	P.	D.
1 ἵστην	ἵσταμεν	
2 ἵστης	ἵστατε	ἵστατον
3 ἵσῃ	ἵστασθαι	ἵσάτην

AORIST II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔστην	στώ	σταλην		στήναι
2	ἔστης	στῆς	σταίης	στήθι (σῖδ)	
3	ἔσῃ	στῇ	σταίῃ	στήτω	Part.
P. 1	ἔστημεν	στώμεν	σταίημεν, σταῖμεν		στάς
2	ἔστητε	στῆτε	σταίητε, σταῖτε	στήτε	
3	ἔστησαν	στώσθαι	σταίησαν, σταῖεν	στήτωσαν, στάντων	
D. 2	ἔστητον	σῆτον	σταλήτον, σταῖτον	στήτον	
3	ἔστήτην		σταίήτην, σταίτην	στήτων	

	Future.	1 Aorist.	Perfect.	Pluperfect.	3 Future.
Ind.	στήσω	ἔστησα	ἔστηκα	ἐστήκειν, εἰστήκειν	ἐστήξω
Subj.		στήσω	ἔστήκω		
Opt.	στήσοιμι	στήσαιμι			ἐστήξοιμι
Imp.		στήσον			
Inf.	στήσειν	στήσαι	*		ἐστήξαι
Part	στήσων	στήσας	ἔστηκώς		ἐστήξων

PERFECT II.

PLUPERF. II

	Ind.	Subj.	Opt.	Imp.	Inf.	
S. 1	*	ἔστω	ἔσταιην		ἔσταναι	*
2	*	*	ἔσταιης	ἔσταθι		*
3	*	*	ἔσταιη	ἔστάτω	Part.	*
P. 1	ἔσταμεν	ἔστώμεν	&c.		ἔστώς	ἔσταμεν
2	ἔστατε	*		ἔστατε	ἔστώσα	ἔστατε
3	ἔσταν	ἔστων		&c.	ἔστώς, ἔστός	ἔστασαν
D. 2	ἔστατον	*			ἔστώτος	ἔστατον
3					ἔστώσης	ἔστάτην

MIDDLE AND PASSIVE VOICES.

PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἵσταμαι	ἵστωμαι	ἵσταιμην		ἵστασθαι
2	ἵστασαι	ἵσῃ	ἵσταιο	ἵστασο, ἵστω	
3	ἵσταται	ἵσῃται	ἵσταιτο	ἵτάσθω	Part.
P. 1	ἵστάμεθα	ἵσώμεθα	ἵσταιμεθα		ἵστάμενος
2	ἵστασθε	ἵσῃσθε	ἵσταισθε	ἵστασθε	
3	ἵστανται	ἵσώνται	ἵσαιντο	ἵτάσθωσαν, ἵτάσθων	
D. 2	ἵστασθον	ἵσῃσθον	ἵσταισθον	ἵστασθον	
3			ἵταίσθην	ἵτάσθων	

IMPERFECT.

S. 1	ἵτάμην	P. ἵτάμεθα	D.
2	ἵτασο, ἵτω	ἵταισθε	ἵτασθον
3	ἵτατο	ἵταντο	ἵτάσθην

Fut. Mid. στήσομαι. Aor. Mid. ἔστησάμην. Perf. ἕσταμαι.
 Pluperf. ἔστάμην. 3 Fut. Mid. ἔστήξομαι. Aor. Pass. ἔστάθην.
 Fut. Pass. σταθήσομαι.

¶ 49. 2. THE SECOND AORIST πρίασθαι, to buy.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐπρίαμην	πρίωμαι	πριαίμην		πρίασθαι
2	ἐπρίω	πρίῃ	πριαιο	πρίασο, πρίω	
3	ἐπρίατο	πρίῃται	πριαιτο	πριάσθω	Part.
P. 1	ἐπριάμεθα	πρίώμεθα	πριαίμεθα		πριάμενος
2	ἐπρίασθε	πρίησθε	πριαίσθε	πρίασθε	
3	ἐπριαντο	πρίωνται	πριαιντο	πριάσθωσαν, πριάσθων	
D. 2	ἐπριασθον	πρίησθον	πριαίσθον	πριασθὸν	
3	ἐπριάσθην		πριαίσθην	πριάσθων	

¶ 50. VERBS IN -μι. 3. Τίθημι, to put.

ACTIVE VOICE.

PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	τίθημι	τιθῶ	τιθελην	
2	τίθης	τιθῆς	τιθελης	τίθει
3	τίθησι	τιθῇ	τιθείη	τιθέτω
P. 1	τίθεμεν	τιθῶμεν	τιθελμεν, τιθεῖμεν	
2	τίθετε	τιθῆτε	τιθείητε, τιθεῖτε	τίθετε
3	τιθέασι, τιθεῖσι	τιθῶσι	τιθείησαν, τιθεῖν	τιθέτωσαν, τιθέντων
D. 2	τίθετον	τιθῆτον	τιθείητον, τιθεῖτον	τίθετον
3			τιθείητην, τιθείτην	τιθέτων

Inf. τιθέναι. Part. τιθείς, -είσα, -έν· G. -έντος, -ελης.

IMPERFECT.

S. 1	ἔτιθην, ἔτιθουν	P. ἔτιθεμεν	D. ἔτιθετον
2	ἔτιθης, ἔτιθεις	ἔτιθετε	ἔτιθέτην
3	ἔτιθη, ἔτιθει	ἔτιθεσαν	

AORIST I.

AORIST II.

	Ind.	Ind.	Subj.	Opt.	Imp.
S. 1	ἔθηκα	*	θῶ	θείην	
2	ἔθηκας	*	θῆς	θείης	θείς
3	ἔθηκε	*	θῇ	θείη	δέτω
P. 1	ἔθήκαμεν	ἔθεμεν	θῶμεν	θείημεν, θεῖμεν	
2	ἔθήκατε	ἔθετε	θῆτε	θείητε, θεῖτε	θεῖτε
3	ἔθηκαν	ἔθεσαν	θῶσι	θείησαν, θεῖν	θέτωσαν, θέντων
D. 2		ἔθετον	θῆτον	θείητον, θεῖτον	θεῖτον
3		ἔθέτην		θείητην, θεῖτην	θεῖτων

AOR. II. Inf. θείναι. Part. θείς, θεῖσα, θέν· G. θέντος, θελης.

	Future.	Perfect.	Pluperfect.
Ind.	θήσω	τέθεικα	ἔτεθεικα
Opt.	θήσοιμι		
Inf.	θήσειν	τεθεικέναι	
Part.	θήσων	τεθεικώς	

MIDDLE AND PASSIVE VOICES.

PRESENT.

	Ind.	Subj.	Opt.
S. 1	τιθέμαι	τιθῶμαι	τιθῆμην, τιθοίμην
2	τίθειςαι, τιθή	τιθήῃ	τιθείο, τιθοιο
3	τίθεται	τιθήται	τιθείτο, τιθοιτο
P. 1	τιθέμεθα	τιθώμεθα	τιθήμεθα, τιθολίμεθα
2	τίθεσθε	τιθήσθε	τιθείσθε, τιθοισθε
3	τίθενται	τιθῶνται	τιθείντο, τιθοιντο
D. 2	τιθείσθον	τιθήσθον	τιθείσθον, τιθοισθον
3			τιθείσθην, τιθολίσθην

	Imp.	Inf.	IMPERFECT.
S. 1		τιθείσθαι	ἐτιθέμην
2	τίθεισο, τίθου		ἐτίθεισο, ἐτίθου
3	τιθείσθω	Part.	ἐτίθετο
P. 1		τιθέμενος	ἐτιθέμεθα
2	τίθεσθε		ἐτίθεσθε
3	τιθείσθωσαν, τιθείσθων		ἐτίθεντο
D. 2	τιθείσθον		ἐτίθείσθον
3	τιθείσθων		ἐτιθείσθην

AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔθιμην	θῶμαι	θῆμην (θολίμην)		θείσθαι
2	ἔθου	θῇ	θῆο	θού	
3	ἔθιτο	θήται	θῆιτο	θείσθω	Part.
P. 1	ἔθιμεθα	θώμεθα	θῆμεθα		θήμενος
2	ἔθεσθε	θήσθε	θῆσθε	θείσθε	
3	ἔθιντο	θῶνται	θῆντο	θείσθωσαν, θείσθων	
D. 2	ἔθεισθον	θήσθον	θῆσθον	θείσθον	
3	ἔθεισθην		θείσθην	θείσθων	

	Fut. Mid.	Aor. Pass.	Fut. Pass.	Perfect.	Pluperfect.
Ind.	θήσομαι	έθειν	τεθήσομαι	τέθειμαι	έτεθειμην
Subj.		τεθῶ			
Opt.	θησολίμην	τεθείην	τεθησολίμην		
Imp.		τέθητι		τέθεισο	
Inf.	θήσεσθαι	τεθήναι	τεθήσεσθαι	τεθείσθαι	
Part.	θησόμενος	τεθείς	τεθησόμενος	τεθειμένος	

151. VERBS IN-*μι*. 4. *Δίδωμι*, to give.

ACTIVE VOICE.

PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	δίδωμι	διδῶ	διδόην (διδῶην)	
2	δίδως	διδῶς	διδοίης	δίδου
3	δίδωσι	διδῷ	διδοίη	διδότω
P. 1	δίδομεν	διδῶμεν	διδοίμεν, διδοῖμεν	
2	δίδοτε	διδῶτε	διδοίητε, διδοῖτε	δίδοτε
3	διδόασι, διδούσι	διδῶσι	διδοίησαν, διδοῖεν	διδότῃσαν, διδόντων
D. 2	δίδοτον	διδῶτον	διδοίητον, διδοῖτον	δίδοτον
3			διδοίητην, διδοῖτην	διδόντων

Inf. δίδοναι. Part. διδούς, -ούσα, -όν. G. -όντος, -ούσης.

IMPERFECT.

S. 1	ἐδίδων, ἐδίδουν	P. ἐδίδομεν	D.
2	ἐδίδως, ἐδίδους	ἐδίδοτε	ἐδίδοτον
3	ἐδίδω, ἐδίδου	ἐδίδοσαν	ἐδιδόντην

AORIST I.

AORIST II.

	Ind.	Ind.	Subj.	Opt.	Imp.
S. 1	ἔδωκα	*	δῶ	δοίην (δῶην)	
2	ἔδωκας	*	δῶς	δοίης	δός
3	ἔδωκε	*	δῷ	δοίη	δότω
P. 1	ἔδωκαμεν	ἔδομεν	δῶμεν	δοίημεν, δοῖμεν	
2	ἔδωκατε	ἔδοτε	δῶτε	δοίητε, δοῖτε	δότε
3	ἔδωκαν	ἔδοσαν	δῶσι	δοίησαν, δοῖεν	δότῃσαν, δόντων
D. 2		ἔδοτον	δῶτον	δοίητον, δοῖτον	δότον
3		ἐδόντην.		δοίητην, δοῖτην	δόντων

AOR. II. Inf. δοῦναι. Part. δούς, δοῦσα, δόν. G. δόντος, δούσης.

	Futura.	Perfect.	Pluperfect.
Ind.	δώσω	δέδωκα	ἐδέδωκειν
Opt.	δώσοιμι		
Inf.	δώσειν	δεδωκέναι	
Part.	δῶσως	δεδωκώς	

MIDDLE AND PASSIVE VOICES.

PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	δίδωμαι	διδῶμαι	διδούμην	
2	δίδουσαι	διδῷ	δίδουοι	δίδουσο, δίδου
3	δίδονται	διδῶται	δίδουιτο	δίδουσθαι
P. 1	διδόμεθα	διδώμεθα	διδούμεθα	
2	δίδοσθε	διδῶσθε	δίδουσθε	διδόσθε
3	δίδονται	διδῶνται	δίδουιντο	διδόσθασσαν, διδόσθων
D. 2	δίδουσθον	διδῶσθον	δίδουισθον	διδόσθον
3			διδουισθην	διδόσθων
	Inf. δίδουσθαι.		Part. διδόμενος.	

IMPERFECT.

S. 1	ἐδιδόμην	P. ἐδιδόμεθα	D.
2	ἐδίδουσο, ἐδίδου	ἐδίδουσθε	ἐδίδουσθον
3	ἐδίδοντο	ἐδίδοντο	ἐδιδόσθην

AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐδόμην	δῶμαι	δοίμην		δόσθαι
2	ἔδου	δῷ	δοῖο	δοῦ	
3	ἔδοτο	δῶται	δοῖτο	δόσθω	Part.
P. 1	ἐδόμεθα	δῶμεθα	δοίμεθα		δόμενος
2	ἔδοσθε	δῶσθε	δοῖσθε	δόσθε	
3	ἔδοντο	δῶνται	δοῖντο	δόσθασσαν, δόσθων	
D. 2	ἔδοσθον	δῶσθον	δοῖσθον	δόσθον	
3	ἐδόσθην		δοῖσθην	δόσθων	

	Fut. Mid.	Aor. Pass.	Fut. Pass.	Perfect.	Pluperfect.
Ind.	δώσομαι	ἐδόσθην	δοθήσομαι	δέδομαι	ἐδέδομην
Subj.		δοθῶ			
Opt.	δωσολίμην	δοθίην	δοθήσολίμην		
Imp.		δόσθητι		δέδουσο	
Inf.	δώσεσθαι	δοθήναι	δοθήσεσθαι	δέδωσθαι	
Part.	δωσόμενος	δοθίης	δοθήσόμενος	δέδωμένος	

¶ 52. VERBS IN -μι. 5. Δείκνυμι, to show.

ACTIVE VOICE.

PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	δείκνυμι	δεικνύω	δεικνύοιμι	
2	δείκνυς	δεικνύης	δεικνύοις	δείκνῃ
3	δείκνυσι	δεικνύῃ	δεικνύοι	δείκνῃτω
P. 1	δείκνυμεν	δεικνύωμεν	δεικνύοιμεν	
2	δείκνυτε	δεικνύητε	δεικνύοιτε	δείκνῃτε
3	δείκνυσσι, δεικνύσι	δεικνύωσι	δεικνύοιεν	δείκνῃτωσαν, δεικνύων
D. 2	δείκνυτον	δεικνύητον	δεικνύοιτον	δείκνῃτον
3			δεικνύοιτην	δείκνῃτων
	Inf. δεικνύναι.	Part. δεικνύς, -ύσα, -ύν		G. -ύντος, -ύσης.

IMPERFECT.

S. 1	ἔδεικνυν, ἔδεικνυνον	P. ἔδεικνύμεν	D.
2	ἔδεικνυς, ἔδεικνυες	ἔδεικνυτε	ἔδεικνῃτον
3	ἔδεικνῃ, ἔδεικνυε	ἔδεικνυσαν	ἔδεικνῃτην

Future δείξω.

Aorist ἔδειξα.

MIDDLE AND PASSIVE VOICES.

PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	δείκνύμαι	δεικνύωμαι	δεικνυόιμην	
2	δείκνυσαι	δεικνύῃ	δεικνύοιο	δείκνυσσο
3	δείκνυται	δεικνύηται	δεικνύοιτο	δείκνυσθω
P. 1	δείκνύμεθα	δεικνύώμεθα	δεικνυόιμεθα	
2	δείκνυσθε	δεικνύησθε	δεικνύοισθε	δείκνυσθε
3	δείκνυνται	δεικνύωνται	δεικνύοιντο	δείκνυσθωσαν, δεικνύσθων
D. 2	δείκνυσθον	δεικνύησθον	δεικνύοισθον	δείκνυσθον
3			δεικνύοισθην	δείκνυσθων
	Inf. δεικνυσθαι.	Part. δεικνύμενος.		

IMPERFECT.

S. 1	ἔδεικνύμην	P. ἔδεικνύμεθα	D.
2	ἔδεικνυσσο	ἔδεικνυσθε	ἔδεικνυσθον
3	ἔδεικνυτο	ἔδεικνυντο	ἔδεικνύσθην

Fut. Mid. δείξομαι. Aor. Mid. ἔδειξάμην. Perf. δέδειγμαι.
Pluperf. ἔδειξιμην. Aor. Pass. ἔδειχθην. Fut. Pass. δείχθή-
σομαι.

¶ 53. 6. *Φημί, to say.*

PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	φημί, ἡμί	φῶ	φαίην		φάναι
2	φῆς, φῆς	φῆς	φαίης	φάθι	
3	φησὶ	φῇ	φαίῃ	φάτω	Part.
P. 1	φᾶμεν	φῶμεν	φαίμεν, φαῖμεν		φάς
2	φατέ	φῆτε	φαίητε, φαῖτε	φάτε	
3	φασί	φώσι	φαίησαν, φαῖεν	φάτωσαν, φάντων	
D. 2	φᾶτόν	φῆτον	φαίητον, φαῖτον	φάτον	
3			φαίητην, φαῖτην	φάτων	

IMPERFECT.

S. 1	ἔφην,	ῆν	P. ἔφαμεν	D.
2	ἔφης,	ἔφησθα	ἔφατε	ἔφατον
3	ἔφη,	ῆ	ἔφασαν	ἔφάτην

SYNOPSIS OF ASSOCIATED FORMS.

ACTIVE VOICE.

	Present.	Imperfect.	Future.
Ind.	φημί, φάσκω	ἔφην, ἔφασκον	φήσω, ἐρῶ
Subj.	φῶ, φάσκω		
Opt.	φαίην, φάσχοιμι		* ἐροῖμι, ἐροίην
Imp.	φάθι, φάσκε		
Inf.	φάναι, φάσκειν		φήσειν, ἐρεῖν
Part.	φάς, φάσκων		φήσων, ἐρῶν

	1 Aorist.	2 Aorist.	Perfect.	Pluperfect.
Ind.	ἔφησα, εἶπα	εἶπον	εἶρηκα	εἰρήκειν
Subj.	φήσω, εἶπω	εἶπω		
Opt.	φήσαιμι, εἶπαιμι	εἶποιμι		
Imp.	* εἶπον	εἶπέ		
Inf.	φῆσαι, εἶπαι	εἶπεῖν	εἶρηκέναι	
Part.	φήσας, εἶπας	εἰπών	εἶρηκώς	

MIDDLE AND PASSIVE VOICES.

Pres. Inf. φάσθαι, Part. φάμενος · Perf. Imp. S. 3 πεφάσθω · Imperf. ἐφασκόμεν · Perf. εἶρημαι, Plup. εἰρήμην, 3 Fut. εἰρήσομαι, Aor. Pass. ἐρόρήθην, ἐρόρέθην, Fut. Pass. ῥηθήσομαι.

¶ 54. VERBS IN -μι. 7. ἱναι, to send.

ACTIVE VOICE.

PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἱμι	ἰῶ	ἰέην		ἰέναι
2	ἱς	ἰῆς	ἰέης	ἱε	
3	ἱσι	ἰῇ	ἰέη	ἰέτω	Part.
P. 1	ἱμεν	ἰῶμεν	ἰέημεν, ἰῒμεν		ἱεῖς
2	ἱτε	ἰῆτε	ἰέητε, ἰῒτε	ἱετε	
3	ἰᾶσι, ἰῒσι	ἰῶσι	ἰέησαν, ἰῒεν	ἰέτωσαν, ἰέντων	
D. 2	ἱτον	ἰῆτον	ἰέητον, ἰῒτον	ἱετον	
3			ἰεήτην, ἰεῖτην	ἰέτων	

IMPERFECT. AORIST I.

AORIST II.

	Ind.	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἱν, ἰουν (ἱεν)	ἦκα	* ὦ	εἶην		εἶναι
2	ἱς, ἱεῖς	ἦκας	* ἦς	εἶης	ἔς	
3	ἱ, ἱε	ἦκε	* ἦ	εἶη, &c.	ἔτω	Part.
P. 1	ἱμεν	ἦκαμεν	εἶμεν ὦμεν			εἶς
2	ἱτε	ἦκατε	εἶτε ἦτε		ἔτε	
3	ἱσαν	ἦκαν	εἶσαν ὦσι		ἔτωσαν, ἔντων	
D. 2	ἱτον		εἶτον ἦτον		ἔτον	
3	ἱτην		εἶτην		ἔτων	

Future, ἦσω.

Perfect, εἶχα.

Pluperfect, εἶκειν.

MIDDLE AND PASSIVE VOICES.

PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἱμαι	ἰῶμαι	ἰέμην, ἰοίμην		ἱεσθαι
2	ἱσαι, ἱῆ	ἰῇ	ἰειο, ἰοιο	ἱεσο, ἰου	
3	ἱται	ἰῆται	ἰειτο, ἰοιτο	ἱεσθω	Part.
	&c.	&c.	&c. &c.	&c.	ἱέμενος

IMPERFECT.

AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἱέμην	εἶμην	ῶμαι οἶμην		ἕσθαι
2	ἱεσο, ἰου	εἶσο	ῶ οἶο	οὔ	
3	ἱετο	εἶτο	ῆται οἶτο	ἕσθω	Part.
	&c.	&c.	&c. &c.	&c.	ἕμενος

Fut. Mid. ἦσομαι. 1 Aor. Mid. ἤκαμην. Perf. ἱμαι. Plup. εἶμην. Aor. Pass. εἶσθην. Fut. Pass. ἐθήσομαι.

¶ 55. 8. *Eimi*, to be.

PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	εἰμι	ᾧ	εἴην		εἶναι
2	εἶς, εἶ	ᾗς	εἴης	ἴσθι	
3	ἐστί	ᾗ	εἴη	ἔστω (ῆτω)	
P. 1	ἐσμέν	ᾧμεν	εἴμεν, εἵμεν		Part. ὦν
2	ἐστέ	ᾗτε	εἴητε, εἵτε	ἔσθε	οὔσα
3	εἰσὶ	ᾧσι	εἴησαν, εἵεν	ἔστωσαν, ἔστων, ὄντων	ὄν
D. 2	ἐστόν	ᾗτον	εἴητον, εἵτον	ἔστον	ὄντος
3			εἴητην, εἵτην	ἔστων	οὔσης

IMPERFECT.

FUTURE.

	Ind.	Opt.	Inf.
S. 1	ἦν, ῆ, ῆμην	ἔσομαι	ἔσόμεναι
2	ῆς, ῆσθα	ἔσῃ, ἔσει	ἔσοιο
3	ῆν	ἔσεται, ἔσται	ἔσοιτο
P. 1	ῆμεν	ἔσόμεθα	ἔσόμενοι
2	ῆτε, ῆσθε	ἔσεσθε	ἔσομεναι
3	ῆσαν	ἔσονται	ἔσομενον
D. 2	ῆτον, ῆστον	ἔσεσθον	ἔσοισθον
3	ῆτην, ῆστην		ἔσωσθην

DIALECTIC FORMS.

PRESENT.

Ind.	Subj.	Imp.	Part.
S. 1 ἐμὶ D.	S. 1 ἴω I.	S. 2 ἴω, ἴω P.	M. ἴω I.
2 εἶς I.	εἶω E.	Inf.	F. ἴωσα I.
3 ἐστί P.	3 ῖω E.	ἴωμαι E.	ἴωσα D.
P. 1 εἰμὶ I.	P. 1 ᾧμῖς D.	ἴωμαι E.	ἴωσα D.
2 εἰμῖς D.	3 ἴωμαι I.	ἴωμαι E. Æ.	N. ἴω I.
3 ἐστί P.	Opt.	ἴωμαι D.	Gen.
ἴω E.	S. 2 ἴωσα P.	ἴωμαι D.	ἴωτος I.
	ἴω, 3 ἴω I.	ἴωμαι D.	ἴωτος D.

IMPERFECT.

S. 1 ἦν E.	S. 2 ἦς P.	S. 3 ἦν I.	P. 3 ἦναι I. P.
ἦν E.	ἦσα E.	ῆς D.	ἦσαν P.
ἦσαν It.	ἦς I.	ἦσαι It.	ἦσαν It.
ἦα I.	3 ἦν E.	P. 1 ἦμῖς D.	ἦσαν I.
ἦα I.	ἦ(ν) I.	2 ἦσαι I.	ἦσαι E.

DIALECTIC FORMS OF εἰμί, to be.

FUTURE IND.

S. 1	ἴσσομαι E.
2	ἴσσαι I.
	ἴσσαι E.
	ἴσση P.
	ἴσση D.

S. 3	ἴσται E.
	ἴσται E.
	ἴσται D.
	ἴσται D.

P. 1	ἴσσομαι P.
	ἴσσομαι E.
2	ἴσσοις E.
3	ἴσσοις E.
	ἴσσοις D.

¶ 56. 9. Εἶμι, to go.

PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.	Part.
S. 1	εἶμι	ἴω	ἴοιμι, ἴοιην		ἴέναι	ἴών
2	εἶς, εἶ	ἴης	ἴοις	ἴθι (εἶ)		ἴούσα
3	εἶσι	ἴῃ	ἴοι	ἴτω		ἴόν
P. 1	ἴμεν	ἴωμεν	ἴομεν			
2	ἴτε	ἴητε	ἴοιτε	ἴτε		
3	ἴσσι	ἴωσι	ἴοισιν	ἴωσαν,		
				ἴόντων, ἴων		
D. 2	ἴτον	ἴητον	ἴοιτον	ἴτον		
3			ἴοιτην	ἴτων		

PLUPERFECT II., OR IMPERFECT.

S. 1	ἦεν, ἦα (ἦα)	P. ἦειμεν, ἦμεν	D. ἦειτον, ἦτον
2	ἦεις, ἦισθα	ἦειτε, ἦτε	ἦειτην, ἦτην
3	ἦει(ν)	ἦεσαν	

MIDDLE (to hasten). Present, ἵμαι. Imperfect, ἵμην.

DIALECTIC FORMS.

PRESENT.

Ind.	Subj.	Opt.	Inf.
S. 2 εἶς I.	S. 1 εἶω P.	S. 3 εἶη E.	ἵμεν E. D.
εἶσθα E.	2 ἴησθα E.	εἶη E.	ἵμιναι E.
	3 ἴησι E.		ἵμιναις E.
P. 3 εἶσι P.	P. 1 ἵμεν E.		ἵναι P.

IMPERFECT.

S. 1 ἦα I.	P. 1 ἦμεν E.	D. 3 ἦεν E.
3 ἦσι I.	3 ἦσαν E.	
ἦε E.	ἦσαν I.	
ἦε E.	ἦον E.	

¶ 57. PURE VERBS. iii. SECOND AORISTS.

1. AORIST II. of βαίρω, to go.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔβην	βῶ	βαίην		βῆναι
2	ἔβης	βῆς	βαίης	βῆθι (βᾶ)	
3	ἔβη	βῆ	βαίη	βήτω	Part.
P. 1	ἔβημεν	βῶμεν	βαίημεν, βαῖμεν		βύς
2	ἔβητε	βῆτε	βαίητε, βαῖτε	βήτε	
3	ἔβησαν	βῶσι	βαίησαν, βαῖεν	βήτωσαν, βάντων	
D. 2	ἔβητον	βήτην	βαίητον, βαῖτον	βήτην	
3	ἔβήτην		βαίήτην, βαῖτην	βήτην	

2. AORIST II. of ἀποδιδράσκω, to run away.

	Ind.	Subj.	Opt.	Inf.
S. 1	ἀπέδρᾱν	ἀποδρῶ	ἀποδράην	ἀποδράναι
2	ἀπέδρᾱς	ἀποδρῆς	ἀποδράης	
3	ἀπέδρᾱ	ἀποδρᾶ	ἀποδράη	Part.
P. 1	ἀπέδρᾱμεν	ἀποδρῶμεν	ἄλ. c.	ἀποδράς
2	ἀπέδρᾱτε	ἀποδράτε		
3	ἀπέδρᾱσαν	ἀποδρῶσι		
D. 2	ἀπέδρᾱτον	ἀποδράτον		
3	ἀπέδράτην			

3. AORIST II. of γινώσκω, to know.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔγνων	γνώ	γνοίην (γνώην)		γνῶναι
2	ἔγνης	γνώς	γνοίης	γνώθι	
3	ἔγνω	γνώ	γνοίη	γνώτω	Part.
P. 1	ἔγνωμεν	γνώμεν	γνοίημεν, γνοῖμεν		γνούς
2	ἔγνωτε	γνώτε	γνοίητε, γνοῖτε	γνώτε	
3	ἔγνωσαν	γνώσι	γνοίησαν, γνοῖεν	γνώτωσαν, γνόντων	
D. 2	ἔγνωτον	γνώτον	γνοίητον, γνοῖτον	γνώτον	
3	ἔγνώτην		γνοίήτην, γνοῖτην	γνώτην	

4. AORIST II. of δύνω, to enter, to put on.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔδυν	δύω	δύοιμι		δύναι
2	ἔδύς	δύης	δύοις	δύθι	
3	ἔδυ	δύη	δύοι	δύτω	Part.
P. 1	ἔδουμεν	δύομεν	δύοιμεν		δύς
2	ἔδυτε	δύητε	δύοιτε	δύτε	
3	ἔδυσαν	δύωσι	δύοιεν	δύτωσαν, δύντων	
D. 2	ἔδυτον	δύητον	δύοιτον	δύτον	
3	ἔδύτην		δύοιτην	δύτην	

158. XV. (E.) PRETERITIVE VERBS.

1. Οἶδα, to know.

PERFECT II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	οἶδα	εἰδῶ	εἰδείην		εἰδέναι
2	οἶδας, οἶσθα	εἰδῆς	εἰδείης	ἴσθι	
3	οἶδε	εἰδῇ	εἰδείη	ἴτω	Part.
P. 1	οἶδαμεν, ἴσμεν	εἰδῶμεν	&c.		εἰδώς
2	οἶδατε, ἴστε	εἰδῆτε		ἴτε	
3	οἶδᾱσι, ἴσᾱσι	εἰδῶσι		ἴτωσαν	
D. 2	οἶδατον, ἴστων	εἰδῆτον		ἴστων 3 ἴστων	

PLUPERFECT II.

S. 1	ᾔδειν, ᾔδη	P. ᾔδειμεν, ᾔσμεν	D. ᾔδειτον, ᾔστων
2	ᾔδεις, ᾔδης,	ᾔδειτε, ᾔστα	
	ᾔδειςθα, ᾔδησθα		
3	ᾔδει(ν), ᾔδη	ᾔδισαν, ᾔσαν	ᾔδειτην, ᾔστην
Future, εἶσομαι, εἰδήσω.		Aorist, εἶδησα.	

2. Δέδοικα or δέδια, to be afraid.

PERFECT II.

PLUPERF. II.

	Ind.	Subj.	Imp.	Inf.	
S. 1	δέδια	δεδίω		δεδέναι	ἐδεδίειν
2	δέδιας	δεδίης	δεδιθι		ἐδεδίεις
3	δέδιε	δεδίη	δεδίτω	Part.	ἐδεδίει
P. 1	δέδιμεν	δεδίωμεν		δεδιώς	ἐδεδίμεν
2	δέδιτε	δεδίητε	δεδίτε		ἐδεδίτε
3	δεδίᾱσι	δεδίωσι	δεδίτωσαν		ἐδεδίσαν
D. 2	δέδιτον	δεδίητον	δεδίτον		ἐδεδίτον
3			δεδίτων		ἐδεδίτην

1 Perf. δέδοικα. 1 Pluperf. ἐδεδοίκειν. Fut. δείσομαι. Aor. ἔδεισα.

159. 3. ἵμαι, to sit.

PERFECT.

PLUPERFECT.

	Ind.	Imp.	Inf.	Part.	
S. 1	ἵμαι		ἵσθαι	ἵμενος	ἵμην
2	ἵσαι	ἵσο			ἵσο
3	ἵσται	ἵσθω			ἵστο
P. 1	ἵμεθα				ἵμεθα
2	ἵσθαι	ἵσθαι			ἵσθαι
3	ἵνται	ἵσθωσαν, ἵσθων			ἵντο
D. 2	ἵσθον	ἵσθον 3 ἵσθων			ἵσθον 3 ἵσθων

PRETERITIVE VERBS.

4. Κάθηναι, to sit down.

PERFECT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	κάθηναι	κάθωμαι	καθόμην		καθῆσθαι
2	κάθησαι	κάθη	κάθοιο	κάθησο	
3	κάθηται	κάθηται	κάθοιτο	καθήσθω	Part.
P. 1	καθήμεθα	καθώμεθα	καθόμεθα		καθήμενος
2	κάθησθε	κάθησθε	κάθοισθε	κάθησθε	
3	κάθονται	κάθονται	κάθοιντο	καθήσθεσαν, καθήσθων	
D. 2	κάθησθον	κάθησθον	κάθοισθον	κάθησθον	
3			καθόισθην	καθήσθην	

PLUPERFECT.

S. 1	ἐκάθημην,	καθήμην	P. 1	ἐκαθήμεθα,	καθήμεθα
2	ἐκάθησο,	καθήσο	2	ἐκάθησθε,	καθήσθε
3	ἐκάθητο,	καθήστο	3	ἐκάθηντο,	καθήντο
D. 2	ἐκάθησθον,	καθήσθον	D. 3	ἐκαθήσθην,	καθήσθην

¶ 60. Κεῖμαι, to lie down.

PRESENT OR PERFECT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	κεῖμαι	κέωμαι	κεόμην		κεῖσθαι
2	κεῖσαι	κέη	κέοιο	κεῖσο	
3	κεῖται	κέηται	κέοιτο	κεῖσθω	Part.
P. 1	κεῖμεθα	κεώμεθα	κεόμεθα		κεῖμενος
2	κεῖσθε	κέησθε	κέοισθε	κεῖσθε	
3	κεῖνται	κέωνται	κέοιντο	κεῖσθεσαν, κεῖσθων	
D. 2	κεῖσθον	κέησθον	κέοισθον	κεῖσθον	
3			κεόισθην	κεῖσθην	

IMPERFECT OR PLUPERFECT.

S. 1	ἐκεῖμην	P. ἐκεῖμεθα	D.	
2	ἐκεισο	ἐκεισθε		ἐκεισθον
3	ἐκειτο	ἐκειντο		ἐκεισθην

Future, κείσομαι.

¶ 61. XVI. CHANGES IN THE ROOT.

A. EUPHONIC CHANGES.

[§§ 259-264.]

- | | |
|---|---------------------------------------|
| 1. Precession { a. of <i>a</i> to <i>i</i> .
b. of <i>i</i> and <i>e</i> to <i>a</i> . | 4. Metathesis. |
| 2. Contraction. | 5. To avoid Double Aspiration. |
| 3. Syncope. | 6. Omission or Addition of Consonant. |
| | 7. From the Omission of the Digamma. |

B. EMPHATIC CHANGES.

I. BY LENGTHENING A SHORT VOWEL.

[§§ 266-270.]

- | | | |
|----------------------------------|---------------------------|----------------------------|
| 1. <i>ä</i> to <i>η</i> . | 4. <i>i</i> to <i>u</i> . | 7. <i>e</i> to <i>eu</i> . |
| 2. <i>ä</i> to <i>au</i> . | 5. <i>γ</i> to <i>r</i> . | 8. <i>ū</i> to <i>ū</i> . |
| 3. Various Changes of <i>a</i> . | 6. <i>γ</i> to <i>u</i> . | 9. <i>ū</i> to <i>eu</i> . |

II. BY THE ADDITION OF CONSONANTS.

[§§ 271-282.]

- | | |
|--|---|
| 1. Of <i>τ</i> { a. To Labial Roots.
β. To Other Roots. | 3. Of <i>ν</i> { a. Prefixed to a Consonant.
β. Affixed to a Consonant.
γ. Affixed to a Vowel.
δ. Prefixed to <i>a</i> . |
| 2. Of <i>σ</i> { a. Prefixed.
β. Affixed.
Uniting with a
γ. Palatal to form <i>σσ(ττ)</i> .
δ. " " ζ.
ε. γγ " ζ.
ζ. Lingual " ζ.
η. " " σσ(ττ).
θ. Labial " ζ, σσ. | 4. Of <i>σν</i> { a. Without further change.
β. Vowel changed by preces-
γ. Vowel lengthened. [sion.
δ. Metathesis.
ε. Consonant dropped. |
| | 5. Of <i>λ</i> , <i>γ</i> , <i>ζ</i> , <i>χ</i> . |

III. BY INCREASING THE NUMBER OF SYLLABLES.

[§§ 283-300.]

1. By Reduplication (§§ 283-286).

- | | |
|--------------|------------------------------|
| a. Proper. | a. In Verbs in <i>-μi</i> . |
| b. Attic. | β. In Verbs in <i>-σνν</i> . |
| c. Improper. | γ. In Other Verbs. |

2. By Syllabic Affixes (§§ 287-299).

- | | |
|--|--|
| a. <i>a</i> and <i>i</i> . | d. <i>eu</i> { a. To Pure Roots.
β. To Palatal Roots.
γ. To Lingual and Liquid [Roots. |
| b. <i>ä</i> { a. Without further change.
β. With the Insertion of <i>ν</i> .
γ. With <i>ä</i> prolonged. | e. <i>σνν</i> . |
| c. <i>ν</i> . | f. <i>iζ</i> . |
| | g. Other Syllables. |

3. By Exchange of Letters (§ 300).

σ becoming *i*.

C. ANOMALOUS CHANGES.

[§ 301.]

CORRELATIVES.

Poetic and Dialectic Forms are not marked.]

[illegible]

DERIVATIVE VERBS. πείσσω, οὐδενίω, ιταριεύω (from ιταριεύοις, omitted above), ἰμειώω, ἰσέω, ἀλλαιώω, οὐδινίζω, ἀμφοστιρίζω, ἱκατιρίζω, ἀλλάσσω, &c.

III. PRINCIPAL RULES OF SYNTAX.

¶ 64. I. An APPOSITIVE agrees in *case* with its *subject*. § 331.

II. The SUBJECT OF A FINITE VERB is put in the Nominative. § 342.

III. SUBSTANTIVES INDEPENDENT OF GRAMMATICAL CONSTRUCTION are put in the Nominative. § 343.

GENERAL RULE FOR THE GENITIVE. THE POINT OF DEPARTURE AND THE CAUSE ARE PUT IN THE GENITIVE. § 345.

IV. Words of SEPARATION and DISTINCTION govern the Genitive. § 346.

V. The COMPARATIVE DEGREE governs the Genitive. § 351.

VI. The ORIGIN, SOURCE, and MATERIAL are put in the Genitive. § 355.

VII. The THEME OF DISCOURSE OR OF THOUGHT is put in the Genitive. § 356.

VIII. Words of PLENTY and WANT govern the Genitive. § 357.

IX. The WHOLE OF WHICH A PART IS TAKEN is put in the Genitive. § 358.

X. Words of SHARING and TOUCH govern the Genitive. § 367.

XI. The MOTIVE, REASON, and END IN VIEW are put in the Genitive. § 372.

XII. PRICE, VALUE, MERIT, and CRIME are put in the Genitive. § 374.

XIII. Words of SENSATION and of MENTAL STATE OR ACTION govern the Genitive. § 375.

XIV. The TIME and PLACE *in which* are put in the Genitive. § 378.

XV. The AUTHOR, AGENT, and GIVER are put in the Genitive. § 380.

XVI. An ADJUNCT DEFINING A THING OR PROPERTY is put in the Genitive. § 382.

GENERAL RULE FOR THE DATIVE OBJECTIVE. THE OBJECT OF APPROACH AND OF INFLUENCE IS PUT IN THE DATIVE; or, AN INDIRECT OBJECT IS PUT IN THE DATIVE. § 397.

XVII. Words of NEARNESS and LIKENESS govern the Dative. § 398.

XVIII. The OBJECT OF INFLUENCE is put in the Dative. § 401.

GENERAL RULE FOR THE DATIVE RESIDUAL. AN ATTENDANT THING OR CIRCUMSTANCE, SIMPLY VIEWED AS SUCH, IS PUT IN THE DATIVE. § 414.

XIX. The MEANS and MODE are put in the Dative. § 415.

XX. The TIME and PLACE *at which* are put in the Dative. § 420.

GENERAL RULE FOR THE ACCUSATIVE. AN ADJUNCT EXPRESSING DIRECT LIMIT IS PUT IN THE ACCUSATIVE. § 422.

XXI. The DIRECT OBJECT and the EFFECT of an action are put in the Accusative. § 423.

ADVERBS OF SWEARING are followed by the Accusative. § 426.

CAUSATIVES govern the Accusative together with the case of the included verb. § 430.

The same verb often governs two ACCUSATIVES, which may be, — (I.) The DIRECT OBJECT and the EFFECT *in apposition* with each other; as with verbs of *making*, *appointing*, *choosing*, *esteeming*, *naming*, &c. — (II.) The DIRECT OBJECT and the EFFECT. *not in apposition*; as with verbs of *doing*, *saying*, &c. — (III.) Two OBJECTS differently related, but which are both regarded as DIRECT; as with verbs of *asking* and *requiring*, of *clothing* and *unclothing*, of *concealing* and *depriving*, of *persuading* and *teaching*, &c. §§ 434–436.

XXII. An adjunct applying a word or expression to a PARTICULAR PART, PROPERTY, THING, or PERSON, is put in the Accusative. § 437.

XXIII. EXTENT OF TIME AND SPACE is put in the Accusative. § 439.

XXIV. The Accusative is often used ADVERBIALLY, to express DEGREE, MANNER, ORDER, &c. § 440.

XXV. The COMPELLATIVE of a sentence is put in the Vocative. § 442.

XXVI. An ADJECTIVE agrees with its *subject* in *gender*, *number*, and *case*. § 444.

XXVII. The ARTICLE is prefixed to SUBSTANTIVES, to mark them as *definite*. § 469.

XXVIII. A PRONOUN agrees with its *subject* in *gender*, *number*, and *person*. § 494.

The RELATIVE commonly takes the case of the antecedent, when the ANTECEDENT is a Genitive or Dative, and the RELATIVE would properly be an Accusative depending upon a verb. § 536.

XXIX. A VERB agrees with its *subject* in *number* and *person*. § 543.

The NEUTER PLURAL has its VERB in the singular. § 548.

The PASSIVE VOICE has for its SUBJECT an *object* of the Active, commonly a direct, but sometimes an indirect object. Any other word governed by the Active remains unchanged with the Passive. THE SUBJECT OF THE ACTIVE is commonly expressed, with the Passive, by the Genitive with a preposition. § 568.

An action is represented by the { Definite Tenses, as (a.) *continued* or *prolonged*,
Aorist, as (a.) *momentary* or *transient*,

{ (b.) a *habit* or *continued course of conduct*; (c.) *doing at the time of, or until an-*
{ (b.) a *single act*; (c.) *simply done in its own time*;

{ *other action*; (d.) *begun, attempted, or designed*; (e.) *introductory*. } § 570-574.
{ (d.) *accomplished*; (e.) *conclusive*.

The generic Aorist often supplies the place of the specific Perfect and Pluperfect § 580.

The INDICATIVE expresses the *actual*; the SUBJUNCTIVE and OPTATIVE, the *contingent*. § 587.

PRESENT CONTINGENCY is expressed by the *primary tenses*; PAST CONTINGENCY, by the *secondary*. § 589.

The SUBJUNCTIVE, for the most part, follows the *primary tenses*; and the OPTATIVE, the *secondary*. § 592.

Supposition as fact is expressed by the appropriate tense of the Indicative; *supposition that may become fact*, by the Subjunctive; *supposition without regard to fact*, by the Optative; and *supposition contrary to fact*, by the past tenses of the Indicative. § 593.

The OPTATIVE is the distinct mode appropriate to the *oratio obliqua in past time*. § 603.

XXX. The INFINITIVE is construed as a *neuter noun*. § 620.

The INFINITIVE often forms an elliptical *command*, *request*, *counsel*, *salutation*, *exclamation*, or *question*. § 625.

XXXI. The SUBJECT OF THE INFINITIVE is put in the Accusative. § 626.

XXXII. A PARTICIPLE AND SUBSTANTIVE are put absolute in the Genitive; an IMPERSONAL PARTICIPLE, in the Accusative. § 638.

The INTERJECTION is independent of grammatical construction. § 645.

XXXIII. ADVERBS modify *sentences*, *phrases*, and *words*; particularly *verbs*, *adjectives*, and *other adverbs*. § 646.

XXXIV. PREPOSITIONS govern substantives in the oblique cases, and mark their relations. § 648.

XXXV. CONJUNCTIONS connect sentences and like parts of a sentence. § 654.

IV. FORMS OF ANALYSIS AND PARSING.

¶ 65. A. OF WORDS.

— is a $\left. \begin{array}{l} \text{Common} \\ \text{Proper} \\ \text{Abstract} \\ \text{Collective} \\ \text{Irregular} \\ \text{\&c.} \end{array} \right\} \text{NOUN of the } \left. \begin{array}{l} 1 \\ 2 \\ 3 \end{array} \right\} \text{Dec., } \left. \begin{array}{l} \text{Masc.} \\ \text{Fem.} \\ \text{Neut.} \\ \text{Comm.} \end{array} \right\}, \text{ from } — —$

(*decline*); $\left[\begin{array}{l} \text{Derived from } —, \\ \text{Compounded of } —, \end{array} \right] \text{Root } —, \text{Affix } —; \text{ the } \left. \begin{array}{l} \text{Nom.} \\ \text{Gen.} \\ \text{Dat.} \\ \text{Acc.} \\ \text{Voc.} \end{array} \right\} \left. \begin{array}{l} \text{Sing.} \\ \text{Plur.} \\ \text{Dual} \end{array} \right\};$

$\left\{ \begin{array}{l} \text{the subject of } —, \\ \text{governed by } —, \\ \text{the Gen. of } —, \\ \text{the Dat. of } —, \\ \text{the Acc. of } —, \text{ \&c.,} \end{array} \right\} \text{Rule. } \textit{Remarks.}$

— is an ADJECTIVE $\left[\begin{array}{l} \text{Pos.} \\ \text{in the Comp.} \\ \text{Sup.} \end{array} \right\} \text{Degree, from } — — — (\textit{compare}),$

of $\left. \begin{array}{l} 1 \\ 2 \\ 3 \end{array} \right\} \text{Terminations } (\textit{decline}); \left[\begin{array}{l} \text{Derived from } —, \\ \text{Compounded of } —, \end{array} \right] \text{Root } —, \text{Affix } —;$

$\left\{ \begin{array}{l} \text{Nom.} \\ \text{Gen.} \\ \text{\&c.} \end{array} \right\} \left\{ \begin{array}{l} \text{Sing.} \\ \text{Plur.} \\ \text{Dual} \end{array} \right\} \left\{ \begin{array}{l} \text{Masc.} \\ \text{Fem.} \\ \text{Neut.} \end{array} \right\}; \text{ agreeing with } — \\ \text{used substantively, \&c.}, \text{Rule. } \textit{Remarks.}$

— is a $\left. \begin{array}{l} \text{Personal} \\ \text{Reflexive} \\ \text{Relative} \\ \text{\&c.} \end{array} \right\} \text{PRONOUN, of the } \left. \begin{array}{l} 1 \\ 2 \\ 3 \end{array} \right\} \text{Pers. } \left. \right\}, \text{ from } — — — (\textit{de-}$

cline); $\left[\begin{array}{l} \text{Derived from } —, \\ \text{Compounded of } —, \end{array} \right] \text{Root } —, \text{Affix } —; \text{ the } \left. \begin{array}{l} \text{Nom.} \\ \text{Gen.} \\ \text{\&c.} \end{array} \right\} \left\{ \begin{array}{l} \text{Sing.} \\ \text{Plur.} \\ \text{Dual} \end{array} \right\} \left\{ \begin{array}{l} \text{Masc.} \\ \text{Fem.} \\ \text{Neut.} \end{array} \right\};$

$\left\{ \begin{array}{l} \text{the subject of } —, \\ \text{governed by } —, \\ \text{agreeing with } —, \text{ \&c.,} \end{array} \right\} \text{Rule. [It refers to } — \text{ as its } \left. \begin{array}{l} \text{Subject} \\ \text{Antecedent} \end{array} \right\}, \text{Rule;} \\ \text{and connects } — \text{ to } —.] \textit{Remarks.}$

— is a $\left. \begin{array}{l} \text{Transitive VERB,} \\ \text{Intransitive " } \\ \text{Deponent " } \\ \text{Barytone " } \\ \text{Contract " } \\ \text{VERB in } \mu, \text{ \&c.,} \end{array} \right\} \text{from } — — — (\textit{conjugate}); \left[\begin{array}{l} \text{Derived from} \\ \text{Compounded} \end{array} \right]$

—,] {Root —}, [Prefix —,] Affix —; the

Pres.	}	Ind.	}	Act.	
Impf.		Subj.			
Fut.		Opt.			Mid.
2 Fut.		Imp.			
1 Aor.		Inf.			
&c.	Part.				

(vary and inflect); {

(if finite) the	}	1	Sing.	}	, agreeing with —,
		2	Pers. Plur.		
(if Inf.) having for its subject —, and {depending on —, subject of —, &c.,	}	3	Dual	}	
(if Part.) the		Nom.	Sing.		
		Gen.	Plur.	Fem.	}; agreeing with —, used substantively, &c.,
		&c.	Dual	Neut.	

Rule. Remarks.

Interrogative	}	ADVERB of	Place	}	, [in the Comp.] De-
Indefinite			Time		
is an Demonstrative			Manner		
Complementary			Order		
&c.			&c.		Pos. } Sup.

gree, from — (*compars*).] [Derived from —,] modifying —, Rule. [It refers to — as its antecedent, and connects — to —.] Remarks.

— is a PREPOSITION, [Derived from —,] governing —, and marking its relation to —, Rule. Remarks.

Copulative	}	CONJUNCTION, [Derived from —,] connect-
Conditional		
is a Complementary		
&c.		

ing — to —, Rule. Remarks.

— is an INTERJECTION, [Derived from —,] and independent of grammatical construction (§ 645). Remarks.

NOTES. (a) When *declension in full* is not desired, give the Nom. and Gen. in Substantives and in Adjectives of 1 Term., and the different forms of the Nom. in Adjectives of 2 or 3 Term. (b) In *conjugating*, give the Theme, with the corresponding Fut. and Perf. (if in use), to which it is also well to add the 2 Aor. if used. (c) The term "vary" is used above in a specific sense, to denote *giving the different modes of a tense*, or, as it is sometimes called, *giving the synopsis of the tense*; and the term "inflect," to denote *giving the numbers and persons* (in the Participle, *declension*, of course, takes the place of this). (d) After completing the formula above, which, to avoid confusion and consequent omission or delay, should always be given in the prescribed order, add such *Remarks* as may properly be made upon the *form*, *signification*, and *use* of the word; as, in respect to contraction, euphonic changes of consonants, literal or figurative sense, the force or use of the number, case, degree, voice, mode, tense, &c.; citing, from the Grammar, the appropriate rule, remark, or note. (e) Some particulars in the forms above, which do not apply to all words, are inclosed in brackets.

¶ 66. B. OF SENTENCES.

I. *Describe the Sentence.*

It is { Simple, Compound, } Distinct, { Intellective, { Declarative, { Actual, { Posi-
 { Volitive, { Positive; { Interrogative, { Contingent, { Neg-
 { Incorporated in the sentence — as a { Negative; { Substantive.
 { Adjective.
 tive; } connected by — to —, as a { Coördinate Sentence.
 ative; } following — by simple succession. { Subordinate Clause, performing the office
 of a { Substantive.
 { Adjective.
 { Adverb.

II. *Analyze the Sentence into its Logical and Grammatical Divisions, its Primary and Secondary Parts, &c.*

The Logical Subject } is —, containing the Simple } Grammatical Com-
 Predicate } Compound } Sub-
 Compellative }
 pellative }
 ject }
 dicate } —, modified by the Adjective }
 Adverb }
 Appositive }
 Adjunct }
 Dependent Clause } —. Show how these are mod-

ified, and analyze Subordinate or Incorporated Clauses, until the Sentence is exhausted.

¶ 67. C. OF METRES.

I. *Give a general description of the Metre in which the Poem is written.*II. *Describe the particular Verse.*

It is Iambic } Monometer } Acatalectic }
 Dactylic } Dimeter } Catalectic }
 &c. } &c. } &c. }
 —. The Cæsura is the { Masc. } Penthemim, }
 { Fem. } Hephthemim, }
 Pastoral, &c., } after —.

III. *Analyze by [Dipodies and] Feet.*

— is a Dactyl, } the 1 } Syllable Long } Nature, }
 Spondee, } the 2 } Short } Position, }
 &c., } &c.. } Rule.

INTRODUCTION.

§ 1. THE Ancient Greeks were divided into three principal races; the Ionic, of which the Attic was a branch, the Doric, and the Æolic. These races spoke the same general language, but with many dialectic peculiarities.

The ANCIENT GREEK LANGUAGE (commonly called simply *the Greek*) has been accordingly divided by grammarians into four principal DIALECTS, the ATTIC, the IONIC, the DORIC, and the ÆOLIC. Of these the Attic and Ionic were far the most refined, and had far the greatest unity within themselves. The Doric and Æolic were not only much ruder, but, as the dialects of races widely extended, and united by no common bond of literature, abounded in local diversities. Some of the varieties of the Doric or Æolic were separated from each other by differences scarcely less marked than those which distinguished them in common from the other dialects. Of the Æolic, the principal varieties were the Lesbian, the Bœotian, and the Thessalian. The Doric, according as it was more or less removed from the Attic and Ionic, was characterized as the *stricter* or the *milder* Doric; the former prevailing in the Laconic, Tarentine, Cretan, Cyrenian, and some other varieties; the latter in the Corinthian, Syracusan, Megarian, Delphian, Rhodian, and some others.

§ 2. The Greek colonies upon the coast of Asia Minor and the adjacent islands, from various causes, took the lead of the mother country in refinement; and the first development of Greek literature which secured permanence for its productions, was among the Asiatic Ionians. This development was EPIC POETRY, and we have, doubtless, its choicest strains remaining to us in the still unsurpassed Homeric poems. The language of these poems, often called *Epic* and *Homeric*, is the old Ionic, with these modifications and additions which a wandering bard

would insensibly gather up, as he sang from city to city, and those poetic licenses which are always allowed to early minstrelsy, when as yet the language is unfixed, and critics are unknown. Epic poetry was followed in Ionia by the Elegiac, of which Callinus of Ephesus and Mimnermus of Colophon were two great masters; and this again by Ionic Prose, in which the two principal names are Herodotus and Hippocrates, who chose this refined dialect, although themselves of Doric descent. In distinction from the Old Ionic of the Epic poets, the language of the Elegiac poets may be termed the Middle Ionic, and that of the prose-writers, the New Ionic.

§ 3. The next dialect which attained distinction in literature was the *Æolic* of Lesbos, in which the lyric strains of Alcæus and Sappho were sung. But its distinction was short-lived, and we have scarce any thing remaining of the dialect except some brief fragments. There arose later among the *Æolians* of Bœotia another school of Lyric Poetry, of which Pindar was the most illustrious ornament. As writing, however, for the public festivals of Greece, he rejected the peculiarities of his rude native tongue, and wrote in a dialect of which the basis consisted of words and forms common to the Doric and *Æolic*, but which was greatly enriched from the now universally familiar Epic. He is commonly said, but loosely, to have written in the Doric.

§ 4. Meanwhile, the Athenians, a branch of the Ionian race, were gradually rising to such political and commercial importance, and to such intellectual preëminence among the states of Greece, that their dialect, adorned by such dramatists as *Æschylus*, *Sophocles*, *Euripides*, *Aristophanes*, and *Menander*, by such historians as *Thucydides* and *Xenophon*, by such philosophers as *Plato* and *Aristotle*, and by such orators as *Lysias*, *Æschines*, and *Demosthenes*, became at length the standard language of the Greeks, and, as such, was adopted by the educated classes in all the states. It became the general medium of intercourse, and, with a few exceptions, which will be hereafter noticed, the universal language of composition. This diffusion of the Attic dialect was especially promoted by the conquests of the Macedonians, who adopted it as their court language. As its use extended, it naturally lost some of its peculiarities, and received many additions; and thus diffused and modified, it ceased to be regarded as the language of a particular state, and received the appellation of the COMMON DIALECT OR LANGUAGE.

The Attic and Common dialects, therefore, do not differ in

any essential feature, and may properly be regarded, the one as the earlier and pure, the other as the later and impure, form of the same dialect. In this dialect, either in its earlier or later form, we find written nearly the whole that remains to us of ancient Greek literature. It may claim therefore to be regarded, notwithstanding a few splendid compositions in the other dialects, as the national language of Greece; and its acquisition should form the commencement and the basis of Greek study.

The pure Attic has been divided into three periods; the *Old*, used by Thucydides, the Tragedians, and Aristophanes; the *Middle*, used by Xenophon and Plato; and the *New*, used by the Orators and the later Comedians. The period of the Common dialect may be regarded as commencing with the subjection of Athens to the Macedonians.

§ 5. Of the Doric dialect, in proportion to its wide extent, we have very scanty remains; and of most of its varieties our knowledge is derived from passages in Attic writers, from monuments, and from the works of grammarians. In Greece itself, it seems scarcely to have been applied to any other branch of literature than Lyric Poetry. In the more refined Dorian colonies of Italy and Sicily, it was employed in Philosophy by the Pythagoreans (Archytas, Timæus, &c.), in Mathematics by the great Archimedes, in Comedy by Epicharmus and his successors, and in Pastoral Poetry by Theocritus, Bion, and Moschus.

§ 6. To the universality acquired by the Attic dialect, an exception must be made in poetry. Here the later writers felt constrained to imitate the language of the great early models. The Epic poet never felt at liberty to depart from the dialect of Homer. Indeed, the old Epic language was regarded by subsequent poets in all departments as a sacred tongue, *the language of the gods*, from which they might enrich their several compositions. The Æolic and Doric held such a place in Lyric Poetry, that even upon the Attic stage an Æolo-Doric hue was given to the lyric portions by the use of the long *α*, which formed so marked a characteristic of those dialects, and which, by its openness of sound, was so favorable to musical effect. Pastoral Poetry was confined to the Doric. The Dramatic was the only department of poetry in which the Attic was the standard dialect.

§ 7. Grammar flourished only in the decline of the Greek language, and the Greek grammarians usually treated the dia-

lects with little precision. Whatever they found in the old Ionic of Homer that seemed to them more akin to the later cultivated Æolic, Doric, or even Attic, than to the new Ionic, they did not hesitate to ascribe to those dialects. Even in the common language, whatever appeared to them irregular or peculiar, they usually referred to one of the old dialects, terming the regular form *κοινόν*, *common*, though perhaps this form was either wholly unused, or was found only as a dialectic variety. On the other hand, some critics used the appellation *κοινός* as a term of reproach, designating by it that which was not pure Attic. In the following Grammar, an attempt will be made to exhibit first and distinctly, under each head, the Greek in its standard form, that is, the Attic and the purer Common usage; and afterwards to specify the important dialectic peculiarities. It will not, however, be understood that every thing which is ascribed to one of the dialects prevails in that dialect throughout, or is found in no other. This applies especially to the Doric and Æolic, which, with great variety within themselves (§ 1), are closely akin to each other; so that some (as Maittaire) have treated of both under the general head of Doric; and in the following Grammar some forms will be simply mentioned as Doric, that also occur in the Æolic. By the term *Æolic*, as employed by grammarians, is commonly denoted the cultivated Æolic of Lesbos; as the term *Ionic* is usually confined to the language spoken (though, according to Herodotus, with four varieties) by the Ionians of Asia Minor and the adjacent islands.

§ 8. It remains to notice the modifications of the later Greek. The Macedonians, who had previously spoken a rude and semi-barbarous dialect of the Greek, retained and diffused some of the peculiarities of their native tongue. These are termed *Macedonic*, or, sometimes, from Alexandria, the principal seat of Macedonian, and indeed of later Greek culture, *Alexandrine*.

The Greek, as the common language of the civilized world, was employed in the translation of the Jewish Scriptures, and the composition of the Christian. When so employed by native Jews, it naturally received a strong Hebrew coloring; and, as a Jew speaking Greek was called *Ἑλληνιστής* (from *ἑλληνίζω*, *to speak Greek*), this form of the language has been termed the *Hellenistic* (or by some the *Ecclesiastical*) dialect. Its peculiarities naturally passed more or less into the writings of the fathers, and through the diffusion of Christianity exerted a great general influence.

Another influence modifying the Greek came from the language of the Roman conquerors of the world. Of necessity, the Greek, notwithstanding the careful compositions of such scholars as Arrian, Lucian, and Ælian, and the precepts of a class of critics, called Atticists, was continually becoming more and more impure. The language of the Byzantine period was especially degenerate. Since the destruction of the Eastern Empire by the Turks, the fusion of the Byzantine and Ecclesiastical Greek with the popular dialects of the different districts and islands of Greece has produced the MODERN GREEK, or, as it is often called, by a name derived from the Roman Empire in the East, ROMAÏC. This language has been especially cultivated and refined within the present century, and has now a large body of original and translated literature.

§ 9. The Greek, therefore, in its various forms, has never ceased to be a living language; and it offers to the student a series of compositions, not only including many of the highest productions of genius, but extending through a period of nearly three thousand years.

BOOK I.

ORTHOGRAPHY AND ORTHOËPY.

Ἐξῆς αὐτῶν. Γράμματα τι συνίσταται
Æschylus, Prom. Vinct.

CHAPTER I.

CHARACTERS.

[TT 1, 2.]

§ 10. THE Greek language is written with *twenty-four letters, two breathings, three accents, four marks of punctuation*, and a few other characters.

1. For the LETTERS, see Table, ¶ 1.

REMARKS. 1. DOUBLE FORMS. Sigma *final* is written ς ; *not final*, σ ; as, στάσις. In compound words, some editors, without authority from manuscripts, use ς at the end of each component word; thus, προσεῖςφέρεις. The other double forms are used indifferently; as, βούς or βουῖς.

2. LIGATURES. Two or more letters are often united, except in recent editions, into one character, called a *ligature* (ligatūra, *tie*); as, $\kappa\alpha\iota$ for καὶ, $\sigma\upsilon$ for ου, $\sigma\theta$ for σθ, $\sigma\tau\iota$ (named *στῖ* or *στῖγμα*) for στ. For a list of the principal ligatures, see Table, ¶ 2.

§ 11. 3. NUMERAL POWER. To denote numbers under a thousand, the Greeks employed the letters of the alphabet, as exhibited in the table, with the mark (') over them; as, α' 1, ι' 10, $\iota\beta'$ 12, $\rho\chi\gamma'$ 123. The first eight letters, with Vau, represented the nine units; the next eight, with Koppa, the nine tens; and the last eight, with Sampi, the nine hundreds. The thousands were denoted by the same letters with the mark *beneath*; as, ϵ' 5, ϵ 5,000, $\rho\chi\gamma'$ 23, $\rho\chi\gamma$ or $\rho\chi\gamma$ 23,000, $\alpha\omega\mu\acute{\alpha}$ 1841.

NOTES. α. Vau, in its usual small form (Ϝ), resembles the ligature for στ (§ 10). Hence some editors confound them, and employ ΣΤ, as the large form of Vau, to denote 6.

β. Sometimes the Greek letters, like our own, denote ordinal numbers, according to their own order in the alphabet. In this way the books of Homer are marked; as, 'Ιλιάδες, Α, Ζ, Ω, *The Iliad, Books I., VI., XXIV.*

γ. Another method of writing numerals occurs in old inscriptions, by which Ι denotes *one*, ΙΙ (for ΙΙννι) *five*, Δ (for Δίνα) *ten*, Η (for Ηιαννί, § 22. α) *a hundred*, Χ (for Χίλια) *a thousand*, Μ (for Μύρια) *ten thousand*. ΙΙ drawn around another numeral multiplies it by five. Thus, ΜΧΧ [ΙΙ] Η [Δ] ΔΔ ΙΙ = 12,676.

§ 12. 4. ROMAN LETTERS. By the side of the Greek letters in the table (§ 1), are placed the Roman letters which take their place when Greek words are transferred into Latin or English; as, Κύκλωψ, *Cyclops*.

NOTES. α. The letter γ becomes η, when followed by another palatal; but, otherwise, g; as, ἄγγελος, Lat. *angelus*, Eng. *angel*; σνγκοπή, *syncope*; λάρυγξ, *larynx*; Αἴγινα, *Egina*.

β. The diphthong αι becomes in Latin α; α, α; υ, ι or ε (before a consonant almost always ι); ου, ū; and υι, yi; as, Φαίδρος, *Phædrus*; Βοιωτία, *Boeotia*; Νῆλος, *Nilus*; Δαρείος, *Darius*; Μήδεια, *Medæa*; Μῦσα, *Mûsa*; Εὐλίθυια, *Ilithyia*.

A few words ending in αια and ια are excepted; as, Μαῖα, *Maia*, Τροία, *Troia* or *Troja*; so also Αἶα, *Ajax*.

γ. The improper diphthongs φ, ψ, ϕ, are written in Latin simply α, ε, ο; as, Θράκη, *Thrâcê*, Ἡδής, *Hādês*, Θρῆσσα, *Thressa*, ὠδή, *ôdê*. But in a few compounds of ὠδή, φ becomes α; as, τραγωδία, *tragedia*, Eng. *tragedy*.

δ. The rough breathing becomes, in Latin and English, h, while the smooth is not written; as, Ἑκτωρ, *Hector*, Ἐρυξ, *Eryx*, Ῥία, *Rhea* (the h being placed after the r by the same inaccuracy as after the w in our *while*, pronounced *hoo-ile*; since in both cases the breathing introduces the word).

§ 13. II. The BREATHINGS are the SMOOTH or SOFT (´), and the ROUGH (´), also called the ASPIRATE (aspiro, *to breathe*). The first denotes a gentle emission of the breath, such as must precede every initial vowel; the second, a strong emission, such as in English is represented by h. One of these is placed over every *initial vowel*, and over every *initial* or *doubled* ρ.

NOTES. 1. An initial υ has always the rough breathing to assist in its utterance (as in English an initial long u is always preceded by the sound of y; thus, υς, ὕμνις, as, in English, *use*, pronounced *yuse*, *union*); except in the Æolic dialect, and in the Epic forms ὕμμις, ὕμμι or ὕμμιν, ὕμμι.

2. An *initial* ϵ requires, for its proper vibration or rolling, a strong aspiration, and is therefore always marked with the rough breathing; as, $\epsilon\acute{\iota}\omega$. When ϵ is *doubled*, the first ϵ has the smooth breathing, and the second the rough; as, $\Pi\acute{\omicron}\mu\mu\epsilon\varsigma$. See § 62. β .

3. In diphthongs (except $\alpha\eta$, $\eta\gamma$, and φ), the breathing is placed over the second vowel; as, $\alpha\upsilon\tau\acute{\omicron}\varsigma$, $\epsilon\upsilon\tau\epsilon\varsigma$. See § 26.

4. In place of the rough breathing, the *Eolic* seems commonly, and the *Epic* often, to have used the digamma (§ 22. δ), or the smooth breathing. In Homer we find the smooth for the rough particularly in words which are strengthened in some other way; as, $\epsilon\upsilon\kappa\eta\lambda\omicron\varsigma$, $\epsilon\upsilon\lambda\omicron\varsigma$, $\epsilon\upsilon\epsilon\varsigma$, $\eta\acute{\iota}\lambda\omicron\varsigma$, $\upsilon\mu\mu\epsilon\iota\varsigma$, for $\iota\kappa\eta\lambda\omicron\varsigma$, $\epsilon\lambda\omicron\varsigma$, $\epsilon\epsilon\varsigma$, $\eta\lambda\omicron\varsigma$, $\upsilon\mu\epsilon\iota\varsigma$.

§ 14. III. The ACCENTS are the ACUTE ($\acute{}$), the GRAVE ($\grave{}$), and the CIRCUMFLEX (\sim or $\^{}$). For their use, see Prosody.

§ 15. IV. The MARKS OF PUNCTUATION are the COMMA (,), the COLON (:), the PERIOD (.), and the NOTE OF INTERROGATION (;), which has the form of ours (?) inverted.

To these, some editors have judiciously added the NOTE OF EXCLAMATION (!).

§ 16. V. OTHER CHARACTERS.

1. CORONIS and APOSTROPHE. The mark (\prime), which at the *beginning* of a word is the *smooth breathing*, over the *middle* is the CORONIS ($\mu\epsilon\omicron\omega\nu\acute{\iota}\varsigma$, *crook-ed mark*), or *mark of crasis*, and at the *end*, the APOSTROPHE (§ 30); as, $\tau\alpha\upsilon\acute{\tau}\acute{\alpha}$ for $\tau\grave{\alpha}\ \alpha\upsilon\tau\acute{\alpha}$, $\acute{\alpha}\lambda\lambda\prime$ $\iota\gamma\acute{\omega}$ for $\acute{\alpha}\lambda\lambda\grave{\alpha}\ \iota\gamma\acute{\omega}$.

2. The HYPODIASTOLE ($\upsilon\pi\omicron\delta\iota\alpha\sigma\tau\omicron\lambda\acute{\eta}$, *separation beneath*), or DIASTOLE ($\delta\iota\alpha\sigma\tau\omicron\lambda\acute{\eta}$, *separation*), is a mark like a comma, placed, for distinction's sake, after some forms of the article and relative pronoun, when followed by the enclitics $\tau\acute{\iota}$ and $\tau\iota$; as, $\acute{\iota}\tau\iota$, $\tau\acute{\acute{\iota}}$, $\acute{\iota}\tau\iota$, to distinguish them from the particles $\acute{\epsilon}\tau\iota$, $\tau\acute{\acute{\epsilon}\tau\iota}$, $\acute{\epsilon}\tau\iota$. Some editors more wisely omit it, and merely separate the enclitic by a space.

3. The HYPHEN, DIERESIS, DASH, and MARKS OF PARENTHESIS and QUOTATION are used in Greek as in English.

4. Among the other signs used by critics and editors, are BRACKETS [], to inclose words of doubtful authenticity; the OBELISK (\dagger or $—$), to mark verses or words as faulty; the ASTERISK (*), to denote that something is wanting in the text; and MARKS OF QUANTITY, viz. ($\bar{}$), to mark a vowel or syllable as *long*; ($\breve{}$), as *short*; (\circ or \sim), as *either long or short*.

PRONUNCIATION.

§ 17. There are three methods of pronouncing Greek which deserve notice; the ENGLISH, the MODERN GREEK, and the ERASMIAN.

The pronunciation of every language, from the very laws of language, is in a continual process of change, more or less rapid. And in respect to the Greek, there is full internal evidence, both that its pronunciation had materially changed before its orthography became fixed, and that it has materially changed since. Therefore, as there is no art of embalming sounds, the ancient pronunciation of the Greek can now only be inferred, and, in part, with great uncertainty. Modern scholars have commonly pronounced it according to the analogy of their respective languages. The English method, which has prevailed in the schools of England and this country, conforms, in general, to the analogy of our own tongue, and to our method of pronouncing the Latin. The Modern Greek method (also called the Reuchlinian, from its distinguished advocate, the learned Reuchlin) is that which now prevails in Greece itself. It is given below, as exhibited in the Grammar of Sophocles. The Erasmian method (so named from the celebrated Erasmus) is that which is most extensively followed in the schools upon the continent of Europe, and which conforms most nearly to the prevailing analogy of the continental tongues.

NOTE. To avoid confusion, the terms *protracted* and *abrupt* are employed below to denote what, in English orthoëpy, we commonly call *long* and *short* sounds; and the term *ictus* (*stroke, beat*), to denote that stress of the voice which in English we commonly call *accent*. For the proper use of the terms *long* and *short*, and *accent*, in Greek grammar, see Prosody.

A. ENGLISH METHOD.

§ 18. 1. SIMPLE VOWELS. η , υ , and ω have always the protracted sounds of *e* in *mete*, *u* in *tube*, and *o* in *note*; as, $\theta\eta\rho\alpha\iota$, $\tau\acute{\upsilon}\pi\tau\omega$, $\sigma\phi\omega\tilde{\nu}$.

ϵ and o have the abrupt sounds of *e* in *let*, and *o* in *dot*; except before another vowel, and at the end of a word, where they are protracted, like *e* in *real*, and *o* in *go*; as, $\lambda\acute{\epsilon}\gamma\omega$, $\lambda\acute{o}\gamma\omicron\varsigma$ · $\theta\epsilon\acute{o}\varsigma$, $\nu\acute{o}\omicron\varsigma$ · $\delta\acute{\epsilon}$, $\tau\acute{o}$.

α and ι are, in general, sounded like *a* and *i* in English; when protracted, like *a* in *hate*, and *i* in *pine*; when abrupt, like *a* in *hat*, and *i* in *pîn*. At the end of a word, ι always maintains its protracted sound; but α , except in monosyllables, takes the indistinct sound of *a* in *Columbia*; as, $\theta\eta\rho\iota$, $\lambda\acute{\epsilon}\omicron\upsilon\tau\iota$ · $\pi\rho\tilde{\alpha}\gamma\mu\alpha$, $\phi\iota\lambda\iota\alpha$ · $\tau\acute{\alpha}$.

NOTE. If α or ι receives the *ictus*, whether primary or secondary, and is followed by a single consonant or ζ , it is protracted in the penult, but abrupt in any preceding syllable; as, $\tilde{\alpha}\gamma\omega$, $\iota\lambda\pi\acute{\iota}\zeta\omega$ · $\gamma\rho\acute{\alpha}\phi\iota\tau\iota$, $\phi\iota\lambda\acute{\iota}\omega$, $\Lambda\theta\eta\nu\alpha\acute{\iota}\omicron\varsigma$. From this rule is excepted α in any syllable preceding the penult, when the vowel of the next syllable is ϵ or ι before another vowel (both without the *ictus*), in which case α is protracted; as, $\pi\alpha\tau\acute{\iota}\omega$, $\nu\alpha\acute{\iota}\alpha\varsigma$, $\gamma\alpha\lambda\iota\omicron\mu\upsilon\mu\omicron\chi\iota\alpha$.

2. **DIPHTHONGS.** The diphthongs are, for the most part, pronounced according to the prevailing sound of the same combinations in our own language; *ει* like *ei* in *height*, *οι* like *oi* in *boil*, *υι* like *ui* in *quiet*, *αυ* like *au* in *ought*, *ευ* and *ηυ* like *eu* in *Europe*, *neuter*, *ου* and *ωυ* like *ou* in *thou*; *αι* is sounded like the affirmative *ay* (*ah-ee*, the two sounds uttered with a single impulse of the voice), and *υι* like *whi* in *while*. Thus, *εἰδύια, αὐτοί, πλευσοῦμαι, ἡῦσον, θωῦμα, νίος*.

3. **CONSONANTS.** The consonants are pronounced like the corresponding letters in our own alphabet, with the following special remarks.

γ, *κ*, and *χ* are always hard in sound: *γ* being pronounced like *g* in *go* (except before a palatal, where it has the sound of *ng* in *long*, § 49); *κ* and *χ* like *c* in *cap*, and *ch* in *chaos*, i. e. like *k*; as, *γίνες, ἄγγος* (pron. *ang-gos*), *κῆρυξ, χίω*.

θ has the sharp sound of *th* in *thin*; as, *θιός*.

σ has the sharp sound of *s* in *say*; except in the middle of a word before *μ*, and at the end of a word after *η* and *ω*, where it sounds like *z*; as, *σέσαι, πῶμος, τῆς, ὡς*.

σ and *τ* never have the sound of *sh*; thus *Ἀσία* is pronounced *A'-si-a*, not *A'-shi-a*; *Κριτίας, Κριτ'-i-as*, not *Krish'-i-as*.

At the beginning of a word, *ξ* sounds like *z*, and *ψ* like *s*; and, of two consonants which cannot both be pronounced with ease, the first is silent; as, *Ξινοφών, ψηφίζω, Πτολεμαῖος, βδύλλον*. So, in English, *zebec, psalm*, &c.

4. **BREATHINGS.** The *rough* has the sound of *h*; the *smooth* has no sound; as, *ῥοος, ὄρος*. See § 13.

5. **ICTUS.** The primary ictus is placed according to the following

RULE. In *dissyllables*, the *penult* takes the ictus. In *polysyllables*, the *penult*, if *long*, takes the ictus; but, if *short*, throws it upon the antepenult. Thus, *πατήρ*, pron. *pá-tēr*, *γράφητε*, *gra-phē-te*, *γράφετε*, *graph'-e-te*.

NOTE. If two or more syllables precede the primary ictus, one of these, receives a secondary ictus, in placing which the ear and formation of the word will decide.

B. MODERN GREEK METHOD.

§ 19. "*α* and *α* are pronounced like *a* in *father*; after the sound *I* (*ι, η, υ, ο, υ, υ*) it is pronounced like *a* in *peculiarity*. *αι* like *i*. *αυ, ου, ηυ, ωυ* before a vowel, a liquid, or a middle mute (*β, γ, δ*) are pronounced like *av, ev, eev, ov*, respectively; in all other cases, like *af, ef, eef, off*. *β* like *v*. *γ* before the sounds *E* and *I* is pronounced nearly like *y* in *yes, York*; in all other cases it is guttural, like the German *g* in *Tag*. *γγ* and *γν* like *ng* in *strongest*. *γξ* like *nx*. *γχ* like *ng-h*, nearly. *δ* like *th* in *that*. *ε* like *e* in *fellow*, nearly. *ι* like *i*. *ου*, see *αυ*. *ζ* like *z*. *η* and *η* like *i*. *νυ*, see *αυ*. *θ* like *th* in *thin*. *ι* like *i* in *machine*. *κ* like *k*. *λ* like *l*; before the sound *I*, like *ll* in *William*. *μ* like *m*. *μπ* like *mb*, as, *ἔμπρο-*

σθι pronounced *embrosten*. μψ (μψ) like *mbs*. υ like *u*; before the sound *i*, like *u* in *oNion*. The words τόν, τήν, ἰν, εὐν, before a word beginning with *κ* or *ξ*, are pronounced like τόν, τήν, ἰν, εὐν before *κ* or *ξ* (see γκ, γξ); e. g. τόν παιρόν, ἰν ξυλόχῳ, pronounced τόνπαιρόν, ἰνξυλόχῳ; before *π* or *φ* they are pronounced τόν, τήν, ἰν, εὐν; e. g. τόν ποτηρόν, εὐν ψυχῇ, pronounced τόνποτηρόν, εὐνψυχῇ. ντ like *nd*, ας, ἑντιμος pronounced *endimos*. ξ like *x* or *ks*. ο like *o* in *porter*. οι like *i*. ου like *oo* in *moon*. π, ρ, like *p*, *r*. σ like *s* in *soft*; before β, γ, δ, μ, ρ, it is sounded like *z*; e. g. κόσμος, σβίνας, Σμύρνη, pronounced κόζμος, ζβίνας, Ζμύρνη; so also at the end of a word, τοὺς βασιλεῖς τῆς γῆς, pronounced τοὺζβασιλεῖς τῆζγῆς. τ like *t* in *tell*. υ like *i*. υι like *i*. φ like *ph* or *f*. χ like German *ch* or Spanish *j*. ψ like *ps*. ω and ω like *o*. ων, see αυ.

"The rough breathing is silent in Modern Greek. So far as quantity is concerned, all the short vowels are equivalent to the long ones. The written accent guides the stress of the voice. The accent of the enclitic, however, is disregarded in pronunciation. But when the attracting word has the accent on the antepenult, its last syllable takes the secondary accent; e. g. δειξόν μοι, pronounced δειξόνμοι, but λίλιπταί μοι has the primary accent on the first syllable λι, and the secondary on πται."—*Soph. Gr. Gr.*, pp. 21, 22.

C. ERASMIAN METHOD.

§ 20. The Erasmian method differs from the English chiefly in sounding *α* protracted like *a* in *father*, *ι* protracted like *i* in *machine*, *η* like *ey* in *they*, *ου* like *ou* in *our*, *ευ* like *ou* in *ragout*, *υι* like our pronoun *we*, and *ζ* like a soft *dz*.

HISTORY OF GREEK ORTHOGRAPHY.

§ 21. That the Greek alphabet was borrowed from the Phœnician is abundantly established both by historical and by internal evidence.

According to common tradition, letters were first brought into Greece by Cadmus, a Phœnician, who founded Thebes. In illustration, we give the common Hebrew alphabet, which is substantially the same with the old Phœnician, placing the corresponding Greek letters by the side. It should be remarked, however, that the forms of the letters in both alphabets have undergone much change. It will be noticed that most of the Oriental names of the letters, when transferred to the Greek, require modification in accordance with the law respecting final letters (§ 63), and that this is commonly effected by adding *α*.

Hebrew.	Greek.	Hebrew.	Greek.
א Aleph	Α α Alpha	ל Lamed	Λ λ Lambda
ב Beth	Β β Beta	מ Mem	Μ μ Mu
ג Gimel	Γ γ Gamma	נ Nun	Ν ν Nu
ד Daleth	Δ δ Delta	ס Samech	Σ σ Sigma
ה He	Ε ε E (psilon)	ע Ayin	Ο ο O (micron)
ו Vau	Φ φ Vau	פ Pe	Π π Pi
ז Zayin	Ζ ζ Zeta	צ Tsade	Ξ ξ Xi
ח Hheth	Η η Eta	ק Koph	Ϟ ϟ Koppa
ט Teth	Θ θ Theta	ר Resh	Ρ ρ Rho
י Iod	Ι ι Iota	ש Shin	Ϻ ϻ San or Sampi
כ Kaph	Κ κ Kappa	ט Tau	Τ τ Tau

§ 22. This borrowed alphabet received in the course of time important modifications.

α. The original Phœnician alphabet had no proper vowels. The Greeks, therefore, employed as such those letters which were nearest akin to vowels; viz. Α, Ε, Φ, Η, Ι, and Ο. In the transition of these letters into vowels there appears to have been nothing arbitrary. Α, as the soft or entirely open breathing, naturally passed into the most open and deepest of the vowels. Ε and Η, as weaker and stronger forms of the palatal breathing, naturally became signs of the shorter and longer sounds of the palatal vowel *e*; in like manner, the lingual breathing Ι passed into the lingual vowel *i*, and the labial breathing Φ into the labial vowel *u* (compare *i* and *y*, or in some languages *j*, and also *u* and *v* or *w*); Ο appears to have been originally a nasal breathing, and was hence employed to represent the vowel most akin to a nasal, *o*. The aspirate use of Ε and Φ still continued for a period, and hence these letters when employed as vowels were distinguished by the addition of ψιλόν, *smooth*; thus *Ε ψιλόν, *Υ ψιλόν. It will be observed that the last of these letters, when used as a vowel, was somewhat changed in form, and was put at the end of the old alphabet. The aspirate use of Η prevailed still later, even to the period of the highest Greek refinement, and when at length it had yielded to the vowel use, the grammarian Aristophanes of Byzantium, who flourished at the court of Alexandria, about 200 years B. C., is said to have divided the old character into the two marks, † for the rough, and † for the smooth breathing. These marks were abbreviated to † or †, and were afterwards rounded to their present forms, ´. To the same Aristophanes has been ascribed the first use of marks of accent and punctuation.

β. The sibilants Σ, Ξ, and Ψ exchanged places in the alphabet; so that Ξ came after Ν, Ψ after Π (hence called Σαμῆτι, *the S which stood next to Pi*), and Σ after Ρ.

γ. To the Phœnician alphabet, the Greeks added the aspirates Φ and Χ, the double consonant Ψ, and the sign for long *o*, Ω. These new letters they placed at the end. In distinction the short *o* was now termed *Ο μικρόν, *small O*; and the long *o*, *Ω μέγα, *great O*. The names of the other new letters were formed by simply adding a vowel to aid in sounding them; thus, Φι, Χι, as, in English, *be, ce*.

δ. In the softening of the language, the labial breathing Φ, and also Ψ and Ψ, which were only rougher forms of Κ and Σ, fell into disuse, and these letters were retained only as numeral characters; Φ and Ψ in their proper places in the alphabet, but Ψ at the end. Thus employed, they were termed *Episēma* (ἐπίσημον, *sign, mark*). See ¶ 1, § 11.

Φ was also named from its form the *Digamma*, i. e. the double gamma; and from its being longest retained among the Æolians, the *Æolic Digamma*. It is still found upon some inscriptions and coins. In Latin it commonly appears as *v*; thus, *Fidvū*, *video, to see*, *Fvīnos*, *vinum, wine*. Its restoration by Bentley to the poems of Homer has removed so many apparent hiatuses and irregularities of metre, that we cannot doubt its existence in the time of Homer, though apparently even then beginning to lose its power. The general law in respect to the disappearance of Φ, appears to be the following: *Before a vowel or an initial e, it is usually dropped, or becomes one of the common breathings; but otherwise, it usually passes into the cognate vowel v*; thus, βoΦis, βoΦi, βiΦis (Lat. *bovis, bovi, boves*) become βois, βoi, βois; but βiΦis, βiΦv, βiΦ, βoΦi become βuis, βouv, βou, βουρί (¶ 14).

§ 23. The alphabet in its present complete form was first adopted by the Ionians (cf. § 2), and hence termed Ἰωνικὰ γράμματα. In Attic inscriptions it was first used in the archonship of Euclides, B. C. 403.

The Greeks first wrote, like the Phœnicians, from right to left; and then alternately from left to right and right to left (as it was termed, βουρρεφνόν, i.e. *as the ox turns with the plough*). In this mode the laws of Solon were written. Herodotus, however (II. 36), speaks of the method of writing from left to right as the established custom of the Greeks in his time. Till a very late period the Greeks wrote entirely in capitals, and without marking the division of words. The small cursive character first appears in manuscripts in the eighth century, though there is evidence of its having been used earlier in the transactions of common life.

That there should be great variety in the orthography of the dialects results of necessity from the fact, that in each dialect words were written as they were pronounced. The Greeks had no standard of orthography until the prevalence of the Common dialect (§ 4).

CHAPTER II.

VOWELS.

[§ 3.]

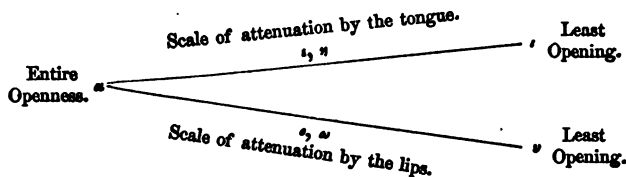
§ 24. The Greek has *five simple vowels*, and *seven diphthongs*. Each of the simple vowels may be either long or short, and each of the diphthongs may have either a long or short prepositive, or first vowel.

REMARKS. 1. Of three vowels, the long and short sounds are represented by the same letters (ᾱ, ᾰ; ῑ, ῖ; ῡ, ῠ); but of the other two, by different letters (Ί, ΰ; ῥ, ῜).

NOTES. α. The long sounds of these two vowels occur far more frequently than those of the other three, and are hence distinguished by separate characters.

β. When speaking of letters, and not of sounds, we say that the Greek has seven vowels; and call ε and ο the *short vowels*, because they always represent short sounds, η and ω the *long vowels*, because they always represent long sounds, and α, ι, and υ, the *doubtful vowels*, because their form leaves it doubtful whether the sound is long or short.

γ. There is strong evidence, that, in general, these vowels were pronounced in the same manner as the corresponding vowels are now pronounced upon the continent of Europe; i. e. α, like *a* in *father*, *wall*, *fan* (not as in *hate*); η, ι, like *e* in *they*, *then* (not as in *mete*); ῑ, like *i* in *machine*, *pin* (not as in *pine*); ω, ο, like *o* in *note*, *not*; υ like *u* in *tube*, *bull*. They will hence be thus placed upon the scale of *precession* or *attenuation*.



In general, *α*, *ι*, and *ε* are termed the *open*, and *υ* and *ω* the *close* vowels; but *α* is more open than *ι* and *ε*, and *ι* is somewhat closer than *υ*.

§ 25. 2. In the Greek diphthongs, the voice always passes from a *more open* to a *closer* sound; and the subjunctive, or last vowel is always *ι* or *υ*. Hence the combinations possible are only *seven*, or, counting separately the proper and improper diphthongs, *fourteen*. Of these, *ωυ* scarcely occurs, except in the Ionic dialect.

A *short* prepositive left time for the full utterance of the subjunctive vowel, and the diphthong was then termed *proper*, as really combining two sounds; but a *long* prepositive nearly or quite crowded out the sound of the subjunctive, and the diphthong was then termed *improper*, as though diphthongal only in appearance.

3. After *α* long, *η*, and *ω*, the subjunctive *ι* so lost its sound, that it was at last merely written beneath the prepositive, if this was a small letter, and was then termed *iota subscript* (subscriptus, *written beneath*). With capitals, it still remains in the line, but is not sounded. Thus, *Ἄιδης* or *ἄιδης*, pron. *Hādēs*, *Ἥιδη* or *ῆιδη*, *ἑδῆ*; *Ἰιδή* or *ῶιδή*, *ὠδῆ*.

NOTES. *α*. The *ι* subscript is often written where it does not belong, from false views of etymology; as in the Epic dative *Δύεηφι*, for *Δύεηφι* (§ 8); and in the aorist of liquid verbs, which have *αι* in the penult of the theme; thus, from *φαίνω*, *αἶψα* (roots *φαν-*, *ἄε-*), *ἴφηναι*, *ῆρα*, *ῆρα*, for *ἴφηναι*, *ῆρα*, *ῆρα* · so Perf. II. *πίφηναι*, for *πίφηναι*.

β. In some cases the best critics differ; thus, in the infinitive of verbs in *-άω*, some write *τιμῆναι*, as contracted from *τιμάειν*, and others *τιμῆναι*, as contracted from an older form *τιμάειν*. So in the adverbial forms *πῆ*, *πῆ*, or *πῆ*, *πῆ*, and the like.

§ 26. 4. In diphthongs, except the three just mentioned (*αη*, *ηυ*, and *ωυ*), the breathings and accents are written over the second vowel, and thus often mark the union of the two vowels; as, *αὐτή*, *herself*, but *αὐτή*, *cry*; *ἡῦδα*, but *ἡῦδα* · *αἰρεσις* (*ᾱ*), but *Ἄιδης* (*ᾱ*).

If two vowels which might form a diphthong are pronounced separately, the second is marked with a diaeresis (§ 16. 3); as, *αὐτή*, *ἡῦρα*.

5. For a full exhibition of the Greek vowels, simple and

compound, see the Table (§ 3). They are there divided into *classes*, according to the simple sound which is their sole or leading element, as *A sounds*, &c. ; and into *orders*, according to the length of this sound, or its combination with other sounds, as *short vowels*, &c. The classes are arranged according to the openness of the vowel from which they are named. Vowels belonging to the same class are termed *cognate*.

§ 27. The Greek vowels are subject to a great number of EUPHONIC CHANGES, which may be referred, for the most part, to two great heads, the PRECESSION OF VOWELS, and the UNION OF SYLLABLES.

These changes diminish the effort in speaking, by reducing the volume of sound employed, or by preventing hiatus, and lessening the number of syllables.

I. PRECESSION OF VOWELS.

§ 28. The great tendency in Greek to the precession or attenuation of vowel sounds shows itself,

1.) In the change of simple vowels.

Precession especially affects *α*, as the most open of the vowels, changing it, when short, to *ε* and *ο*, and, when long, to *η*, and sometimes to *ω*.

Hence these three vowels may be regarded as *kindred*, and are often interchanged in the formation and inflection of words. Thus, in the verbs *τρέπω*, *στρέφω*, we find the root in three forms, *τραπ-*, *τρεπ-*, and *τρεσ-*, *στρεαφ-*, *στρεφ-*, and *στρεσφ-*; and in *ῥήγνυμι*, we find the forms *ῥηγ-*, *ῥηγ-*, and *ῥωγ-*. This interchange is also illustrated by the connecting vowels inserted, for the sake of euphony, in the inflection of words. Thus, in the first declension, the connecting vowel is *α*, but in the second, *ε*, for which in one case *ι* appears. In the indicative active, the connecting vowel in the aorist and perfect is *α* (passing, however, into *ι* in the 3d pers. sing.; compare the imperative *βούλιυσον*), while in the present, imperfect, and future, it is *ε* before a liquid, but otherwise *ι*.

§ 29. 2.) In the lengthening of the short vowels, and in the general laws of contraction. Thus,

α. The long vowel is regarded as the short vowel doubled; that is, *ᾱ* = *αᾶ*, *ῆ* = *εε*, *ῶ* = *οο*, *ῑ* = *ῡῡ*, and *ΐ* = *ΰΰ*. Whenever, therefore, in the formation of words, a short vowel is lengthened, or two short vowels of the same class are united

in sound, the corresponding long vowel ought to result. But through precession, which especially affects the long open vowels, \bar{a} , unless it follows ϵ , ι , φ , or φo , is usually lengthened, not to \bar{a} , but to the closer η , and $\epsilon\epsilon$ and oo commonly form, not η and ω , but the closer diphthongs $\epsilon\iota$ and ou , which are hence termed the *corresponding diphthongs* of ϵ and o .

β . Contraction more frequently exhibits some attenuation of vowel sound. See §§ 31–37. This naturally appears less in the earlier than in the later contractions. Compare $\beta\alpha\sigma\iota\lambda\eta\varsigma$ with $\beta\alpha\sigma\iota\lambda\epsilon\iota\varsigma$ (§ 37. 2).

NOTE. A similar tendency to pass from a more open to a closer sound appears in the general law for the formation of diphthongs (§ 25. 2).

II. UNION OF SYLLABLES.

§ 30. The most important changes belonging to this head are, A. CONTRACTION, which unites two successive vowels in the same word; B. CRASIS ($\kappa\rho\alpha\iota\varsigma$, *mingling*), which unites the *final* and *initial* vowels of successive words; and C. APOSTROPHE or ELISION, which simply *drops* a final vowel before a word beginning with a vowel.

In poetry, two vowels are often united in pronunciation, which are written separately. This union is termed *synizēsis* ($\sigma\upsilon\nu\iota\zeta\eta\sigma\iota\varsigma$, *placing together*), or *synecphonēsis* ($\sigma\upsilon\nu\epsilon\kappa\phi\acute{o}\nu\eta\sigma\iota\varsigma$, *pronouncing together*).

A. CONTRACTION.

§ 31. Contraction takes place in three ways; by *simple union*, by *absorption*, and by *union with precession*. From the law of diphthongs (§ 25. 2), two vowels can unite without change only when the latter is ι or υ , and the former a more open vowel. In other cases, therefore, either one of the vowels is *absorbed*, i. e. simply lost in the other, which, if before short, now of course becomes long; or else *precession* takes place, changing one of the vowels to ι or υ , which then forms a diphthong with the other vowel. The following are the general rules of contraction, with the principal cases belonging to each, and the prominent exceptions.

NOTE. An ι , when absorbed in α , η , or ω , is written beneath it. The laws of contraction take effect, without regard to an ι subscript, or the *subjunctive* ι of the diphthong $\epsilon\iota$; as, $\alpha\eta\ \alpha\iota$, $\alpha\upsilon\ \alpha\upsilon$ (§ 33).

§ 32. I. Two vowels, which can form a diphthong, unite without further change. Thus,

become	as	become	as
ᾱĩ	αι, ῥᾱϊστος ῥᾱστος.	οĩ	οι, ἡχοĩ ἡχοĩ.
υĩ	υι, τειχυĩ τειχυι.	ωĩ	ωι, λῶϊστος λῶστος.
ηĩ	ηι, Θερῆισσα Θερῆισσα.	υĩ	υι, νίκυĩ νίκυι (Ep.).

EXCEPTION. ᾱĩ, like αĩ, becomes ε; as, γῆρᾱĩ, γῆρε· unless, with Thiersch, we prefer to write γῆραι.

§ 33. II. α, (1.) before an *E* sound (¶ 3), absorbs it; but (2.) before another *A* sound, is itself absorbed. (3.) α, or (4.) η, with an *O* sound, forms ω. Thus,

become	as	become	as
(1.) αι	ᾱ, τίμαι τίμᾱ.	οι	ῥοι, ἡχοι ἡχοĩ.
αι	η, τιμάις τιμῆς.	οι	οι, τιμάω τιμῶ.
αη	ᾱ, τιμάηται τιμᾶται.	οι	οι, ἥρωας ἥρωις.
αη	η, τιμάη τιμῆ.	οι	οι, τιμάοιμι τιμῶμι.
(2.) αα	ᾱ, γίραα γίρᾱ.	οι	οι, τιμάουσι τιμῶσι.
αα	η, μνάα μνῆ.	οι	οι, οὔατος οὔτις.
ααι	αι, μνάαι μνάι.	(4.) οη	οι, δηλῶηται δηλῶται.
(3.) αο	ω, τιμάοιμι τιμῶμι.	οη	οι, διδῶητι διδῶται.

EXCEPTIONS. α. The closer η takes the place of ᾱ in the contract forms of four every-day verbs; viz. πινᾶω, to *hunger*, διψᾶω, to *thirst*, χρεᾶμαι, to *use*, and ζᾶω, to *live*; as, πινᾶειν πινῆν, χρεᾶσθαι χρεῆσθαι. Add the verbs πνᾶω, σμᾶω, and ψᾶω · the Subjunctive of verbs in -μι, as, ἴσῳ (from ἴστημι) ἴσῳ and the liquid Aorist (see § 56).

β. In *adjectives*, ο before α and η is absorbed; as, δισλόα δισλᾱ, δισλῶι δισλαĩ, ἀπλόη ἀπλῆ.

γ. In *οἶας*, *oar*, the Nominative singular becomes οῦς by an absorption of the α, but the other forms are contracted according to the rule; as, ὠτίς, ὄτα.

δ. For the change of οη into οι, in verbs in -οι, see § 37. 3.

§ 34. REMARKS. 1. α, taking the place of ν before σ (§ 50) is contracted like ε; thus, in the Acc. plur., (λόγονς, λόγονς) (γλώσσας, γλώσσαας) γλώσσῳς, (οἶας, οἶας) οἶας οἶς, ἰχθύας ἰχθύς, πόλεας πόλεις, βόας βούς, μείζονας (μείζονας) μείζονς · in themes of Dec. III., (ἔας, ἔας) εἶς, (φανέας, φανέας) φανείς, (ὀδόντας, ὀδόντας) ὀδόντες, (ῥίνας, ῥίνας) ῥίς · in feminine adjectives and participles, (φανένισα, φανέασα) φανέισα, (ἄγονισα, ἄγοασα) ἄγουσα · in the 3d pers. plur. of verbs, (βουλεύονσι, βουλεύουσι) βουλεύουσι, (τίθεινσι, τίθεινσι) τίθεινσι, (διδόνσι, διδόνσι) διδόνσι, (δεικνύνσι, δεικνύνσι) δεικνύνσι.

NOTES. α. By a similar contraction with βόας βούς, we find also νᾶας ναῦς and γεᾶας γεῖς (¶ 14). In like manner ναῦς occurs in the Nom. plur. by contraction from νᾶις, but only in late writers.

β. For *χοῖδαι χοῖαι*, see § 116. c. For *Κλέμης, Ουάλης*, see § 109. β.

§ 35. 2. When *α* long is contracted with an *O* sound, there is usually inserted before the *ω* an *ε*, which, however, is not regarded in the accentuation as a distinct syllable; as, *ναός* (*νως*) *νεώς* (§ 9), *Μενελάος Μενέλεως*, *Ἀτρεΐδῃο Ἀτρεΐδew* (§ 8).

So sometimes, chiefly in the Ion. (§§ 48. 1, 242. a), when *α* is short.

§ 36. III. (1.) *εα* becomes *η*, and (2.) *εε*, *ει*. (3.) *ε* and *ο*, with *ο*, form *ου*; but (4.) with other *O* sounds are absorbed. (5.) In other combinations not already given (§ 32, 33), *ε* is absorbed. Thus,

	become		as		become		as
(1.)	<i>εα</i>	<i>η</i> ,	<i>τείχεα</i>	<i>τείχη</i> .	<i>αι</i>	<i>ει</i> ,	<i>οἷς</i>
	<i>εφ</i>	<i>η</i> ,	<i>χευσίφ</i>	<i>χευσῆ</i> .	<i>εου</i>	<i>ου</i> ,	<i>φιλοῦσι</i>
(2.)	<i>εε</i>	<i>ει</i> ,	<i>πύλαις</i>	<i>πύλαις</i> .	<i>εω</i>	<i>ω</i> ,	<i>δηλώω</i>
	<i>ει</i>	<i>ει</i> ,	<i>φιλαίειν</i>	<i>φιλιῶν</i> .	<i>οφ</i>	<i>φ</i> ,	<i>νόφ</i>
	<i>ει</i>	<i>ει</i> ,	<i>πλείεις</i>	<i>πλείς</i> .	<i>οει</i>	<i>ει</i> ,	<i>νόει</i>
(3.)	<i>εο</i>	<i>ου</i> ,	<i>ἰφίλειον</i>	<i>ἰφίλουν</i> .	<i>οου</i>	<i>ου</i> ,	<i>δηλόου</i>
	<i>οε</i>	<i>ου</i> ,	<i>δηλείτε</i>	<i>δηλοῦτε</i> .	(5.) <i>εαι</i>	<i>αι</i> ,	<i>χεύσαι</i>
	<i>οει</i>	<i>ου</i> ,	<i>μελιτοῖς</i>	<i>μελιτοῦς</i> .	<i>ειη</i>	<i>η</i> ,	<i>φιλήητε</i>
	<i>οο</i>	<i>ου</i> ,	<i>νόες</i>	<i>νοῦς</i> .	<i>ειη</i>	<i>η</i> ,	<i>φιλήη</i>
(4.)	<i>εω</i>	<i>ω</i> ,	<i>φιλίω</i>	<i>φιλιῶ</i> .	<i>ηε</i>	<i>η</i> ,	<i>τιμῆντος</i>
	<i>εφ</i>	<i>φ</i> ,	<i>ἰστίφ</i>	<i>ἰστῆ</i> .	<i>ηει</i>	<i>η</i> ,	<i>τιμῆεις</i>
	<i>εοι</i>	<i>οι</i> ,	<i>φιλοῖται</i>	<i>φιλοῖται</i> .	<i>υει</i>	<i>υ</i> ,	<i>ἰχθύεις</i>

§ 37. EXCEPTIONS. 1. *εα* preceded by *ι*, *ι*, *ε*, or *εε* (§ 29), or in the plural or dual of the first or second declension, becomes *αι*; as, *ὀγία* *ὀγιᾶ*, *ἀργυρία* *ἀργυρεᾶς*, *ἀργυρία* *ἀργυρεᾶ*, *συνία* *συνᾶς*, *συνία* *συνᾶ*, *ἰστία* *ἰστᾶ*. Yet *φείαρ*, Gen. *φείατος* *φρητός* (§ 104).

2. In the dual of the third declension, *εε* becomes *η*; as, *τείχεε* *τείχη*. In the older Attic writers, we find the same contraction in the Nom. plur. of nouns in *-υς*; as, *βασιλείς* *βασιλῆς* (incorrectly written *-ῆς*), instead of the common *βασιλεῖς*.

3. In verbs in *-ω*, the syllables *οη* and *οει*, except in the Infinitive, become *ω* (i. e. the *ο* and *ι* unite, absorbing the *η* and *ι*); as, *δηλόη* *δηλοῖ*, *δηλοῖς* *δηλοῖς*. But *δηλείν* (Inf.) *δηλοῦν*, *διδόης* (from *διδωμι*) *διδῶς* (§ 33).

4. In the termination of the second person singular passive, *εαι* is contracted into *η* or *ει*, and *ηαι* into *η*; as, *βουλεύαι* *βουλεύη* or *βουλεύει*, *βουλεύηαι* *βουλεύη*.

5. For special contractions of *ι* in the augment, see §§ 188, 189.

REMARK. Contraction is omitted in many words in which it might take place according to the preceding rules; particularly in nouns of the third declension, and in dissyllabic verbs in *-ω*.

B. CRASIS.

§ 38. Crasis (1.), for the most part, follows the

laws of contraction, disregarding, however, an *ι* final, which, according to the best usage, is not even subscribed. But often (2.), without respect to these laws, a final, or (3.) an initial vowel is entirely absorbed.

Crisis occurs mostly in poetry. It is commonly indicated by the coronis (') (§ 16), except when this mark is excluded by the rough breathing; as, *τάμα, οὔμοι*. When an initial vowel has been absorbed without any further change, the words are more frequently separated in writing; as, *οἱ 'μοί*. The same is sometimes done when a final vowel has been absorbed. And, hence, cases are often referred to *aphæresis* and *apostrophe* which properly belong to crasis. For the change of a smooth mute to its cognate rough, when the second word is aspirated, see § 65. For the accent, see Prosody.

§ 39. The principal words in which the final vowel is subject to crasis are the following:

α. The *article*; thus, for

- | | | | | | |
|------|------------------------|-----------------------|------|-----------------------|-------------------|
| (1.) | <i>ὁ ἱκ, ὁ ἱσί,</i> | <i>οὐκ, οὐσί.</i> | For | <i>ἡ ἀρετή,</i> | <i>ἀρετή.</i> |
| | <i>οἱ ἱμοί,</i> | <i>οὐμοί.</i> | | <i>αἱ ἀγαθαί,</i> | <i>ἀγαθαί.</i> |
| | <i>ὁ ἔρως,</i> | <i>εὐρεως.</i> | | <i>τοῦ αὐτοῦ,</i> | <i>ταυτοῦ.</i> |
| | <i>τῶ ἱμῶ, τῇ ἱμῇ,</i> | <i>τάμῶ, τήμῃ.</i> | | <i>τοῦ ἡμιστέρου,</i> | <i>ἡμιστέρου.</i> |
| (2.) | <i>ὁ ἀνής,</i> | <i>ἀνής, or, less</i> | (3.) | <i>ὁ οἶνος,</i> | <i>οἶνος.</i> |
| | | <i>Attic, ἀνής.</i> | | <i>οἱ ἱμοί,</i> | <i>οἱ 'μοί.</i> |
| | <i>τῶ ἀνδρί,</i> | <i>τάνδρι</i> | | <i>τοῦ ὕδατος,</i> | <i>δευδατος.</i> |

NOTES. 1. The *neuter forms* *τί* and *τά* are especially subject to crasis; thus, for

- | | | | | | |
|------|--------------------|--------------------|------|-------------------|-----------------|
| (1.) | <i>τὸ ἰαντίον,</i> | <i>τοῖναντίον.</i> | For | <i>τὰ ἔπλα,</i> | <i>δδπλα.</i> |
| | <i>τὸ ὄνομα,</i> | <i>τοῦνομα.</i> | (2.) | <i>τὸ ἀληθές,</i> | <i>τάληθές.</i> |
| | <i>τὸ ἱμάτιον,</i> | <i>δοιμάτιον.</i> | (3.) | <i>τὰ αἰσχρά,</i> | <i>τάσχροα.</i> |

2. In crasis, *ἴτιρος*, *other*, retains the old form *ἄτιρος* · thus, for

- | | | | | | |
|------|-------------------|------------------|-----|--------------------|------------------|
| (2.) | <i>ὁ ἴτιρος,</i> | <i>ἄτιρος.</i> | For | <i>τοῦ ἴτιρος,</i> | <i>ἄτίτιρον.</i> |
| | <i>τὸ ἴτιρον,</i> | <i>ἄτίτιρον.</i> | | <i>τῷ ἴτιρι,</i> | <i>ἄτίτιρι.</i> |

§ 40. β. The *conjunction καί, and*; thus, for

- | | | | | | |
|------|-------------------------|------------------|---------|------------------------|------------------|
| (1.) | <i>καὶ ἄν, καὶ ἰάν,</i> | <i>κἄν.</i> | For | <i>καὶ ἰ, καὶ οἱ,</i> | <i>χῶ, χῷ.</i> |
| | <i>καὶ ἰν, καὶ ἰκ,</i> | <i>κἄν, κἄκ.</i> | (2.) | <i>καὶ οἱ, καὶ οὐ,</i> | <i>κί, κού.</i> |
| | <i>καὶ ἴτιρος,</i> | <i>χἄτιρος.</i> | | <i>καὶ ὕπ,</i> | <i>χύπ.</i> |
| | <i>καὶ εἴτα,</i> | <i>κἄτα.</i> | (2, 3.) | <i>καὶ ἡ ἀγχοῦσα,</i> | <i>χῆγχοῦσα.</i> |

γ. A few other *particles*; thus, for

- | | | | | |
|----------------------|----------------------|-----|-------------------|-------------------|
| <i>ἦτοι ἄρα,</i> | <i>ἦνἄρα.</i> | For | <i>μηδίσω ἰν,</i> | <i>μηδίσω 'ν.</i> |
| <i>μίντω ἄν,</i> | <i>μιντἄν.</i> | | <i>ποῦ ἴστω,</i> | <i>ποῦ 'στω.</i> |
| <i>οὔτοι ἄρα,</i> | <i>οὔτἄρα.</i> | | <i>πρὸ ἴργου,</i> | <i>πρὸ ἔργου.</i> |
| <i>εἰ μὴ ἴχοιμι,</i> | <i>εἰ μὴ 'χοιμι.</i> | | <i>ᾧ ἀγαθί,</i> | <i>ᾧ 'γαθί.</i> |
| <i>μὴ εὔρω,</i> | <i>μὴ 'ῥω.</i> | | <i>ᾧ ἀνθροπῆ,</i> | <i>ᾧ 'νθροπῆ.</i> |

δ. Some forms of the *pronouns*; thus, for

ἐγὼ εἶδα,	ἐγὼ ᾔδα.	For ἰ ἰφίρην,	οὐφίρην.
ἐγὼ εἶμαι,	ἐγὼ ᾔμαι.	οὐ ἰνικα,	οὐνικα.
μοὶ ἰδέειν,	μοὶ ᾔδέειν.	ἴσου ἰνικα,	ἰδεῖνικα.
σοὶ ἴσται,	σοὶ ᾔσται.	ἄ ἄν, ἄ ἰμί,	ἄν, ἄμί.

The few cases which remain are best learned from observation.

C. APOSTROPHE, OR ELISION.

§ 41. Apostrophe affects only the short vowels *ᾱ*, *ε*, *ι*, and *ο*, and sometimes, in poetry, the passive terminations in *αι* (and perhaps *ου* in the enclitics *μοί*, *σοί*, *τοί*). In monosyllables (except the Ep. *ῥά*, and a few rare or doubtful cases), *ε* only is elided.

For the mark of apostrophe, see § 16. For the accentuation, see Prosody.

Elision is most common,

1.) In the prepositions, and other particles of constant use; as, *ἀφ' ἐαυτοῦ* (for *ἀπὸ ἐαυτοῦ*, § 65), *ἐπ' ἐκείνον*, *καί' ἐμέ*, and, in composition (where the sign is omitted), *ἀνέρχομαι*, *διελαύνω*, *πύριμι* · *ἀλλ' ἐγώ*, *ἄρ' οὐν*, *γ' οὐδέν*, *μᾶλ' ἄν*, *ὄθ' ὅ* (*ὅτε ὅ*), *τάχ' ἄν*.

2.) In a few pronouns, and in some phrases of frequent occurrence; as, *τοῦτ' ἄλλο*, *ταῦτ' ἤδη* · *γένειτ' ἄν*, *ἔσθ' ὅπου* (*ἔστι ὅπου*), *λέγοιμ' ἄν*, *οἶδ' ὅτι*, *φήμ' ἐγώ*.

§ 42. REMARKS. α. Elision is less frequent in *ι*, than in the other short vowels above mentioned. Particularly, it is never elided by the Attics in *εἰσί* or *ἴσι* (which might then be confounded with *ἴσι*); and never in the Epic *ἴσι* (2d person singular of *ἰμί*). It is never in prose, and very rarely in Attic poetry, elided in the Dative singular, which might then be confounded with the Accusative. The forms which take *paragogic* (§ 66) are not elided in prose, except *ἴσι*.

β. Elision is least frequent in Ionic prose. In Attic prose, it is found chiefly in a few words, but these often recurring. In poetry, where hiatus is more carefully avoided, its use is far more extended. In respect to its use or omission in prose, much seems to depend upon the rhythm of the sentence, the emphasis, the pauses, and the taste of the writer. There is, also, in this respect, a great difference among manuscripts.

DIALECTIC VARIATIONS.

§ 43. The dialectic variations in the vowels may be mostly referred to the heads of PRECESSION, UNION or RESOLUTION, QUANTITY, and INSERTION or OMISSION.

§ 44. I. PRECESSION prevailed most in the soft Ionic, and

least in the rough Doric and Æolic; while the Attic, which blended strength and refinement, held a middle place. E. g.

1. Long *α*, for the most part, is retained in the Doric and Æolic, but in the Ionic passes into *η*; while in the Attic it is retained after *ι*, *ι*, *ε*, and *ε*, and *ε*, but otherwise passes into *η* (§ 29). Thus, Dor. *ἄμειρα*, Att. *ἡμειρα*, Ion. *ἡμειρη*. Dor. *δῆμος*, *πᾶγᾶ*, *ἀπύτᾶς*, Att. and Ion. *δῆμος*, *πηγή*, *ἀπύτης*. Dor. and Att. *σοφία*, *πρῶγμα*, Ion. *σοφία*, *πρῆγμα*. So, even in diphthongs, Ion. *νηῦς*, *γρηῦς*, for *νῆς*, *γρᾶς*, and in Dat. pl. of Dec. I., *-ησι*, *-ης*, for *-ασι*, *-αις*.

NOTE. The use of this long *α* produced, in great measure, the Doric feature called *πλατυσμός*, *broad pronunciation*, which was imitated by the Attics in the lyric parts of their drama (§ 6).

2. Short *α* is retained by the Doric in some words, where, in the Attic, it passes into *ε*; and in some (particularly verbs in *-αω*) by the Attic, where it becomes *ε* in the Ionic. Thus, Dor. *τρέφαω*, *Ἀετᾶμις*, *ἔκδ*, *φρεσί*, Att. *τρέφω*, *Ἀετᾶμις*, *ἔτι*, *φρεσί*. Att. *ἔκδ*, *φρεσί*, *τίσσεαι*, *ἄρην*, Ion. *ἔκδ*, *φρεσί*, *τίσσειν*, *ἔρην*.

3. In nouns in *-ις*, *-ιως*, the characteristic *ι* commonly passes, in the Ionic, into *ι* throughout; as, *πίλις*, *ιως*, *ι* (contracted into *ι* according to § 29. *α*), *ι*, *ις*, *ιων*, *ισι*, *ιως* (contr. *ις*).

4. As the long of *ι* and *ο*, or the contraction of *ιι* and *οο* or *οι*, the stricter Doric prefers the long vowels *η* and *ω* to the closer diphthongs *ιι* and *οο*; while, on the other hand, the Ionic is particularly fond of protracting *ι* and *ο* to *ιι* and *οο* or *οι*. Thus, Dor. *χῆρ*, *δῶλος*. Gen. of Dec. II., *τῷ ὄρανῳ*. Infin. *ἰρῆν*, *χαίρην*, *ὕπνῳ* for *χίρ*, *δῶλος*, *τοῦ ὄρανῳ*, *ἰρῆν*, *χαίρην*, *ὕπνῳ*. Ion. *ξίνος*, *μῆνος*, *ποίη*, for *ξίνος*, *μόνος*, *ποίη*. Att. *κίρος*, *ἄνομα*, *ἄρος*. Ion. *κίρος*, *ἄνομα*, *ἄρος*. Dor. *κῆρος*, *ἄνομα*, *ἄρος*. Both the Doric and Ionic have *ῶν* for *ὦν*, therefore, contracted from *ἰόν*.

5. Other examples of precession or the interchange of kindred vowels (§ 28) are the following; in some of which, contrary to the general law of the dialects, the Ionic has a more open sound than the Attic, or the Attic than the Doric or Æolic; Att. *ᾄς*, *ᾄσις*, Ion. *αἰς*, *αἰσίς*. Att. *κᾶν*, *κλᾶν*, Ion. and Com. *καῖν*, *κλαῖν*. Att. *ῥᾶνος*, Ion. *ῥᾶνος*. Ion. *τῶστω*, *τάμνω*, *μίγαθος*, Att. *τρίστω*, *τίμνω*, *μίγιθος*. Ion. *ἄρρωδιῶ*, Att. *ἄρρωδιῶ*. Ion. *μισαμβρία*, Att. *μισαμβρία*. Dor. and Ep. *αἰ*, Att. *εἰ*. Dor. *ῥᾶστω*, Ion. and Att. *ῥᾶστω*, Æol. *ῥαίστω*. Att. *στρατός*, *βραχίως*, *πάρδαλις*, Æol. *στρατός*, *βροχίως*, *πάρδαλις*. Att. *ῥᾶστω*, Æol. *ῥᾶστω*. Att. *ἰρᾶστω*, Æol. *ἰρᾶστω*.

§ 45. II. UNION OR RESOLUTION. A. THE CONTRACTION of vowels prevailed most in the vivacious Attic, and least in the luxurious Ionic. By the poets, it is often employed or omitted according to the demands of the metre. There are also dialectic differences in the mode of contraction, which, for the most part, may be explained by precession. E. g.

1. In contracting *α* with an *ο* sound, the Doric often prefers *α* to the closer *ω*; in the first declension, regularly. Thus, Dor. *Ἀτρεΐδᾶν*, *τῶν θυρᾶν* (§ 8), *Ποσειδᾶν*, *-ᾶνος*, *πινῶντι*, *διαπινῶμις*, *πρῶτος*, for *Ἀτρεΐδου* (uncontracted *-ᾶο*), *τῶν θυρᾶν* (*-ᾶων*), *Ποσειδᾶν*, *-ᾶνος* (*-ᾶων*, *-ᾶνος*), *πινῶντι* (*-ᾶοντι*), *διαπινῶμις* (*-ᾶομις*), *πρῶτος* (*-ᾶτος*). A like contraction appears in proper names in *-ᾶος*; as, Dor. *Μινιάδᾶς*, for *Μινιάος*.

2. For the contraction of *ei* and *eo* or *ei*, see § 44. 4.

3. With the Ionics and some of the Dorics, the favorite contraction of *eo* and *eu* is into *eu*, instead of *ou*. This use of *eu* for *ou* sometimes extends to cases where this diphthong results from a different contraction. Thus, φιλιῦ-μιν, φιλιῦ, ἱμιῦ, θίρις, for φιλιῦμιν (-ίμεν), φιλιῦ (-ίου), ἱμιῦ (-ίε), θίρις (-εις) · ἰδικαίς, ἰδικαίον, δικαιοῦσι, in Herodotus for ἰδικαίου (-ει), ἰδικαίουον (-οον), δικαιοῦσι (-έουσι) · λωτιῦντα M. 283, for λωτοῦντα (-έοντα).

4. The Dorics (but not Pindar), contrary to the general law of the dialect, commonly contract *α* with an *E* sound following, into *η*; as, ἐρώτη, σιγῇ, λῆς, from ἐρώται, σιγαίν, λάης. Cf. § 33. *α*.

5. In the contractions which follow the change of *ν* before *ε* (§ 58), the Æolic often employs *αι* and *ει*, for *ā* and *eu*; as, Acc. pl. ταῖς τιμαῖς, τοῖς νόμοις, for τὰς τιμάς, τοὺς νόμους · Nom. sing. of adj. and partic. μίλαις, τύνφαις, τύνφαισα, ἱχνοῖσα, for μιλᾶς, τύνφᾶς, τύνφᾶσα, ἱχνοῖσα · 3d pers. pl. of verbs, φασί, πρύττοισι, for φᾶσί, πρύττουσι. The Doric has here great variety, both employing the simple long vowels, the short vowels (as though *ν* were simply dropped before *ε*), the common diphthongs of contraction (§ 34), and the Æolic diphthongs; thus, Acc. pl. εἰχναῖς and εἰχναῖς (Theoc. 21. 1); τοὺς λύπους and τὰς λύπας (Theoc. 4. 11); εἶς and ἦς, one; Μῶσα, Μῶσα (Theoc.), Μῶσα (Pind.), and Laconic Μῶα · Nom. sing. of partic. φράσαις (Pind. Ol. 2. 108), ἰδοῖσα (Ib. 73). So, likewise, *ω* for *ou* before *ε* in ἀποιῶν, Theoc. 11. 78.

6. The Ionic use of *ου* for *αυ* in a few words, appears, at least in some of them, to have arisen from a union of *ε* and *α* to form *ω*; thus, for ταῦτέ, ἱμαντοῦ, σιαντοῦ, ἱαντοῦ, Ion. ταῦτέ, ἱμαντοῦ, σιαντοῦ, ἱαντοῦ, from τὰ αὐτέ, ἱμίς αὐτοῦ, εἰς αὐτοῦ, ἰς αὐτοῦ. In the reciprocal pronouns, the *ου* passed into the other cases. We find also Ion. θωῦμα, τραῦμα (yet better τραῦμα), for θαῦμα, τραῦμα. In all these words, *ου* is written by some with a diæresis; as, θωῶμα.

§ 46. B. Vowels which appear only as diphthongs in the Attic are often RESOLVED in the other dialects, especially the Ionic and Æolic, into separate sounds. In the Ionic, the resolution of *ει*, with *ε* prolonged, into *ηῖ*, is especially common; as βασιληῖη, κληῖς, for βασιλεία, κλείς.

NOTES. *α*. On the other hand, the Ionic in a few cases employs contraction where the Attic omits it, particularly of *ση* into *ω*; as, ἱρίς, ἱβωσα, ἱνωσα, βωδία, ἰγδῶντα, for ἱερίς, ἱβίση, ἱνίση, βηδία, ἰγδεῖντα.

β. The fondness of the Ionic for a concurrence of vowels leads it, in some cases, to change *ν* to *α* (§ 50) after a vowel (which, if before *α*, now becomes *ι*); as, Ἀρισταγόρια, ἰδυῖατα, for Ἀρισταγόραν, ἰδύαντα.

C. In CRASIS, the Doric and Ionic often differ from the Attic by uniting the *ο* of the article with *α* and *αι* initial, to form *ω* and *ω*; as, τὸ ἀληθές, τῶληθές · οἱ ἄνδρες, ὠνδρες · οἱ αἰπόλοι, ὠπόλοι.

In the following crases, which are found in Herodotus, and the two first also in Homer, the smooth breathing has taken the place of the rough; ἰ ἀρι-

στος, ἄριστος · ὁ πύσις, κύνσις · οἱ ἄλλω, ὄλλω. Other dialectic crases are, Dor. ὁ ἱλαφος, ὄλαφος · ὁ ἱξ, ὄξ · καὶ ἱπ, κήπ · καὶ ἱσι, κῆσι · Ion. ὁ ἱταρος, οὔταρος.

§ 47. III. QUANTITY. For a short vowel in the Attic, the other dialects often employ a long vowel or diphthong, and the converse. Thus,

Ion. διπλῆσις for διπλῆσις · Ion. ἱπποῖσις, ἱπρίη, ἀποδιξις, μιζων, πρίσων, for ἱπποῖσις, ἱπρίη, ἀποδιξις, μιζων, πρίσων · Dor. and Ep. ἱταρος for ἱταρος · Æol. Ἀλῆσις, ἀρχῆσις, for Ἀλκαῖσις, ἀρχαῖσις. See §§ 44. 4; 45. 5.

NOTE. The poets, especially the Epic, often lengthen or shorten a vowel according to the metre. A short vowel when lengthened in Epic verse usually passes into a cognate diphthong; as, εἰλέλουθαι for ἐλέλουθαι, A. 202.

§ 48. IV. INSERTION OR OMISSION. Vowels are often inserted in one dialect which are omitted in another; and here, as elsewhere, a peculiar freedom belongs to the poets, especially the Epic. These often double a vowel, or insert the half of it (i. e. the *short* for the *long*), for the sake of the metre, particularly in *contract verbs*; as, κρήνην ἐἴλωρ, for κρήνην ἔλωρ, A. 41, φάανθεν, ἡβῶσα, ὀρόω, ὀράης, γελῶντες, φῶς, γαλώς, εἴκοσι, for φάνθεν, ἡβῶσα, ὀρώ, ὀράς, γελῶντες, φῶς, γάλως, εἴκοσι.

REMARKS. 1. The Ionic is especially fond of the insertion of *i*; as, Gen. pl. ἀνδρίων, χηνίων, κύντιον, for ἀνδρῶν, &c.; 2 Aor. infin. ἱπρίην, ληπίην, for ἱπρίην, ληπίην.

2. In the Doric and Epic, the particles ἄρα, ἀνά, κατέ, παρῆ, ἀπό, ὑπὲ, and πρὶ (Dor. for πρὶς), often omit the final vowel before a consonant, with such assimilation of the preceding consonant as euphony may require; as, ἄρ σφω, ἄμ βαμῶσι, ἄγκρισις, ἀντάς (§ 68. 3), καὶ δύναμιν, κατ φάλαρα (§ 62. β), καὶ πρὶ πρὶαλῆς, καὶ γόνυ, κακχιῶσι, παρ ῥόνυ, πάλλισον, καμμιξας, παρ Ζηνί, ἀπείμψυ, ὑββάλλειν, πρὸς τόν. When three consonants are thus brought together, the first is sometimes rejected; as, κάκτανι, ἀμνάσι, for κάκκτανι, ἀμνάσι. So, sometimes in the Doric, even before a single consonant; as, καβαίνων.

NOTES. α. From the close connection of the preposition with the following word, these cases are not regarded as making any exception to the rule in § 63. Compare § 68. β. The two words are often written together, even when there is no composition; as, καδδύναμιν, ποστίν.

β. In these words, the final vowel was probably a euphonic addition to the original form. Compare ἀτί and ὑτί with the Latin *ab* and *sub*. The old form πρῆς, in accordance with the rule (§ 63), became πρὶς and πρὶ, whence πρῆς.

γ. Some of these forms even passed into the Attic, and into Ionic prose; as, κατθανεῖν (poet.), ἀμβάτης (Xen.), ἀμπαύομαι (Herod.).

δ. Ἄρα has also, by aphæresis, the Epic form ῥά, which is enclitic.

CHAPTER III.

CONSONANTS.

[Π 3.]

§ 49. The Greek has eighteen CONSONANTS, represented by seventeen letters.

They are exhibited in the Table (¶ 3) according to two methods of division, employed by orthoëpists. Consonants of the same class, according to the first method, are termed *cognate*; of the same order, *coördinate*.

REMARKS. 1. The letter γ performs a double office. When followed by another palatal, it is a *nasal*; otherwise a *middle mute*. As a nasal, it has η for its corresponding Roman letter; as a middle mute, g (§ 12). For its pronunciation, see § 18. 3.

2. From the representation of the Latin v by β (*Virgilius*, Βιργίλιος), it is probable that in the ancient, as in the modern Greek (§ 19), the middle mutes approached nearer to the aspirates than in our own language, and that, in forming them, the organs were not wholly closed.

§ 50. 3. The semivowels ν and σ have corresponding vowels in α and ϵ ; that is, α may take the place of ν , and ϵ of σ , when euphony forbids the use of these consonants; as, ἐφθά-
ραται for ἐφθαρνται, σπερώ (contracted σπερῶ) for σπέρσω.
See §§ 34, 46. β , 56 – 58, 60, 63. R., &c.

NOTE. In like manner, υ is the corresponding vowel of the old consonant F. See § 22. 2.

§ 51. The following laws, mostly euphonic, are observed in the formation and connection of words.

A. IN THE FORMATION OF WORDS.

I. A *labial mute* before σ forms with it ψ ; and a *palatal*, ξ ; thus,

	become		as		become		as
$\pi\sigma$	ψ ,	λείσσω	λείψω.	$\pi\sigma$	ξ ,	πέρσας	πέραιξ.
$\beta\sigma$	ψ ,	ἄραβς	ἄραψ.	$\gamma\sigma$	ξ ,	λίγσω	λίξιω.
$\phi\sigma$	ψ ,	γράφσω	γράψω.	$\chi\sigma$	ξ ,	θρίχς	θρίξι.

NOTE. In like manner, ζ is the union of a lingual with a sibilant sound, and in many words has taken the place of $\sigma\delta$; e. g. adverbs of place in $-\zeta\iota$; as, for Ἀθήναςδε, Ἀθήναςι, for Θήβαςδε, Θήβαςι. and many verbs in $-\zeta\omega$; as, for μιλιῶν, μιλιζω, for φράσων, φράζω. In these verbs, the old forms remain in the Æolic and Doric (§ 70. V.). For a lingual before σ , see § 55.

§ 52. II. Before a *lingual mute*, a (1.) *labial* or (2.) *palatal mute* becomes *coördinate* (§ 49, ¶ 3), and (3.) a *lingual mute*, σ; thus,

become	as	become	as
(1.) βτ στ, τίτριβται τίτριπται.	χδ γδ, βρύχδην βρύγδην.		
φτ πτ, γίγρεφται γίγρεπται.	κθ χθ, ιπλίκθην ιπλίχθην.		
εδ βδ, ἱπδομοι ἱβδομοι.	γθ χθ, ιεράγθην ιεράχθην.		
φδ βδ, γράφδην γράβδην.	(3.) ττ στ, ἀνόμετται ἀνόμεσται.		
πθ φθ, ἱλίσθθην ἱλίσφθην.	δτ στ, ψιῦδτης ψιύστης.		
βθ φθ, ἱερίβθην ἱερίφθην.	θτ στ, σίτσιθται σίτσισται.		
(2.) γτ πτ, λίλιγται λίλιπται.	εθ σθ, ἀνόμεθθην ἀνόμεσθην.		
χτ πτ, τίτυχται τίτυπται.	δθ σθ, ἱφράδθην ἱφράσθην.		
κδ γδ, πλίκδην πλίγδην.	θθ σθ, ἱσιθθθην ἱσισθθην.		

EXCEPTION. Two lingual mutes may remain together, if both are radical; as, πρέπται, Ἄρθίς.

§ 53. III. Before μ, a *labial mute* becomes μ, a *palatal*, γ, and a *lingual*, σ; thus,

become	as	become	as
πμ μμ, λίλυπμαι λίλυμμαι.	χμ γμ, τίτυχμαι τίτυγμαι.		
βμ μμ, τείβμα τείμμα.	σμ σμ, ἀνόμεσμαι ἀνόμεμμαι.		
φμ μμ, γράφμα γράμμα.	δμ σμ, ἡδμα ἡσμα.		
κμ γμ, πίπλιπμαι πίπλιγμαι.	θμ σμ, σίσιπθμαι σίσιμμαι.		

Except in a few such words as ἀκμή, κινδών, νοχμός, σίτμος and some others from the dialects; as, in Homer, ἰδμή, ἰθμιν, ἱσιπιδμιν, κικροθμίνος, ἀπαχμίνος.

§ 54. IV. ν before a (1.) *labial* or (2.) *palatal*, is changed into the *cognate nasal* (§ 49, ¶ 3); and (3.) before a *liquid*, into that liquid; thus,

become	as	become	as
(1.) νσ μσ, συνσάσχω συμσάσχω.	νγ γγ, συγγιγής συγγιγής.		
νβ μβ, ἱνβάλλω ἱμβάλλω.	νχ χχ, συγχάξω συγχάξω.		
νφ μφ, συνφίρω συμφίρω.	νξ χξ, ἱνξίω ἱγξίω.		
νμ μμ, ἱνμίνω ἱμμίνω.	(3.) νλ λλ, ἱνλογος ἱλλογος.		
νψ μψ, ἱνψύχος ἱμψύχος.	νε ρρ, συνρᾶπτω συρᾶπτω.		
(2.) νκ κκ, ἱνκαλίω ἱγκαλίω.			

NOTES. α. Enclitics are here regarded as distinct words; thus, ἔπειρ, εἴνγαι. We find, however, final ν changed in like manner upon old inscriptions; as, ΜΕΜΦΣΤΧΑΣ, for μὲν ψυχάς (Insc. Potid.); so, ΑΓΚΑΙ, ΤΟΛΛΟΓΟΝ, and even ΕΣΣΑΜΟΙ (cf. §§ 57. 5, 68. 3), for δὲ καὶ τὸν λόγον, ἰν Σάμφ.

β. Before μ in the Perfect passive, ν sometimes becomes σ and is sometimes dropped; as, for σίφασμαι, σίφασμαι for σίπλινμαι, σίπλινμαι.

γ. Before κ in the Perfect active, ν was commonly dropped, or the form avoided, except by later writers; as, for κίκριναι, κίκριαι.

§ 55. V. A *lingual* or *liquid* should not precede σ . This is prevented in various ways.

1. A *lingual mute* is simply dropped before σ ; thus, σώματα, παῖδες, πείθω become σώμασι, παῖς, πείω.

§ 56. 2. In *liquid verbs*, the σ formative of the Future and Aorist is changed into ϵ (§ 50), which (1.) in the Future is contracted with the affix, but (2.) in the Aorist is transposed and contracted with the vowel of the penult.

Thus, in the Fut. and Aor. of the liquid verbs, ἀγγίλλω, to announce, νίμω, to distribute, κρίνω, to judge, πλύνω, to wash, and δίδω, to flay, for

(1.) ἀγγίλλω,	(ἀγγίλιω)	ἀγγιλιῶ.	(2.) ἡγγίλλω,	(ἡγγιλιω)	ἡγγιλιω.
νίμω,	(νιμίω)	νιμιῶ.	ἵνιμω,	(ἵνιμιω)	ἵνιμιω.
κρίνω,	(κρινίω)	κρινῶ.	ἵκρινω,	(ἵκρινιω)	ἵκρινω.
πλύνω,	(πλυνίω)	πλυνῶ.	ἵπλυνω,	(ἵπλυνιω)	ἵπλυνω.
δίδω,	(διδίω)	διδῶ.	ἵδιδω,	(ἵδιδιω)	ἵδιδω.

NOTES. α. Here *ai* commonly passes into *η*, unless *i* or *ε* precedes; thus, σφαλῶ, to cause to slip, φαίω, to show (roots σφαλ-, φαν-), have in the Aor. (ἴσφαλα, ἴσφαλα) ἴσφαλα, ἴφνα. while πιαίω, to fatten, πειράω, to complete (roots πια-, πειρα-), have ἱπῶνα, ἱφῶνα. But ἱσχαίω, to make lean, κερδαίω, to gain, κενναίω, to hollow out, λιουναίω, to whiten, ἐργαίω, to enrage, πεπαιώ, to ripen, have *ᾱ* in the penult of the Aor.; τιστραίω, to bore, *η*; and σημαίω, to give a signal, μαιναίω, to stain, both *η* and *ᾱ*. Αἶρω, to raise, and ἄλλομαι, to leap, have *ᾱ*, which in the Indicative is changed by the augment into *η*; thus, ἤρα, ἄρω, ἔραμαι.

β. A few poetic verbs retain the old forms with *ε*; as, κίλλω, to land, κίλω, ἱκίλω. κύρω, to meet with, to chance, κύρω, ἱκυρω. ἐρεῦμι (τ. ἐρ-), to rouse, ἔρω, ὄρω. φῦρω, to knead, ἴφωρω. Add these forms, mostly from Homer, ἔρω, ἔλω, ἔρω, δίδωμαι, κίρω, ἱκίρω, διαφδίδω, ἥρω.

§ 57. 3. In the *Nominative*, the formative σ (1.) after ρ , and sometimes (2.) after ν , becomes ϵ , which is then transposed, and absorbed (§ 31) by the preceding vowel; as, for

(1.) ψάρε,	(ψαιρ)	ψάρε.	(2.) παῖντε,	(παισιν)	παῖν.
πατῖρε,	(πατισρ)	πατήρ.	λιμίντε,	(λιμιν)	λιμήν.
ρήτορε,	(ρητισρ)	ρήτωρ.	δαίμοντε,	(δαμιν)	δαίμων.

Except in δάμρε (§ 109).

4. In the *Dative plural* of the third declension, ν preceding σ without an intervening τ , is dropped; as, for

μίλαντι,	μίλασι.	For δαίμοντι,	δαίμοσι.
λιμίντι,	λιμίσι.	ῥισί,	ῥισί.

So also with τ , in the Dat. pl. of adjectives in *-ις*; as, for χαρίεντι, χαρίεσι.

5. In the *feminine* of adjectives in *-εις*, ν before σ becomes σ ; as, for χαριεντσα, (χαρίεντσα) χαρίεσσα.

§ 58. 6. Otherwise, *ν* before *σ* is changed into *α*, which is then *contracted* with the preceding vowel (§§ 34, 50); as, for

Nom. Masc.			Nom. Fem.		
μίλας,	(μιλαας)	μίλᾱς.	For πάντα,	(πάσα)	πάσα.
φανίτης,	(φανιας)	φανίς.	φανίττα,	(φανίασα)	φανίσα.
δόντης,	(δοας)	δούς.	δόντα,	(δόσα)	δούσα.
δύντης,	(δυας)	δύς.	δύντα,	(δύσα)	δύσα.
ρίτης,	(ριας)	ρίς.			
Verbs in 3d Pers. Plur.			Dat. Plur.		
ἰστανται,	(ιστάσας)	ιστᾱται.	πάντοι,	(πάσαι)	παῖσι.
τιθίνται,	(τιθίᾱσαι)	τιθῶσι.	φανίτοισι,	(φανίασαι)	φανῶσι.
δίδονται,	(δίδοι)	διδῶσι.	δόντοι,	(δόσαι)	δῶσι.
δύνονται,	(δύνῳσαι)	δύνῳσι.			
ἴσται,	ἴδει.		Future.		
			τίσσομαι,	(τίαςσομαι)	τίσσομαι.
			στίσσομαι,	(στίαςσομαι)	στίσσομαι.

NOTES. α. The forms *τιθίᾱσαι*, *διδῶσι*, and *δύνῳσαι* were used by the Attics, for the most part, without contraction; *ἴδει* received no contraction.

β. In nouns, if *ν* precede *σ*, the *ν* is retained; as, for *ἱλμυς*, *ἱλμυς*, for *ἱλμυσ*, *ἱλμυσι* (yet others, *ἱλμυσι*). It is also retained in some forms in *-σαι* and derivatives in *-σι*, from verbs in *-αίνω*, as *πίπασσαι* from *φαίνω*, *πίπασσι* from *τιπαινῶ* and sometimes in the adverb *πάλλω*, and the adjective *πᾶν*, in composition. Add the Homeric *κίεσαι*, Ψ. 337. For *ι*, *οῦν*, and *αι*, see § 68. 3. In the rough Argive and Cretan, *ν* seems to have been extensively retained before *σ*; thus, *ίς*, *τιθίς*, for *ις*, *τιθίς*.

§ 59. 7. In the Dative plural of *syncopated liquids*, and of *αὐτήρ*, *star*, the combination *-εσσ-*, by metathesis and the change of *ε* to *α*, became *-ρασ-*; as, for *πατέροι*, *πατράσι* for *αὐτέρουι*, *αὐτράσι*.

8. Elsewhere the combinations *λσ* and *ρσ* were permitted to stand, except as *σ* radical after *ρ* was softened in the new Attic to *Ϻ* (§ 70); as, *ἀρρῶν*, *male*, *θάρρως*, *courage*, *κόρρη*, *temple*, *cheek*, for the older *ἄρρην*, *θάρρως*, *κόρρη*. The combination *μσ* is unknown in classic Greek.

§ 60. VI. Between two consonants, *σ* formative is dropped, and *ν* is changed to *α* (§ 50); as, for

νιγνέφθαι, *νιγνέφθαι* for *νιγνέφθαι*, *νιγνέφθαι* for *νιγνέφθαι*, *νιγνέφθαι*.

NOTE. So the compound *πρῶτος* is written by some *πρῶτος*.

§ 61. VII. Before *κ* formative, a *labial* or *palatal mute* unites with it in the cognate rough, and a *lingual mute* is dropped; thus,

become	as	become	as
πν φ, πίπλωσα	πίπλωσα.	χν χ, διδίδωσα	διδίδωσα.
βν φ, εἴληβσα	εἴληθα.	τν π, ἀνόματσα	ἀνόμασα.
φν φ, γίγραφα	γίγραφα.	δν π, πῖφραδσα	πῖφρασα.
πν χ, διδισσα	δίδισσα.	δν π, πῖσιδσα	πῖσιδσα.
γν χ, πῖπρωσα	πῖπρωσα.		

§ 62. VIII. If *rough mutes* begin two successive syllables, the *first* is often changed into its cognate *smooth*, especially (1.) in *reduplications*, or (2.) when both letters are *radical*; but (3.) in the *second person singular* of the *Aorist imperative passive*, the *second* rough mute is changed; thus, for

(1.) φιφίλησα,	πιφίλησα.	(2.) θριχέσ,	τριχέσ.
χιχηρησαι,	πιχηρησαι.	θαχέσ,	ταχέσ.
θίθυσαι,	τίθυσαι.	θρίχων,	τρίχων.
θίθημι,	τίθημι.	(3.) βουλιύθηθι,	βουλιύθητι.

NOTES. *a.* Upon the same principle, *ιχων* becomes *ιχων*· and whenever *β* is reduplicated, the first *β* becomes *smooth*, and, as it then cannot stand at the beginning of a word (§ 13. 2), is transposed; as, for *βίβρω*, *ιββρω*. Yet we find, by a softening of the second *ρ*, *βρεπτομένη* ζ. 59, *βρεπτομένη* Anacr. Fr. 105, *βρεπθαι* Pind. Fr. 281.

β. So, to avoid excessive aspiration, a rough mute is never preceded by the same rough mute, but, instead of it, by the cognate smooth; as, the Epic *πάσ φάλαρα*, for *πάθ φάλαρα* (§ 48. 2); so, *Σαπφώ*, *Βάπχως*, *Ἀτθίς*· and, upon the same principle, *Πύρρος* (§ 13. 2).

§ 63. IX. The semivowels *ν*, *ρ*, and *ς*, are the only consonants that may end a word. Any other consonant, therefore, falling at the end of a word, is either (1.) *dropped*, or (2.) *changed* into one of these, or (3.) *assumes a vowel*; thus, for

(1.) σῶματ,	σῶμα.	For κίρατ,	κίρασι.
μίλιτ,	μίλι.	ιδέτ,	ιδέσι.
ἄγοντ,	ἄγον.	ἡπατ,	ἡπαρ.
ιβούλιοντ,	ιβούλιον.	ιβούλιονμ,	ιβούλιον.
παῖδ,	παῖ.	ἰσσημ,	ἰσσην.
γύναιμ,	γύναι.	ἰτίθημ,	ἰτίθην.
ἄνακτ,	ἄνα.	(3.) βουλιύοιμ,	βουλιύοιμι.
γάλακτ,	γάλα.	τίθημ,	τίθηναι.
(2.) φῶτ,	φῶς.	σσηδ,	σσην.

REMARK. A word can end with two consonants, only when the last is *σ*; as, *ἄλς*, *γύψ* (*γύψς*), *νύξ* (*νύκς*), *κόραξ*. Hence the *formative ν* of the Accusative is changed into *α* (§ 50) after a consonant, except in a few cases, in which a lingual mute preceding *ν* is dropped; thus, for

γύψν,	γῦσα.	For κλιδν,	κλιδα and κλιν.
κόρακν,	κόρακα.	ἐρνδν,	ἐρνδα and ἐρνν.
παιδν,	παιδα.	γίλωνν,	γίλωσα and γίλων.

§ 64. X. A consonant is sometimes *inserted* or *transposed*, to soften the sound. Thus,

1. When a *simple vowel* is brought by inflection or composition before an *initial ρ*, a smooth ρ is inserted; as, ἔρῳσα, ἄρῳστος, ἐπιρῳώννυμι, from ρῳώννυμι (ἐ-, ἀ-, and ἐπὶ prefixed); but εὔρωστος (the *diphthong* εὐ prefixed).

2. When, by syncope or metathesis, a nasal is brought before λ or ρ, the cognate middle mute is inserted; as, from ἀνέρος, (ἀνρός) ἀνδρός, from μεσημερία, μεσημβρία.

NOTE. If the nasal is initial, it is then dropped from the difficulty of sounding it; e. g., the roots of βλίστω and βλώσσω are thus changed; μιλίτ-, μιλίτ-, μβλίτ-, βλίτ-; μολ-, μλο-, μβλο-, βλο-; so βροτός, mortal, derived from μέρος, Lat. mors.

3. Transposition especially affects a liquid coming before another consonant; as, for θόρουκω, θρωύκω, for βέβαλκα, βέβληκα.

§ 65. B. IN THE CONNECTION OF WORDS.

I. When a *smooth mute* is brought by (1.) *crasis* or (2.) *elision* before the *rough breathing*, it is changed into its cognate *rough*; as, for

(1.) καὶ ἰ, καὶ οἰ,	χώ, χῳ.	For ῥύκα ἔλην,	ρύχθ' ἔλην.
τὸ ἱμάτιον,	δοίματιον.	And in composition, from	
τοῦ ἱστίου,	ἑστίου.	ἀπό and ἱμι,	ἑφίμι.
ἔτου ἱνικα,	ἑοῦνικα.	δίκα and ἡμίκα,	διχημίρος.
(2.) ἀπὸ οὔ,	ἑφ' οὔ.	ἱπτά and ἡμίκα,	ἱφθήμερος.

NOTE. In some compounds, this change takes place with an intervening ρ; and in some words, it appears simply to have arisen from the tendency of ρ to aspiration (cf. § 13. 2); as, φρεῦδος (from πρέ and ἰδός), φρουρός (πρέ, ἰδός), τίθριππον (τίτταρις, ἱππος); φροίμιον (πρέ, ἰμιος), θράσσω from τράσσω.

§ 66. II. Some words and forms end either *with* or *without* a *final consonant* according to euphony, emphasis, or rhythm.

In most of these cases, the consonant appears not to belong to the original form, but to have been assumed. In some cases, however, the reverse appears to be true; and some cases are doubtful.

1. *Datives plural in ι*, and *verbs of the third person in ε* and ι, assume ν at the end of a sentence, or when the next word begins with a vowel; as,

Πᾶσι γὰρ ἔπει τοῦτο.	but, Εἴτεν αὐτὸ πᾶσιν.
Πᾶσι λίγουσι τοῦτο.	but, Πᾶσιν αὐτὸ λίγουσιν.

NOTES. α. So, likewise, *adverbs of place in -σ* (properly datives plural), the adverb *πρίν*, *last year*, the numeral *ἑκατόν* (commonly), the demonstrative *-ι* preceded by *σ* (sometimes), the Epic case-ending *-φ*, and the Epic particles *κί*, *νύ*, and *νόφ*. as, ἡ Πλαταιῶν ἡγεμονία· ἑκατόν ἔτη. See § 211. N.

β. The *ν* thus assumed is called *ν paragogic*. It is sometimes employed by the poets before a consonant to make a syllable long by position; and in most kinds of verse, some of the best editors write it uniformly at the end of a line. In Ionic prose it is generally neglected, but in Attic prose it is sometimes found even before a consonant in the middle of a sentence. In grammars and lexicons, a paragogic letter is commonly marked thus: *ἑκατόν(ν)*.

§ 67. 2. The adverb *οὕτως*, *thus*, commonly loses *σ* before a consonant; and *ἄχρι* and *μέχρι*, *until*, often assume it before a vowel; as, οὕτω φησὶ· μέχρ' ὅ.

3. Some other words have poetic or dialectic forms, in which a final *ν* or *ς* is dropped or assumed; as, local adverbs in *-θεν* (poet., chiefly Ep., *-θεν*), numeral adverbs in *-μις* (Ion. *-μι*), *ἀντιπρὶν*, *ἐπείμην*, *ἱμῶν*, *πάλιν*, *εὐθύς(ς)*, *ἰσχύς(ς)*.

§ 68. C. SPECIAL RULES.

1. The preposition *ἐξ*, *out of*, becomes *ἐκ* before a consonant, and admits no further change; as *ἐκ κακῶν*, *ἐκσεύω*, *ἐκγελῶ*, *ἐκθετός*, *ἐκμάσσω*.

2. The adverb *οὐ*, *not*, before a vowel, assumes *κ*, which becomes *χ* before the rough breathing; as *οὐκ φησι*, *οὐκ ἐνεστιν*, *οὐχ ὕει*, *οὐκέτι*.

NOTES. α. The adverb *μηκίτι*, from *μή* and *ἔτι*, follows the analogy of *οὐκίτι*.

β. In these words, *ἐκ* and *οὐκ* may perhaps be regarded as the original forms. That in certain situations these forms are retained is owing to their close connection as proclitics, or in composition, with the following word, and therefore forms no real exception to the rule in § 63. When orthotone, they conform to the rule, the one by assuming *κ*, and the other by dropping *κ*.

3. In composition, the preposition *ἐν*, *in*, retains its *ν* before *ρ* and *σ*; while *σύν*, *with*, drops its *ν* before *σ* followed by another consonant, and before *ζ*; but before *σ* followed by a vowel, changes *ν* to *σ*; as, *ἐνράπτω*, *ἐνσεύω* (yet *ἐρρύθματος* oftener than *ἐρρυθμός*); *σύστημα* (for *σύνστημα*), *συζυγία*· *συσσεύω* (for *συνσεύω*), *συσσιτία*.

NOTE. The Epic *ἐκ* for *ἐκ* (§ 48. 2) here imitates *ἐκ*· as, *ἐκσεύς*, *ἐκχιτος*.

DIALECTIC VARIATIONS.

§ 69. A. The dialects often *interchange* consonants; most frequently,

I. COGNATE MUTES (§ 49); as, Ion. *αὔτις*, *δίκομαι*, for *αὐτίς*, *δίχομαι*· Æol. *ἀμπί* for *ἀμφί*.

• NOTES. *a.* The soft Ionic was less inclined than the Attic to the rough mutes; hence, in the Ionic, the smooth mute remains before the rough breathing (§ 4 65, 68. 2); as, ἀτ' εὖ, διαήμερος, οὐκ ἔμ. In some compounds, this passed into the Attic; as, ἀσηλώτης, from ἀσέ and ἥλιος.

β. Aspiration is sometimes transposed; as, Ion. αἰδώς, ἐθῆντα, ἐθῆνται, Καλχηδών, for χιτών, ἰσταῖθα, ἰσταῖθαι, Χαλκηδών.

II. COÖRDINATE MUTES (§ 49); as, Ion. and Æol., *σ* for *σ* in *indefinite pronouns and adverbs*; thus, καῖος, καὶ, ποῖ, for παῖος, ποῖ, ποῖ· Dor., *σ* for *τ* in τίνα, ἴνα, τίνα, for τίτι, ἴτι, τίτι, and in similar adverbs of time; Æol. τίμιτι for τίτι, φῆ for θῆ· Æol. and Dor. γλίφαρος for βλίφαρος, δᾶ for γᾶ· Dor. βιλίς for ἰβιλίς, ἐρίχαι for ἐρίθαι.

III. LIQUIDS; as, Dor. ἴθον, βίντιστος, for ἴλθον, βίλτιστος· Ion. πλιδ-μων for πνύμων.

§ 70. IV. *σ* with other letters; e. g.

1. The Ionic and Old Attic *σσ* and *ρσ* pass, for the most part, in the later Attic, into *ττ* and *ρρ*; as, τάσσα τάττω, γλῶσσα γλῶττω, ἔρση ἔρρη. See § 59. 8.

2. Dor. *τ* for *σ*; as, Πονιδᾶν, ἴτισσι, ἴνασι, for Πονιδῶν, ἴτισσι, ἴνασι. This appears especially in the 2d personal pronoun, and in the 3d pers. of verbs, as, εὐ, τί, for εὐ, τί (Lat. tu, te); φασί, φασί, λίγυσσι, for φασί, φασί, λίγυσσι (Lat. legunt).

3. Dor. *σ* for *ρ* in the verb-ending of 1st pers. pl. *μῆς* for *μῆν* (Lat. mus); as, λίγουμες for λίγομεν (Lat. legimus).

4. The Laconic often changes *θ* to *σ*, and final *ς* to *ρ*; as, σκαίε Ar. Lys. 988, σίε, σίλω, for σκαίης, θίε, θίλω· πώε for πώς (Lat. puer, compare Marcipor).

V. The DOUBLE CONSONANTS with other letters; as, old ξόν, later and common εόν (in the Lat. cum the *σ* has been dropped, instead of the *κ*); Æol. Ψαπφῶ for Σαπφῶ· Æol. σκίτος, σκίφος, for ξίτος, ξίφος· Dor. ψί, ψί, for σφί, σφί· Ion. διξίς, τριξίς, for δισσίς, τρισσίς.

For ζ, we find, in the Æolic and Doric, εζ, δζ, and δ; as, ἔδοξ, μελίδω (§ 51. N.), παιδῶ, μάδῶ, Δεύς, for ἔξος, μελίζω, παιζω, μάζω, Ζεύς.

§ 71. B. Consonants are often *doubled, inserted, omitted, and transposed* by the poets, especially the Epic, for the sake of the metre; as, ἔλλαβον, φράσσομαι, νίκυσσι, ὄσσοι, ὕπνως, ἔδδεισε, for ἔλαβον, ἔξ·; πτόλεμος, πτόλις, διχθία, νώνυμος, ἀπά- λημνος, for πόλεμος, πόλις, δίχην, νώνυμος, ἀπάλημος· ἔρεζον, Ὀδυσσεύς, Ἀχιλεὺς, φάρνυκος, for ἔρρεζον, Ὀδυσσεύς, Ἀχιλλεύς, φάρ- νυγος· κραδίη, κάρτερος, βάμδιστος, for καρδία, κράτερος, βρά- διστος.

BOOK II.

ETYMOLOGY.

Ἔτιμα πρὸς ἑστίαν.

Homer.

§ 72. Etymology treats of the INFLECTION and of the FORMATION OF WORDS; the former including DECLENSION, COMPARISON, and CONJUGATION, and the latter, DERIVATION and COMPOSITION.

For the distinction between the *radical* and the *formative* part of words, and the use of the terms *root*, *prefix*, *affix*, *open* and *close* or *vowel* and *consonant* affixes, *characteristic*, *pure* and *impure* words, *mute*, *liquid*, *liquid-mute*, *labial*, *palatal*, and *lingual* words, *theme*, *paradigm*, &c., see General Grammar.

CHAPTER I.

PRINCIPLES OF DECLENSION.

§ 73. The two classes of SUBSTANTIVES (including Nouns and Substantive Pronouns) and ADJECTIVES (including the Article, Adjectives commonly so called, Adjective Pronouns, and Participles) are declined to mark three distinctions, GENDER, NUMBER, and CASE.

NOTE. Adjectives receive these distinctions merely for the sake of conforming to the substantives to which they belong.

A. GENDER.

§ 74. The Greek has three genders; the MASCULINE, the FEMININE, and the NEUTER.

NOTES. a. Nouns which are both masculine and feminine, are said to be of the *common* gender.

β. To mark the genders of Greek nouns, we employ the different forms of the article ; in the singular, for the masculine, ὁ ; for the feminine, ἡ ; for the common, ὁ, ἡ ; and for the neuter, τό ; in the plural, for the masculine, οἱ ; for the feminine, αἱ ; for the common, οἱ, αἱ ; and, for the neuter, τὰ ; as, ὁ ταμίης, *steward*, ἡ ἑρπύς, *nut*, τὸ εὔκων, *fig*.

In like manner, the different cases and numbers, according to their gender, are marked by different forms of the article ; as the Gen. sing. masc. by τοῦ, &c.

γ. In the case of most animals it is seldom important to distinguish the gender. Hence in Greek, for the most part, the names of animals, instead of being common, have but a single gender, which is used indifferently for both sexes. Such nouns are termed *epicene* (ἑπικαινοί, *promiscuous*). Thus, ὁ λύκος, *wolf*, ἡ ἀλώπηξ, *fox*, whether the male or the female is spoken of.

δ. Words which change their forms to denote change of gender are termed *movable* ; and this change is termed *motion* ; as, ὁ βασιλεύς, *king*, ἡ βασίλισσα, *queen* ; ὁ σοφός, *wise*, ἡ σοφή, τὸ σοφόν.

ε. In words in which the feminine may either have a *common* form with the masculine or a *distinct* form, the *Attic* sometimes prefers the common form, where the *Ionic* and *Common* dialects prefer the distinct form ; as, ὁ θεός, *god*, *goddess*, and ἡ θεά or θεῖα, *goddess*. So, likewise, in adjectives.

§ 75. The masculine gender belongs properly to words denoting *males* ; the feminine, to words denoting *females* ; and the neuter to words denoting *neither* males nor females. In Greek, however, the names of most things without life are masculine or feminine, either from the real or fancied possession of masculine or feminine qualities, or from a similarity in their formation to other nouns of these genders.

Thus, for the most part, the names of *winds* and *rivers* (from their power and violence), and also of the *months*, are *masculine* ; and the names of *trees*, *plants*, *countries*, *islands*, and *cities* (regarded as mothers of their products or inhabitants) are *feminine* ; while nouns denoting mere *products*, or implying *inferiority* (even though names of persons), especially *diminutives*, are *neuter* ; as, ὁ ἄνεμος, *wind*, ὁ βορέας, *Boreas*, ὁ ποταμός, *river*, ὁ Νεῖλος, *the Nile*, ὁ μῆν, *month*, ὁ ἑκατομβαιών, *June-July*, ἡ συκῆ, *fig-tree*, ἡ μηλιά, *apple-tree*, ἡ ἄμπελος, *vine*, ἡ βύβλος, *papyrus*, ἡ χώρα, *country*, ἡ Αἴγυπτος, *Egypt*, ἡ νῆσος, *island*, ἡ Σάμος, *Samos*, ἡ πόλις, *city*, ἡ Λακεδαιμῶν, *Lacedæmon* ; τὸ σῦκον, *fig*, τὸ μήλον, *apple*, τὸ τέκνον, *child*, τὸ ἀνδράποδον, *slave*, τὸ γύναιον, *dim. of γυνή, woman*, τὸ παιδίον, *little boy or girl*.

§ 76. The gender of nouns, when not determined by the signification, may be, for the most part, inferred from the form of the theme or root, according to the following rules.

I. In the FIRST DECLENSION (§ 7), all words in -ας and -ης

are *masculine*; all in *-α* and *-η*, *feminine*; as, ὁ ταμίας, ὁ ναύτης· ἡ οἰκία, ἡ τιμή.

II. In the **SECOND DECLENSION** (§ 9), most words in *-ος* and *-ως* are *masculine*, but some are *feminine* or *common*; words in *-ον* and *-ων* are *neuter*; as, ὁ λόγος, ὁ νεώς· ἡ ὁδός, ἡ ἔως, dawn; ὁ, ἡ θεός, god, ὁ, ἡ ἄρκτος, bear; τὸ σῦκον, τὸ ἀνώγειον.

Except when the diminutive form in *-ων* is given to feminine proper names; as, ἡ Λιόντιον, ἡ Γλυκίτιον.

III. In the **THIRD DECLENSION** (§§ 11–14),

a. All words in *-εως* are *masculine*; all in *-ω* and *-ανς*, *feminine*; and all in *-α*, *-ι*, *-υ*, and *-ος*, *neuter*; as, ὁ ἱππεύς, ὁ ἀμφορεύς, amphora; ἡ ἡχώ, ἡ ναῦς· τὸ σῶμα, τὸ μέλι, honey, τὸ αἶνυ, τὸ τεῖχος.

b. All *abstracts* in *-της* and *-ις*, and most other words in *-ις* are *feminine*; as, ἡ γλυκύτης, sweetness; ἡ δύναμις, power, ἡ ποίησις, poesy; ἡ ψίς, ἡ πόλις.

c. All *labials* and *palatals*, all *liquids* (except a few in which *ρ* is the characteristic), and all *liquid-mutes* are either *masculine* or *feminine*.

d. Nouns in which the root ends in,

1.) *-ωτ-*, *-εν-*, or *-ντ-*, are *masculine*; as, ὁ γέλως, -ωτος, laughter; ὁ λιμήν, -ένος· ὁ λίων, -οντος, ὁ ὁδούς, ὁ γίγας, ὁ ἱμάς, -άντος, thong.

Except τὸ οὖς, ὠτίς, ear, τὸ φῶς, φωτός, light (both contracts), ἡ φρεν, φρενίς, mind, and a few names of cities (§ 75); as, ἡ Ῥαμνεῖς, -ώντες, Rhamnus.

2.) *-δ-*, or *-θ-*, are *feminine*; as, ἡ λαμπάς, -άδος, torch, ἡ ἔρις, -ιδος, strife, ἡ χλαμύς, -ύδος, cloak; ἡ κόρυς, -υθος, helmet.

Except ἡ παῖς, παιδίς, child, ἡ πούς, ποδός, foot, ἡ ἔρως, -ίδως, bird.

3.) *-ατ-*, or *-ᾱ-*, are *neuter*; as, τὸ ἥπαρ, -ατος, τὸ κέρας, -ᾱτος, τὸ γέρας, -ᾱος.

B. NUMBER.

§ 77. The Greek has three numbers; the **SINGULAR**, denoting *one*; the **PLURAL**, denoting *more than one*; and the **DUAL** (duālis, from duo, *two*), a variety of the plural, which may be employed when only *two* are spoken of.

Thus, the singular ἀνδρῶντες signifies *man*, the plural ἀνδρῶνται, *men* (whether two or more), and the dual ἀνδρώτω, *two men*.

REMARK. The dual is most used in the Attic Greek. In the *Æolic* dialect

(as in the Latin, which it approaches the most nearly of the Greek dialects), and in the Hellenistic Greek, the dual does not occur, except in *δύο*, two, and *ἀμφω*, both (Lat. *duo*, *ambo*).

C. CASE.

§ 78. The Greek has five cases;

1. The Nominative, expressing the subject of a sentence.
2. " Genitive, " the point of departure, or cause.
3. " Dative, " the indirect object, or accompaniment.
4. " Accusative, " direct limit.
5. " Vocative, " address.

NOTES. *α.* From the general character of the relations which they denote, the Nominative, Accusative, and Vocative are termed the *direct*, and the Genitive and Dative, the *indirect* cases.

β. The Nominative and Vocative are also termed *casus recti*, the *right cases*, and the other three, *casus obliqui*, the *oblique cases*.

γ. For a fuller statement of the use of the cases, see Syntax.

D. METHODS OF DECLENSION.

§ 79. Words are declined, in Greek, by annexing to the root certain AFFIXES, which mark the distinctions of gender, number, and case. There are three sets of these affixes; and hence arise three distinct methods of declining words, called the FIRST, SECOND, and THIRD DECLENSIONS.

The first of these methods applies only to words of the masculine and feminine genders; the second and third apply to words of all the genders. In some of the cases, however, the affixes vary, in the same declension, according to the gender; so that, to know how a word is declined, it is necessary to ascertain three things; 1. its *root*, 2. the *declension* to which it belongs, and 3. its *gender*.

The mode in which the gender is marked has been already stated (§ 74, *β*). From the theme (i. e. the Nom. sing.) and the gender, we can often determine at once the root and the declension. If it is necessary to mark these explicitly, it is commonly done by giving, with the theme, the Genitive singular, or its ending. If the Genitive singular ends in *-ας* or *-ης*, or in *-ου* from a theme in *-ας* or *-ης*, the word is of the first declension; if it ends in *-ου* from a theme in *-ος* or *-ων*, the word is of the second declension; if it ends in *-ος*, the word is of the third declension. The root is obtained by throwing off the affix of the Genitive; or it may be obtained by throwing off any affix beginning with a vowel.

Thus the nouns, *ἡ ταμίς*, steward, *ἡ οἰκία*, house, *ἡ γλῶσσα*, tongue, *οἱ δῆμοι*,

people, and ἰ' Ἀραβ, *Arab*, make in the Genitive, *αῤμίου, οἰνίας, γλώσσης, δάμου,* and ἰ' Ἀραβίαι. From these genitives, we ascertain that *αῤμίας, οἰνία,* and *γλώσσα* belong to the first declension, *δῆμοι* to the second, and ἰ' Ἀραβίαι to the third. By throwing off the affixes *-ου, -ας, -ης,* and *-ει,* we obtain the roots *αῤμι-, οἰνι-, γλωσσ-, δημ-,* and ἰ' Ἀραβ-. The words are then declined by annexing to these roots the affixes in the table (§ 5).

§ 80. In the declension of words, the following GENERAL RULES are observed.

I. The masculine and feminine affixes are the same, except in the *Nominative* and *Genitive singular* of the *first* declension. The neuter affixes are the same with the masculine and feminine, except in the *direct* cases, *singular* and *plural*.

II. In *neuters*, the three *direct* cases have the same affix, and in the plural this affix is always *ᾱ*.

III. The dual has but two forms; one for the *direct*, and the other for the *indirect* cases.

IV. In the *feminine singular* of the *first* declension, and in the *plural* of all words, the *Vocative* is the same with the *Nominative*.

§ 81. REMARKS. 1. The use of the Voc. as a distinct form is still further limited. Few substantives or adjectives, except proper names and personal appellatives and epithets, are sufficiently employed in address to require a separate form for this purpose. Hence the *participle, pronoun, article,* and *numeral* have no distinct Voc.; and in respect to other words which are declined, the following observations may be made.

a. Masculines of Dec. I. are commonly names or epithets of persons, and therefore form the Voc. sing.

β. In Dec. II., the distinct form of the Voc. is commonly used, except for euphony or rhythm; as, ὦ φίλοι, ὦ φίλοι, *my friend! my friend!* Ar. Nub. 1167. Φίλοι, ὦ Μενέλαε Δ. 189. Ἡμίλει, εἰ Γ. 277. To avoid the double *ε, θείε, god* (like *deus* in Latin), has, in classic writers, no distinct Voc.; yet Θεί St. Matth. 27. 46.

γ. In Dec. III., few words, except proper names and personal appellatives and epithets, have a distinct Voc.; and even in those which have, the Nom. is sometimes employed in its stead, especially by Attic writers; thus, ὦ πᾶσα πόλις Ar. Ach. 971; but ὦ πόλις Soph. Phil. 1213. Αἴαν Soph. Aj. 89; but ὦ φίλ' Αἴας Ib. 529. In many words of this declension, the Voc. cannot be formed without such a mutilation of the root as scarcely to leave it intelligible (§§ 63, 101).

§ 82. 2. An inspection of the table (§ 5) will likewise show, that, in regular declension,

- α.) The Nom. sing. masc. and (except in Dec. I.) fem. always ends in *ς*.
- β.) The Dat. sing. always ends in *ι*, either written in the line or subscribed.
- γ.) The Acc. sing. (except in neuters of Dec. III.) always ends in *ν*, or its corresponding vowel *α* (§ 50); and the Acc. plur. masc. and fem. is always formed by adding *ς* to the Acc. sing. (§§ 34, 58).
- δ.) The Gen. plur. always ends in *ων*.
- ε.) In Dec. I. and II., the affixes are all *open* (i. e. begin with a vowel), and all constitute a distinct syllable. In Dec. III., three of the affixes, *ς*, *ν*, and *ων*, are *close* (i. e. begin with a consonant), and of these the two first, having no vowel, must unite with the last syllable of the root.
- ζ.) In the singular of Dec. III., the direct cases neut., and the Voc. masc. and fem., have no affixes.

NOTE. It follows, from *νοσ. ς* and *ζ*, that words of Dec. I. and II. are *parisyllabic* (par, equal), that is, have the same number of syllables in all their cases; but words of Dec. III. are *imparisyllabic*, that is, have more syllables in some of their cases than in others.

3. The Table (§ 6) exhibits the affixes as resolved into their two classes of ELEMENTS; I. FLEXIBLE ENDINGS, which are *significant* additions, marking distinctions of number, case, and gender; and II. CONNECTING VOWELS, which are *euphonic* in their origin, and serve to unite the flexible endings with the root. For farther illustration, see the following sections upon the history of Greek declension.

E. HISTORY OF GREEK DECLENSION.

§ 83. The early history of Greek declension is beyond the period not merely of written records, but even of tradition. It can be traced, therefore, only by the way-marks which have been left upon the language itself, and by the aid of comparative philology. The following view of the subject has much evidence in its support, and serves to explain the general phenomena of Greek declension, and of the use of the numbers and cases.

Greek declension was progressive. At first, the simple root was used, as in some languages even at the present day, without any change to denote number or case; thus, *ἰχθύν*, *fish*, *γύς*, *vulture*, whether one or more were spoken of. Then the *plural* number was marked, by affixing to the root *ς*, the simple root, of course, now becoming *singular*, as each new formation limits the use of prior forms; thus,

Singular, *ἰχθύν*, *fish*,
γύς, *vulture*,

Plural, *ἰχθύς*, *fishes*.
γύες, *vultures*.

The next step was to make a separate form, to express the *indirect*, as distinguished from the *direct* relations. This was done by annexing *ι* to the root, and this form became plural by adding one of the common signs of the plural, *ν*. We have now the distinction of case; thus,

	Singular.	Plural.
Direct Case,	$\iota\chi\theta\acute{\upsilon}$ $\gamma\acute{\upsilon}\pi$	$\iota\chi\theta\acute{\upsilon}\varsigma$ $\gamma\acute{\upsilon}\pi\tau\iota$
Indirect Case,	$\iota\chi\theta\acute{\upsilon}\tilde{\iota}$ $\gamma\upsilon\pi\acute{\iota}$	$\iota\chi\theta\acute{\upsilon}\tilde{\iota}\nu$ $\gamma\upsilon\pi\acute{\iota}\nu$

§ 84. Each of these cases was afterwards subdivided. (A.) From the Direct Case were separated, in the *masculine* and *feminine* genders, two new cases, the one to express the *subject*, and the other the *direct object*, of an action, i. e. the *Nominative*, and *Accusative* cases.

The *Nominative* was formed by adding ς , as the sign of the *subject*, to the old Direct forms ; thus, Sing. $\iota\chi\theta\acute{\upsilon}\varsigma$, $\gamma\acute{\upsilon}\pi\tau\iota$, Plur. $\iota\chi\theta\acute{\upsilon}\varsigma$, $\gamma\acute{\upsilon}\pi\tau\iota\varsigma$.

The *Accusative* was formed by adding to the root, as the sign of the *direct object*, ν , which in the plural took one of the common signs of the plural, ς ; thus, Sing. $\iota\chi\theta\acute{\upsilon}\nu$, $\gamma\acute{\upsilon}\pi\tau\nu$, Plur. $\iota\chi\theta\acute{\upsilon}\nu\varsigma$, $\gamma\acute{\upsilon}\pi\tau\nu\varsigma$, or, by the euphonic change of ν into its corresponding vowel (§§ 58, 63, R.), Sing. $\gamma\acute{\upsilon}\pi\tau\alpha$, Plur. $\iota\chi\theta\acute{\upsilon}\alpha\varsigma$, $\gamma\acute{\upsilon}\pi\tau\alpha\varsigma$.

(B.) From the Indirect Case was separated a new case to express the *subjective*, as distinguished from the *objective* relations, i. e. the *Genitive*. This was formed by affixing θ , or commonly, with a euphonic vowel, $\epsilon\theta$. In the plural, this took the plural affix ν ; thus, $\epsilon\theta\nu$. But by the laws of euphony, which afterwards prevailed, neither θ , nor $\epsilon\theta$ could end a word (§ 63). Therefore, θ either was changed to ς , or was dropped, or assumed the vowel ι (commonly written with ν paragogic $\iota\nu$, § 67. 3) ; and $\epsilon\theta\nu$ became $\epsilon\nu$ by the absorption of the θ (θ , perhaps, first passing into ϵ , as in the singular, then ϵ being changed into its corresponding vowel ι , and this absorbed). Thus $\epsilon\theta$ became $\epsilon\varsigma$, ϵ , or $\epsilon\iota\nu$; and $\epsilon\theta\nu$, $\epsilon\nu$.

The old Indirect Case remained as a *Dative*, without change, except that a new plural was formed by annexing the dative sign ι (§ 83) to the Nominative plural.

§ 85. The plural had now throughout a new form, but the old form had so attached itself to various names of incessant use, that in most of the dialects it was still preserved. But these household plurals, which could not be shaken off, would be principally such as referred to objects double by nature or custom, as the eyes, hands, feet, shoes, wings, &c. Hence this form came at length to be appropriated to a *dual* sense, though in the time of Homer this restriction of its use seems not as yet to have been fully made. The simple form of the root was likewise retained in the singular as a case of address (*Vocative*), in words in which there was occasion for such a form, and the laws of euphony allowed it. In the plural the *Vocative* had never any form distinct from the *Nominative*. We have now the three numbers, and the five cases, which, with the euphonic changes already mentioned, appear thus.

Sing. Nom. - ς	$\iota\chi\theta\acute{\upsilon}\varsigma$	$\gamma\acute{\upsilon}\pi\tau\iota$ ($\gamma\acute{\upsilon}\psi$)
Gen. - $\epsilon\varsigma$	$\iota\chi\theta\acute{\upsilon}\epsilon\varsigma$	$\gamma\upsilon\pi\tau\acute{\epsilon}\varsigma$
Dat. - ι	$\iota\chi\theta\acute{\upsilon}\tilde{\iota}$	$\gamma\upsilon\pi\tau\acute{\iota}$
Acc. - ν , - α	$\iota\chi\theta\acute{\upsilon}\nu$	$\gamma\acute{\upsilon}\pi\tau\alpha$
Voc. *	$\iota\chi\theta\acute{\upsilon}$	
Plur. N. V. - $\iota\varsigma$	$\iota\chi\theta\acute{\upsilon}\iota\varsigma$	$\gamma\acute{\upsilon}\pi\tau\iota\varsigma$
Gen. - $\epsilon\nu$	$\iota\chi\theta\acute{\upsilon}\epsilon\nu$	$\gamma\upsilon\pi\tau\acute{\epsilon}\nu$
Dat. - $\iota\sigma\iota$	$\iota\chi\theta\acute{\upsilon}\iota\sigma\iota$ ($\iota\chi\theta\acute{\upsilon}\iota\varsigma$)	$\gamma\acute{\upsilon}\pi\tau\iota\sigma\iota$ ($\gamma\upsilon\psi\acute{\iota}$)
Acc. - $\alpha\varsigma$	$\iota\chi\theta\acute{\upsilon}\alpha\varsigma$	$\gamma\acute{\upsilon}\pi\tau\alpha\varsigma$

Dual Dir. -s	ἰχθύναι	γυνῆαι
Indir. -ov	ἰχθύνειν (ἰχθύειν)	γυνῆειν (γυναιῖν).

For the sake of completeness, we have added in the table above two later modifications; viz., the common shorter Dat. plur., formed by dropping *s* (unless one chooses to form it from the Dat. sing. by inserting the plural sign *s*); and the Indirect Case dual prolonged by inserting *e*, after the analogy of the Gen. sing. and plur.

§ 86. We have exhibited above the primitive nude declension, now called the *third*. But subsequently two other modes of declension sprang up, having connecting vowels, which united the flexible endings to the root; the one having *e*, now called the *second* declension; and the other, *a*, now called the *first*. These declensions chose rather to drop than to change the final *s* of the Gen. sing., apparently to avoid confusion with the Nom.; and likewise to retain the old Direct Case as a Nom. plur., which became afterwards distinguished from the dual by a different mode of contraction, its more frequent use leading to precession. In all the affixes of these declensions in which two vowels came together, contraction naturally took place in one or another of its forms; and in the Dat. plur. a shorter form became the more common one, made either by dropping *i* from the longer form, or by adding the plural sign *s* to the Dat. sing. For *s* in the Voc., instead of *e*, see § 28. We give as an example of Dec. II., ὁ λόγος, *word*, and of Dec. I., ὁ ταμίης, *steward*.

Sing. Nom.	λόγ-ο-ς,	λόγος	ταμί-α-ς,	ταμίης
Gen.	λόγ-ο-ο,	λόγου	ταμί-α-ο,	ταμίου
Dat.	λόγ-ο-ι,	λόγῳ	ταμί-α-ι,	ταμίῳ
Acc.	λόγ-ο-ν,	λόγον	ταμί-α-ν,	ταμίαν
Voc.	λόγ-ε,	λόγε	ταμί-α,	ταμία
Plur. N. V.	λόγ-ο-ι,	λόγοι	ταμί-α-ι,	ταμίαι
Gen.	λογ-ό-ων,	λόγων	ταμι-ά-ων,	ταμιῶν
Dat.	λογ-ό-ισσι,	λόγοισι, -αις	ταμι-ά-ισσι,	ταμιῖσσι, -αις
Acc.	λόγ-ο-ας,	λόγους	ταμί-α-ας,	ταμίαις
Dual N. A. V.	λόγ-ο-ε,	λόγω	ταμί-α-ε,	ταμία
G. D.	λόγ-ο-ιν,	λόγοιν	ταμί-α-ιν,	ταμίαιν

In the Nom. and Acc. sing. of these declensions, the primitive direct form, without *s* or *v* appended, was sometimes retained; as, Nom. Θύιστᾶ, ἱππίστᾶ (§ 95. 2; compare the Latin *nauta*, *poëta*), ὁ. Acc. νιῶ, ἱνῶ, Ἄδῳ (§ 97). So the neuters τῆ, ἄλλο, αὐτό, ἐκίνο, ῥ (§ 97).

§ 87. We have thus far treated only of the *masculine* gender. In the *neuter* (which occurs only in the second and third declensions), since things without life have no voluntary action, the distinction of subject and object is obviously of far less consequence, and therefore in this gender the separation of the Nom., Acc., and Voc. was never made. The place of these three cases continued to be supplied by a single Direct Case, which in the singular of Dec. III. was the simple root, and in the singular of Dec. II. ended in *ov* (the *v* being either euphonic, or more probably having the same force as in the Acc., and marking the *objective* character of the gender). The plural has the same form in both declensions, simply appending, instead of the old *s*, *a* (which, as the corresponding vowel of *v* (§ 50), is more *objective* in its character), and without a connecting vowel. We give, as examples, τὸ δάκρυ (poetic), *tear*, of Dec. III., and τὸ εὖπρον, *fig*, of Dec. II.

Sing. N. A. V.	δάκρυ	εὖκ-ον
Gen.	δάκρυ-ος	εὖκ-ου
Dat.	δάκρυ-ι	εὖκ-η
Plur. N. A. V.	δάκρυ-α	εὖκ-α
Gen.	δακρύ-ων	εὖκ-ων
Dat.	δάκρυ-σι	εὖκ-αις
Dual N. A. V.	δάκρυ-ι	εὖκ-ω
G. D.	δακρύ-ων	εὖκ-ων

§ 88. The distinction of subject and object is less striking in the *feminine* than in the masculine; and hence, in the *first* declension, where there are no neuters with which a distinction must be maintained, the feminine is distinguished from the masculine by not appending the *subjective* *ς* in the Nom. sing. (§ 84), and by retaining the form *ος* in the Gen. sing., as the reason for preferring the shorter form does not now exist (§ 86). The *ο* of this ending is absorbed in the preceding *α*, unless one chooses to consider the *ς* as here appended without the euphonic vowel (§ 84. B). In all the other cases, the feminine has precisely the same form as the masculine. Thus, *ἡ σκιά*, shadow,

Sing. Nom.	σκιά- <i>ς</i> ,	σκιά	Plur. Nom.	σκιαί
Gen.	σκιά- <i>ος</i> ,	σκιάς	Gen.	σκιάων
Dat.	σκιά- <i>ι</i> ,	σκιά	Dat.	σκιαίς
Acc.	σκιά- <i>ν</i> ,	σκιάν	Acc.	σκιάς

For the precession which has taken place so extensively in the singular of Dec. I., see § 93.

§ 89. In the earlier Greek, the prevalent mode of avoiding hiatus was not, as afterwards, by contraction, but by the insertion of a strong breathing or aspirate consonant (cf. § 117). Of these the most prominent appears to have been the digamma (§ 22. δ). And, although this has disappeared from the language, yet it has left other consonants which have either taken its place, or which were used in like manner with it. The insertion of these consonants, together with different modes of contraction, has given an especial variety of form, in the *first* and *second* declensions, to the *Dative singular*, which, as the primitive indirect case (§ 83), originally performed the offices of both the Genitive and the Dative. Thus, we find,

1.) The *ι* appended with the insertion of *φ*, the natural successor of the digamma. This form is Epic, and from its being used as both Gen. and Dat., and sometimes even supplying the place of these cases in the plural, is evidently of great antiquity. E. g.

Gen. Sing. Dec. I. *ἱξ ἰνῆφι* O. 580, β. 2; *ἀπὸ νυκτῆφι* Θ. 300: Dec. II. *ἀπὸ πασσαλόφι* Ω. 268; *ἐκ ποτιόφι* ω. 83; *ἀπὸ πλατείης πτυόφι* Νι. 588; *Ἰλιόφι κλυτὰ τεύχεα* Φ. 295; *ἀπ' αὐτιόφι* Λ. 44.

Dat. Sing. Dec. I. *ἡφι βίηφι* *πιδήσας* X. 107; *ἄμ' ἡϊ φαινομένηφι* δ. 407, I. 618; *ἰρίηφι* II. 734; *θύρηφι* ι. 238: Dec. II. *παρ' αὐτιόφι* M. 302; *ἰστίδιόφι* N. 308; *σιόφι* H. 366.

Gen. and Dat. Plur. Dec. II. *ὄσσι δακρυόφι* *πλησθῖν* P. 696, Ψ. 397, δ. 705; *ἀπ' ἰστίόφι* ξ. 134; *ἄμφ' ἰστίόφι* π. 145; *ἰερίόφι* μ. 414.

NOTES. *α*. The *φ* likewise appears in the *Dative plural* of a few words of the *third* declension, where it seems to have been inserted for the sake of

lengthening the preceding syllable; as, ἔχισφι for ἔχισι. These forms were also used as both Gen. and Dat.; thus, Gen. κατ' ἔρισι Δ. 452; πρὸς ἔχισφιν E. 107; ἐπὶ στήθεσφιν H. 214; διὰ δὲ στήθεσφιν E. 41; Dat. ἐν ἔχισφι Π. 811; ἔρισφι Δ. 474 (cf. 479), X. 139.

β. The following forms in -φι(ν) require special notice; (a) ἰσχαρέφιν ε. 59, and κοτυληδονέφιν ε. 433, which are formed as from nouns of Dec. II., while the themes in use are ἰσχάρεν of Dec. I., and κοτυληδών of Dec. III.; (b) πρέσιφι K. 156, and Ἐρίβισφιν (probably the correct form for Ἐρίβισφιν I. 572, Hom. Cer. 350, Hes. Th. 669), which appear to have plural forms, though singular in their use; (c) ναῦφιν, an irregular plural form for ναῦσι, N. 700; also used as Gen. Π. 246, &c.; (d) the Epic adverb ἴφι, with might, A. 38, which appears to be an old Dat. sing. from ἴς.

γ. Compare with these forms in -φι, the Latin Datives *tibi, sibi, nobis, vobis, deabus, sermonibus, rebus*, and the Latin adverbs of place in -bi; as, *ibi, ubi, utribi*, from *is, alius, ater*. The forms in -ηφι, when used as Datives are often written incorrectly with an *ι* subscript (-ηφι, § 25. α), as though *φι* had been added to the complete Dat. form. For the *ι* paragoric, see § 66. α.

§ 90. 2.) The *ι* appended with the insertion of *θ*. This form became adverbial (chiefly poetic), denoting the *place where*; as, εἰς_αθι, *at home*, ἄλλοθι, *elsewhere*, αὐτόθι, ἱθι, Κερίθιθι. It was mostly confined to the second declension, and, in the few instances in which it was made from nouns of other declensions, it still imitated the forms of this. Traces of its old use as the Indirect Case still remain in Homer; thus, Gen. εὐρεάνιθι πρὸς, = πρὸς εὐρέανου, I. 3, Ἰλίοθι πρὸς Θ. 561, ἡῶθι πρὸς Ζ. 36; Dat. κηρόθι I. 300, ε. 370.

3.) The *ι* appended with the insertion of *χ*. This form appears only in the Epic ἥχι (improperly written by some ἥχι, cf. 89. γ), for the adverbial Dative ἥ, *where*, A. 607.

4.) The *ι* contracted with the preceding *ε* in the second declension into *αι* (§ 32). This simpler mode of contraction now scarcely appears except in adverbial Datives; as, εἰς_{αι}, *at home* (but εἰς_η, *to a house*; cf. in Latin, *domi* and *domus*), πίδα, Ἴεθμοῖ, εἶ, ἴται. Yet *ις* Ἴεθμοῖ Simon. Fr. 209; *ις* Περιανισοῖ Inscr. Cret.; τοῖ δάμοι Inscr. Boeot.

5.) The common form, in which the *ι* is absorbed by the preceding vowel; as, *αι* *ε*, *ο* *ι* *η*; thus, θύεη, εἶη, Ἴεθμῶ.

§ 91. The forms of the Genitive in -οθι or -θι (§ 84. B) remained in the common language only as adverbs, denoting the *place whence*; as, εἰς_οθι, *from home*, ἄλλοθι, αὐτόθι, Ἀθήνηθι. As examples of their use as decided Genitives, may be cited *ἐξ* Αἰετόμηθι Θ. 304, *ἐξ* εὐρεάνιθι Θ. 19, *ἐκ* εὐρεάνιθι λ. 18; and the pronominal forms *ἐμ*θι, *σί*θι, *ἱ*θι, which even occur in Attic poets.

CHAPTER II.

DECLENSION OF NOUNS.

I. THE FIRST DECLENSION.

[For the affixes and paradigms, see §§ 5-8.]

§ 92. For the original affixes of Dec. I., which all had *α* as a connecting vowel, see §§ 86, 88. In most of these affixes, *α* either became part of a diphthong, or else, either through contraction or the force of analogy, became long. Short *α* however remained in the *singular*,

1.) In the *direct cases* of *feminines*, whose characteristic was *σ*, a double consonant, or *λλ*; as, *γλώσσᾱ*, *γλώσσᾱν* (§ 7), *διψᾱ*, *thirst*, *δόξᾱ*, *opinion*, *ρίζᾱ*, *root*, *ἀμιλλᾱ*, *contest*.

NOTES. *α.* Add a few *feminines* in *-λα*, and some in *-να*, particularly *female appellatives*; as, *παῦλα* and *ἀνάπαυλα*, *rest*, *ἰχθύνᾱ*, *viper*, *μέριμνᾱ*, *care*, *δίσκουᾱ*, *mistress*, *λείωνᾱ*, *lioness*; likewise *ἄκανθᾱ*, *thorn*.

β. Add, also, many *feminines* in *-α* pure and *-ρα*. These have mostly a diphthong in the penult, and may all be recognized by the accent, except the proper names *Κίρρᾱ*, *Πύρρᾱ*, and the numeral *μία*, *one*. The principal classes are, (a) Polysyllables in *-ια* and *-να*, except abstracts in *-ια* from verbs in *-ιων*; as, *ἀλήθειᾱ*, *truth*, *εὐνοιά*, *good-will*, *βασιλειᾱ*, *queen*, but *βασιλείᾱ*, *reign*, from *βασιλεύω*. (b) Female designations in *-τρια*; as, *ψάλτριξ*, *female musician*: (c) Dissyllables and some polysyllabic names of places in *-αια*; as, *μητῖᾱ*, *good mother*, *Ἰστιαίᾱ*. (d) Words in *-να*; as, *μυῖᾱ*, *fly*: (e) Most words in *-ρα*, whose penult is lengthened by a diphthong (except *αυ*), by *ι*, or by *ρρ*; as, *μάχαιρᾱ*, *sword*, *γέφυρᾱ*, *bridge*, *Πύρρᾱ*.

γ. The accent commonly shows the quantity of final *α* in the theme. Thus, in all *proparoxytones* and *properispomena*, it must be *short* by the general laws of accent; while, by a special law of the declension, it is *long* in all *oxytones*, and in all *paroxytones* in *-α*, Gen. *-ας*, except the three mentioned in Note *β*.

2.) In the *Vocative* of nouns in *-της*, and of *gentiles* and *compound verbals* in *-ης*; as *ναύτης* (§ 7), *Σκύθης*, *Scythian*, *Πέρσης*, *Persian*, *γεωμέτρης* (*γῆ*, *earth*, *μετρέω*, *to measure*), *geometer*, *μυροπώλης* (*μύρον*, *perfume*, *πωλέω*, *to sell*), *perfumer*, Voc. *ναυτῖᾱ*, *Σκύθᾱ*, *Πέρσᾱ* (but *Πέρσης*, *Perses*, a man's name, Voc. *Πέρση*), *γεωμέτρᾱ*, *μυροπώλᾱ*.

§ 93. In the singular, long *α* passed, by precession, into *η*, unless preceded by *ε*, *ι*, *ρ*, or *ρο* (§ 29); as, *ναύτης*, *ναύτη*, *Ἀτρείδης*, *Ἀτρείδην*, *Ἀτρείδῃ*, *γλώσσης*, *γλώσση*, *τιμῆ*, *τιμῆς*, *τιμῆν*.

but ταμιάς, ταμίᾱ, σκιά, σκιάς, θύρᾱ, θύρᾱν (§ 7), ιδέα, *idea*, χρεῖᾱ, *need*, χροῖᾱ, *color*.

NOTE. Long *a* likewise remains in the pures, πῖᾱ, *grass*, ποῖᾱ, *porch*, γῖᾱ, *field*, σικύᾱ, *gourd*, καρύᾱ, *walnut-tree*, ἰλιάᾱ, *olive-tree*, Ναυσικᾱῖᾱ, *Nausicaa*; in the words, ἀλλάᾱ, *war-cry*, ἱεῖβᾱᾱ, *day after a feast*, σκαυδᾱᾱ, *trap-spring*, γυνᾱᾱῖς, *noble*; and in some proper names, particularly those which are Doric or foreign; as, Ἀνδρᾱμῖδᾱ, Ἀνδᾱ, Φιλομήλᾱ, Λιανιδᾱῖς, Ὑλᾱῖς, Σύλλᾱῖς; and it became *η* after *ε* or *εο* in the words δῖεη, *neck*, πῖεη, *maiden*, κῖῖη, *cheek*, ἑῳᾱῖη, *pop*, ῥῖῖη, *stream*; in some proper names, as Τῆρεη; and in compounds of μετρίᾱ, *to measure*, as γαυμῖτρεη (§ 92. 2). In some words, usage fluctuates between long or short *a* and *η*; as, Ἀράσᾱῖς Cyr. vi. l. 31, Ἀράσᾱῖς Ib. v. l. 4, εἰνᾱ and εἰνῖη, πρῖμᾱ and πρῖμῖη.

§ 94. CONTRACTS. A few nouns, in which the characteristic is *a* or *ε*, and feminine adjectives in -εᾱ and -οη, are contracted; as, μνᾱῖᾱ μνᾱῖ, Ἑρμῖᾱς Ἑρμῖς, βορέᾱς βορέῃς (*ρ* being here doubled after contraction), σκυῖᾱ σκυῖῃ, χρυσῖᾱ χρυσῖῃ, διπλόῃ διπλῇ. For the rules, see §§ 33, 36, 37; for the paradigms, §§ 7, 18.

DIALECTIC FORMS.

§ 95. 1. In the affixes of this declension, the Doric dialect retains throughout the original *a*; while in the singular, the Ionic has *η* in most of those words in which the Attic and Common dialects have long *a*, and even in some in which they have short *a*, particularly derivatives in -εᾱ and -οῖᾱ (§ 44); thus, Dor. τιμᾱ, τιμᾱς, τιμῃ, τιμᾱν. Ion. σκηῖ, σκηῖς, σκηῖ, σκηῖν. Ep. ἀληθειῖᾱ, εὐσλοῖᾱ, New Ion. ἀληθειῖᾱ, μῖᾱ, for ἀλήθειᾱ, εὐσλοῖᾱ, μῖᾱ.

2. In words in -ης, the primitive Direct Case in -ᾱ is sometimes retained by Homer and some of the other poets as Nom. (§ 86), for the sake of the metre or euphony: as, ἰ αὖτε Θυῖτᾱ B. 107; ἰστίᾱ Νίστωρ B. 336; μη-εῖσα Ζυῖ A. 175; βαθυμῖτᾱ Χίρων Pind. N. 3. 92; ἰσπᾱ Μινᾱλκᾱς Theoc. 8. 30. So in feminines in -η, the poets sometimes retain the old short *a* in the Voc.: as, νύμφᾱ φίλῃ Γ. 130; ὦ Δίκα, Sapph. 66 (44). On the other hand, Αἰήτῃ Ap. Rh. 3. 386, for Αἰῖτᾱ, Voc. of Αἰήτης.

3. The old genitive affixes, εᾱ and ᾱν, which often occur in the Epic writers, were contracted as follows:

α.) In the Ionic dialect, they were regularly contracted into *ω* and *ων*, with the insertion of *ι* after a consonant (§ 35); as, Ἀτρεῖδᾱς (Ἀτρεῖδᾱ) Ἀτρεῖδᾱν, Ἀτρεῖδᾱν (Ἀτρεῖδᾱν) Ἀτρεῖδᾱν. Βορέᾱς Βορέᾱ, Ἑρμῖᾱς O. 214, ἱμυμῖλᾱν Δ. 165, Ἀσίᾱ B. 461.

β.) In the Doric, εᾱ absorbed the following vowel, and the affixes became *ᾱ* and *ᾱν* (§ 45. 1); as, Ἀτρεῖδᾱς Ἀτρεῖδᾱ, Ἀτρεῖδᾱν Ἀτρεῖδᾱν.

γ.) In the Attic, εᾱ and ᾱν were contracted into *ου* (by precession from *ω*, §§ 28, 29) and *ων*; as, Ἀτρεῖδᾱς (Ἀτρεῖδᾱ) Ἀτρεῖδου, Ἀτρεῖδᾱν Ἀτρεῖδων.

§ 96. 4. In the Accusative of masculines, the Ionic often changes *ν* to *ᾱ*, the old connecting vowel *a* now becoming *ι* (§ 46. β); as, διαπῖνῖᾱ Hdt. i. 11, pl. διαπῖνῖᾱς Ib. 111, for διαπῖνῖν, διαπῖνῖᾱς.

5. The dative plural in Homer commonly ends in -οι, or -ης before a

vowel (which may be referred to apostrophe). There are, however, a few instances of *-ης* before a consonant (*σῆς καὶ* A. 179, *πίττης πρὸς* η. 279, &c.); and two, where we even find *-αις*, which ought, perhaps, to be changed to *-ης* (*ἀκταῖς* M. 284, *Θιαῖς* s. 119). An old contraction into *-ᾶσι*, instead of *-αισι*, remained in the common language in adverbs of place; as, *Πλαταιῶσι*, at *Plataea*, *Σύρασι*.

6. For the Epic Gen. in *-ῶν*, see § 91. For the Epic Datives in *-φι*, *-θι*, and *-χι*, see §§ 89, 90. For the Doric and Æolic forms of the Acc. plur., see § 45. 5.

7. Antique, Ionic, and Doric forms are sometimes found in Attic writers; particularly,

α.) The Dor. Gen. in *-ᾶ*, from some nouns in *-αις*, mostly proper names; as, *ἰονιοθήρας*, fowler, *Γωβρύας*, *Καλλίας* · Gen. *ἰονιοθήρα*, *Γωβρύα*, *Καλλία*. So all contracts in *-ᾶς*; as, *βορρᾶς*, G. *βορρᾶ* (§ 7).

β.) The Ion. Gen. in *-ιω*, from a few proper names in *-ης*; as, *Θαλῆς*, *Τήρης* · Gen. *Θάλειω*, *Τήρειω*.

γ.) The old Dat. plur. in *-αισι*, which is frequent in the poets. So, in *Plato*, *τίχναισι* Leg. 920 e, *ἡμίραισι* Phædr. 276 b.

II. THE SECOND DECLENSION.

[For the affixes and paradigms, see §§ 86, 87; Π 5, 6, 9, 10.]

§ 97. The flexible endings of the Nominative and Accusative singular are wanting (§ 86),

1.) In the *theme* of the *article*; thus, *ὁ* for *ὄς*.

2.) In the *neuter* of the *article* and of the *pronouns* ἄλλος, αὐτός, ἐκεῖνος, and ὄς · thus, τό, ἄλλο, αὐτό, ἐκεῖνο, ὃ, for τόν, ἄλλον, &c.

NOTE. In crasis with the article (§ 39), and in composition with the pronouns τοῖος and τέσις, the neuter αὐτό more frequently becomes αὐτόν · thus, ταῦτόν and ταῦτέ, for τὸ αὐτό · τοιοῦτον and τοιοῦτε, τεσσῶτον and τεσσῶτε.

3.) Frequently in the *Accusative* of the *Attic declension* (§ 98), particularly in ἡ ἕως, dawn, ἡ ἄλως, threshing-floor, ἡ Κέως, ἡ Κῶς, ἡ Τέως, ὁ Ἄθως · thus, Acc. νεών and νεώ (§ 9), ἔω, Ἄθω. So, in the adjectives ἀγῆρως (§ 17), ἀνάπλεως, full, ἀξιόχρεως, competent.

§ 98. CONTRACTS. If the characteristic is α, ε, or ο, it may be contracted with the affix according to the rules (§§ 33–37). See ἀγῆραος (§ 17), ὁστίον, νόος (§ 9). The contract declension in *-ως* and *-ων*, from *-αος* and *-αον*, is termed by grammarians the *Attic Declension* from its prevalence among Attic writers, although it is far from being peculiar to them (§ 7).

NOTES. α. The number of words belonging to the Attic declension is small. In some of them, the uncontracted form does not occur, or occurs

only with some change. Thus, for *ἀνώγειν*, *ἔγγειν* (which are compounds of *γῆα*, the original form of *γῆ*, earth, and from which come by contraction *ἀνώγειν*, *ἔγγειν*) we find the extended forms *ἀνώγειν* v. 4. 29, *ἔγγειν* or *ἔγγειν*. Some of them are variously declined. See §§ 123. γ, 124. γ.

β. If the characteristic is long α, ε is inserted after the contraction (§ 35); thus, *ναῖς* (νάς) *ναῖς* (§ 9), *ναῦ* (νῶ) *ναῖ*, *ναῖ* (νῶ) *ναῖ*, *ναῖν* (νῶν) *ναῖν*. Plur. *ναῖ* (νῶ) *ναῖ*, &c.

γ. In the Attic declension, the Nom. plur. neut. is contracted, like the other cases, into ω; thus, *ἀγῆων* (§ 17), as if from *ἀγῆρά-ε-α*, a form with the connecting vowel. See § 87.

DIALECTIC FORMS.

§ 99. 1. The affix of the Gen. sing. -ε- (§ 86), which was commonly contracted to ου, or, in the Æolic and stricter Doric, to ω (§ 44. 4), was often prolonged by the poets, especially the Epic (sometimes even by the Tragic in lyric portions), to α; thus, *πόντου Ἰαγείου* B. 145; *δέμου ὑψηλαῖο* α. 126; *οἷο δέμου* α. 330; *Θιῶ* Pind. O. 2. 37; *Θιῶ* Ib. 6. 60; *μεγάλω Δίῳ* Alc. 1 (20); *ἐχθροῖν* Id. 37; *ποταμῶν... Ἀνῶν* Theoc. 1. 68; *μαλακῶ χόρῳ* Id. 4. 18. The Epic genitives *Πειῶ* (Δ. 327, &c.) and *Πηνελῶ* (Σ. 489) are made by a single contraction, with the usual insertion of ε (§ 98. β), from the original forms *Πειάα*, *Πηνελάα*. The Epic dual forms in *ων*, which alone are used by Homer, arise from a mere poetic doubling of ε (§ 48).

2. Some proper names in -ας have the Gen. sing. in Herodotus, after the analogy of Dec. I.; as, *Κρείσας*, *Κρείσιν* viii. 122, but *Κρείσιν* i. 6; *Βάστριν* iv. 160; *Κλειμβρόστριν* v. 32. The Gen. plur. forms *παισῶν* (Hdt. i. 94) and *πυρίων* (Id. ii. 36), if genuine, may be referred to the Ionic insertion of ε (§ 48. 1).

3. The old Dat. plur. in -ουσι is common in the poets of all classes, and in Ionic prose. So, even in Plato, *Θιῶσι* Leg. 955 e.

4. For the Epic Gen. in -ᾶν, see § 91. For the Epic Datives in -ᾶσι and -ᾶν, and the old Dat. in -αι, see §§ 89, 90. For the Doric and Æolic forms of the Acc. plur., see § 45. 5.

5. Contracts in -ων from -ωνε occur in Homer, though rarely; as, *νέων* α. 240 (elsewhere *νέον*). In words in -ωνε, -ων, he sometimes protracts the ε to ω (§ 47. N.), and sometimes employs synizesis (§ 30).

III. THE THIRD DECLENSION.

[For the affixes and paradigms, see §§ 85, 87; TT 5, 6, 11-16.]

§ 100. In this declension, the Nominative, though regarded as the theme of the word, seldom exhibits the root in its simple, distinct form. This form must therefore be obtained from the Genitive, or from some case which has an open affix (§§ 79, 82. ε).

REMARKS. 1. Special attention must be given to the euphonic changes which occur in those cases which have either *close* affixes, or *no* affixes; that is in the Nominative and Vocative singular, the Dative plural, and the Ac-

cusative singular in *-v*. For these changes; see in general §§ 51, 55, 57 — 59, 63.

2. The flexible ending of the Acc. sing. in this, as in the other two declensions, seems to have been originally *v*. But the *v* was so extensively changed into *α* in accordance with § 63. R., that the *α* became the prevailing affix, and was often used even after a vowel. It will therefore be understood that the affix is *α*, if no statement is made to the contrary. When the affix is *v*, the root receives the same changes as in the theme (§ 110).

Words of the third declension are divided according to the characteristic, into MUTES, LIQUIDS, LIQUID-MUTES, and PURES.

A. MUTES.

[T II.]

§ 101. LABIALS AND PALATALS. These are all either masculine or feminine, and in none is the Voc. formed except *γυνή* (N. *γ*).

NOTES. *α*. For the *ψ* and *ξ* in the theme and Dat. pl., see § 51.

β. In *ῥεῖξ*, the root is *ῥερχ-*. In those cases in which *χ* remains, *ῥ* becomes *τ*, according to § 62. In *ἡ ἀλώπηξ*, *-ιες*, *fox*, the last vowel of the root is lengthened in the theme. Compare § 112. *α*.

γ. *Γυνή*, *woman*, *wife*, which is irregular in having its theme after the form of Dec. I., and also in its accentuation, is thus declined: S. N. *γυνή*, G. *γυναικίς*, D. *γυναικί*, A. *γυναικα*, V. *γύναι*. P. N. *γυναικας*, G. *γυναικῶν*, D. *γυναιξί*, A. *γυναικας*. D. N. *γυναικίς*, G. *γυναικῶν*. The old grammarians have also cited from Comic writers the forms, A. *γυνήν*, P. N. *γυναι*, A. *γυνάς*, according to Dec. I.

§ 102. MASCULINE AND FEMININE LINGUALS. These lose their characteristic in the theme and Dat. pl. (§ 55), in the Acc. sing., when formed in *v* (§§ 63. R., 100. 2), and in the Voc. (§ 63).

NOTES. *α*. If a palatal is thus brought before *α*, it unites with it in *ξ* (§ 51), as (*ἄνακτι*, *ἄνακι*) *ἄναξ* (§ 11), *ἡ (νύκτι) νύξ*, *night*; if to the end of a word, it is dropped (§ 63), as (*ἄνακτ*, *ἄνακ*) *ἄνα*. This distinct Voc., however, is used only in addressing a god; otherwise, *ὦ ἄναξ* (or, by frequent crasis, *ἄναξ*).

β. For the change of *α* when brought before the affixes *ι* and *υ*, or to the end of a word, see §§ 112. *α*, 113. 3.

γ. Barytones in *-ις* and *-υς* form the Acc. sing. in both *α* and *υ*, the latter being the more common affix; as, *χάρις* (§ 11), *ἡ ἔρις*, *strife*, *ἡ ἔρως*, *bird*; Acc. *χάριτα* and *χάριν* (as the name of a goddess, the form in *-α* is always used, and sometimes, also, in poetry; but, otherwise, the form in *-υ*, yet see H. Gr. iii. 5. 16), *ἔριν* and poet. *ἔριδα*, *ἔριν* and poet. *ἔριθνα*. So also, *κλεις* (§ 11), *ἡ γίλως*, *laughter*, and the compounds of *πούς*, *foot*; thus, Acc. *κλειδα* and *κλειν*, *γίλωτα* and *γίλων*, *Οἰδιπυδα* and *Οἰδιπυον* (§ 16), *διπυδα* and *διπυον* (§ 17). Add *ἡ ἔρως*, *love*, Acc. *ἔρωτα* and rare poetic form *ἔρων*. So *παῖς*, when resolved by the poets into *παῖς*, may have Acc. *παῖν*, Ap. Rh.

4. 697. In oxytones, the accent served to prevent the lingual from falling away.

§ 103. NEUTER LINGUALS. In these, the characteristic is always τ , which, in the theme, is commonly dropped after $\mu\alpha$, but otherwise becomes ς or ρ (§ 63); as, $\sigma\omega\mu\alpha$, $\phi\omega\varsigma$, $\kappa\epsilon\rho\alpha\varsigma$, $\eta\pi\alpha\rho$ (Π 11), $\epsilon\iota\delta\acute{o}\varsigma$ (Π 22), from the roots $\sigma\omega\mu\alpha\tau-$, $\phi\omega\iota-$, $\kappa\epsilon\rho\alpha\tau-$, $\eta\pi\alpha\tau-$, $\epsilon\iota\delta\omicron\tau-$.

NOTE. The τ is also dropped in $\mu\acute{\iota}\lambda\iota$, $\mu\acute{\iota}\lambda\iota\tau\omicron\varsigma$, *honey*; in $\gamma\acute{\alpha}\lambda\alpha$, $\gamma\acute{\alpha}\lambda\alpha\kappa\tau\omicron\varsigma$, *milk*, which also drops α ; and in $\gamma\acute{\iota}\nu\upsilon$, $\gamma\acute{\iota}\nu\alpha\tau\omicron\varsigma$, *hues*, and $\delta\acute{\epsilon}\rho\upsilon$, $\delta\acute{\epsilon}\rho\alpha\tau\omicron\varsigma$, *spear*, which then change α to υ (compare § 113). In the poetic $\eta\mu\epsilon\rho$, $\eta\mu\alpha\tau\omicron\varsigma$, *day*, τ is changed into ϵ after $\mu\alpha$; and in $\epsilon\dot{\iota}\delta\omega\rho$, $\epsilon\dot{\iota}\delta\alpha\tau\omicron\varsigma$, *water*, and $\sigma\kappa\acute{\omega}\varsigma$, $\sigma\kappa\alpha\tau\omicron\varsigma$, *filth*, τ is changed into ϵ , and α into ω . See § 123. γ .

§ 104. CONTRACT LINGUALS. A few linguals drop the characteristic before some or all of the open affixes, and are then contracted; thus, $\kappa\lambda\epsilon\iota\delta\epsilon\varsigma$ ($\kappa\lambda\epsilon\iota\varsigma$) $\kappa\lambda\epsilon\iota\varsigma$, $\kappa\lambda\epsilon\iota\delta\alpha\varsigma$ ($\kappa\lambda\epsilon\iota\alpha\varsigma$) $\kappa\lambda\epsilon\iota\varsigma$; $\kappa\epsilon\rho\acute{\alpha}\iota\tau\omicron\varsigma$ $\kappa\epsilon\rho\alpha\sigma$ $\kappa\epsilon\rho\omega\varsigma$, $\kappa\epsilon\rho\acute{\alpha}\iota\tau\alpha$ $\kappa\epsilon\rho\alpha\alpha$ $\kappa\epsilon\rho\acute{\alpha}$ (Π 11); $\tau\omicron$ $\tau\epsilon\rho\alpha\varsigma$, *prodigy*, P. N. $\tau\epsilon\rho\acute{\alpha}\tau\alpha$ $\tau\epsilon\rho\acute{\alpha}$, G. $\tau\epsilon\rho\acute{\alpha}\tau\omega\upsilon\upsilon$ $\tau\epsilon\rho\acute{\omega}\nu$; \acute{o} $\chi\rho\omega\iota\varsigma$, *skiff*, S. D. $\chi\rho\omega\iota\tau\iota$ ($\chi\rho\omega\iota\tau\iota$) $\chi\rho\acute{\omega}$ (in the phrase *ἐν χρωῖ*). So, in Homer, from \acute{o} $\iota\delta\rho\omega\iota\varsigma$, *sweat*, \acute{o} $\gamma\acute{\epsilon}\lambda\omega\varsigma$, *laughter*, \acute{o} $\epsilon\rho\omega\varsigma$, *love*, S. D. $\iota\delta\rho\acute{\omega}$, $\gamma\acute{\epsilon}\lambda\omega$, $\epsilon\rho\omega$, for $\iota\delta\rho\acute{\omega}\tau\iota$, &c.; A. $\iota\delta\rho\acute{\omega}$, $\gamma\acute{\epsilon}\lambda\omega$, for $\iota\delta\rho\acute{\omega}\tau\alpha$ ($\iota\delta\rho\acute{\omega}\alpha$), $\gamma\acute{\epsilon}\lambda\omega\tau\alpha$. Compare §§ 107, 119, 123. α .

NOTE. In the following words, the contraction is confined to the root:

$\epsilon\acute{\iota}$ $\acute{o}\delta\epsilon$, $\acute{o}\tau\acute{o}\varsigma$, *car* (¶ 11), contracted from the old $\acute{o}\delta\alpha\varsigma$, $\acute{o}\delta\alpha\tau\omicron\varsigma$ (§ 33. γ).

$\epsilon\acute{\iota}$ $\delta\acute{\iota}\lambda\iota\alpha\rho$, *baft*, Gen. $\delta\acute{\iota}\lambda\iota\alpha\tau\omicron\varsigma$, $\delta\acute{\iota}\lambda\eta\tau\omicron\varsigma$.

$\epsilon\acute{\iota}$ $\sigma\tau\acute{\iota}\alpha\rho$, contr. $\sigma\tau\acute{\eta}\rho$, *tallow*, Gen. $\sigma\tau\acute{\iota}\alpha\tau\omicron\varsigma$, $\sigma\tau\eta\tau\acute{\iota}\varsigma$.

$\epsilon\acute{\iota}$ $\phi\rho\acute{\iota}\alpha\rho$, *well*, Gen. $\phi\rho\acute{\iota}\alpha\tau\omicron\varsigma$ ($\acute{\alpha}$ or $\acute{\epsilon}$), $\phi\rho\eta\tau\acute{\iota}\varsigma$ (§ 37. 1).

REMARK. Those linguals in which a liquid precedes the lingual will be treated as a distinct class (§ 109).

B. LIQUIDS.

(¶ 12.)

§ 105. MASCULINE AND FEMININE LIQUIDS. In these, except $\acute{\alpha}\lambda\epsilon$, *salt*, *sea* (in the singular, only Ionic and poetic), the characteristic is always either ν or ρ . For the changes in the theme and Dat. pl., see §§ 57–59. When the characteristic is ν , it depends upon the preceding vowel whether the ν or the ς is changed in the theme; as follows.

1.) If an *E* or *O* vowel precede, the ς is changed; as in $\lambda\iota\mu\acute{\eta}\nu$, $-\acute{\epsilon}\nu\omicron\varsigma$, $\delta\alpha\acute{\iota}\mu\omega\upsilon$, $-\omicron\omicron\varsigma$ (Π 12); \acute{o} $\mu\acute{\eta}\nu$, $\mu\eta\eta\acute{\omicron}\varsigma$, *month*, \acute{o} $\chi\epsilon\iota\mu\acute{\omega}\nu$, $-\acute{\omega}\nu\omicron\varsigma$, *storm*, *winter*.

Except δ $\pi\tau\acute{\iota}\varsigma$, $\pi\tau\eta\acute{\iota}\varsigma$, *comb*, the numeral $\epsilon\acute{\iota}\varsigma$, $\iota\acute{\nu}\acute{\epsilon}\varsigma$, *one* (¶ 21), and the Ionic δ $\mu\acute{\iota}\varsigma$ (as from root $\mu\iota\upsilon\tau-$, yet Gen. $\mu\eta\eta\acute{\omicron}\varsigma$) for $\mu\acute{\eta}\nu$, *month* (Hdt. ii. 82).

2.) If α precede, in *nouns* the ς is changed, but in *adjectives*

the *ν*; thus, ὁ Πάν, Πανός, Παν, ὁ παιάν, -ᾶνος, *pæan*; but μέλας, -ανος (¶ 19), τάλῦς, -ανος, *wretched*.

3.) If *ι* or *υ* precede, the *ν* is changed; as in ῥίς, ῥινός (¶ 12), ὁ δελφίς, -ῖνος, *dolphin*, ὁ Φόρκυς, -ῦνος, *Phorcys*.

NOTES. *α.* The *ν* remains in μέσυν, -ῦνος, *wooden tower*; and most words in -ις and -υς have a second, but less classic form, in -ις and -υς; as, ῥίς and ῥίν, δελφίς and δελφίν, Φόρκυς and Φόρκυν.

β. In the pronoun εἷς, (¶ 24), the *ν* of the root ειν- is simply dropped in the theme. Yet see § 152. *β.*

REMARK. VOCATIVE. In the Voc. of Ἀπόλλων, -ωνος, *Apollo*, Ποσειδῶν, -ῶνος, *Neptune*, and ἑσπέρη, -ῆρος, *evening*, the natural tone of address has led to the throwing back of the accent, and the shortening of the last syllable; thus, Ἀπελλων, Πόσειδων, ἑσπερῆ.

§ 106. SYNCOPATED LIQUIDS. I. In a few liquids of familiar use, a *short vowel* preceding the characteristic is syncopated in some or most of the cases; as follows.

1.) In these three, the syncope takes place before *all* the open terminations:

ἄνθρωπος, *man* (¶ 12). For the insertion of the *λ*, see § 64. 2.

κύων, *dog* (¶ 12), which has, for its root, κυν-, by syncope, κυν-. In this word, the syncope extends to the Dat. plur.

ἀρνίς, *lamb*'s (¶ 12), which has, for its root, ἀρν-, by syncope, ἀρν-. The Nom. sing. is not used, and its place is supplied by ἀρνίς.

2.) These five are syncopated in the *genitive* and *dative singular*:

πατήρ, *father*, and μήτηρ, *mother* (¶ 12).

ἡ θυγάτηρ, *daughter*, G. θυγατέρος θυγατρός, D. θυγατρί θυγατρί.

ἡ γαστήρ, *stomach*, G. γαστέρος γαστρός, D. γαστρί γαστρί.

ἡ Δημήτηρ, *Ceres*, G. Δημήτερος Δήμητρος, D. Δημήτερι Δήμητρι. also, Ἀ. Δημήτερα Δήμητρα.

NOTES. *α.* In these words, the poets sometimes neglect the syncope, and sometimes employ it in other cases than those which are specified.

β. For the Dat. pl., see § 59. Γαστήρ has not only γαστράσι (Dio Cass. 54. 22), but also in Hipp. γαστήρεσι.

§ 107. II. In *comparatives* in -ων, the *ν* is more frequently syncopated before *α* and *ε*, after which contraction takes place; as, μείζονα (μείζονα) μείζω, μείζονες (μείζονες) μείζους, μείζονας (μείζονας) μείζους (¶ 17). Compare §§ 104, 119, 123. *α.*

NOTE. A similar contraction is common in the Acc. of Ἀπόλλων, *Apollo*, and Ποσειδῶν, *Neptune*; thus, Ἀπόλλωνα, (Ἀπόλλωνα) Ἀπόλλω (iii. 1. 6); Ποσειδῶνα, Ποσειδῶ. See, for both the uncontracted and the contracted forms, Pl. Crat. 402 d, e, 404 d, 405 d. So, likewise, ἡ κυκίω, -ῶνος, *mixed drink*; Acc. κυκίῶνα, and, rather poetic, κυκίῶ (x. 316; κυκίῶ Λ. 624); ἡ γλήχων, -ωνος, *penngroyal*; Acc. γλήχωνα, γλήχῳ (Ar. Ach. 874); and by a like syncope of *ε*, ἡ ἰχώρ, *ichor*; Acc. ἰχώρα and (only E. 416) ἰχῶ.

§ 108. NEUTER LIQUIDS. A few nouns, in which *ρ* is

the characteristic, are neuter. They are, for the most part, confined to the singular, and require, in their declension, no euphonic changes of letters.

NOTE. In *ιαε*, *spring*, and the poetic *κίαρ*, *heart*, contraction takes place in the root; thus, N. *ιαε*, poetic *ἴε*, G. *ιαεας*, commonly *ἴεας*, D. *ιαει*, commonly *ἴει*. N. *κίαρ*, in Homer always *κῆρ*, D. *κῆρι*.

C. LIQUID-MUTES.

[¶ 13.]

§ 109. All nouns of this class are either masculine or feminine. The characteristic of the class is *ντ*, except in the feminines *δάμῃρ*, *-αριος*, *wife*, *ἔλμινς*, *-ινθος*, *worm*, *πικρινς*, *-ινθος*, *carriage-basket*, and *τίρυνς*, *-υνθος*, *Tiryns*. The *τ* or *θ* is affected as in simple linguals (§ 102). When, by the dropping of *τ*, *ν* is brought before *ς* in the theme, it depends upon the preceding vowel whether the *ν* or the *ς* is changed (§§ 57, 58), according to the following rule: *If an O vowel precede, the ς is changed; otherwise, the ν.*

Thus, *λίον*, *-οντος*, *Ξινοφῶν*, *-ώντος* (¶ 13), *ἰ δράκων*, *-οντος*, *dragon*; but *γίγας*, *-αντος* (¶ 13), *ἰ ἱμάς*, *-άντος*, *thong*, *ἰ Σιμόεις*, *-ιντος*, *the Simois*, *δεικνύς*, *-όντος*, *showing*.

NOTES. α. Except *ἰδούς*, *-όντος*, *tooth* (¶ 13; yet Ion. *ἰδόν* Hdt. vi. 107), and participles from verbs in *-ομαι*; as, *δούς*, *δόντος* (¶ 22), from *δίδωμι*, *to give*.

β. Some Latin names received into the Greek have *-ης* in the theme, instead of *-ις*; as, *Κλήμης*, *-ιντος*, *Clemens*, *Οιδάλης*, *-ιντος*, *Valens*.

γ. If the characteristic is *-θς*, the *ν* remains before *ς* (§ 58. β). In *δάμῃρ* (¶ 13), the *ς* is simply dropped in the theme.

REMARKS. 1. A few proper names in *-ας*, *-αντος*, form the Voc. after the analogy of the theme; that is, *ν* becomes *α*, and is then contracted; thus, *Ἀτλας*, *-αντος*, V. (*Ἀτλαντ*, *Ἀτλαν*, *Ἀτλαα*) *Ἀτλα*. *Πολυδάμης*, V. *Πολυδάμᾱ*.

2. Nouns and adjectives in *-ις*, *-ιντος*, preceded by *ο* or *η*, are usually contracted; as, *ἰ πλακούς*, *πλακοῦς*, *cake*, G. *πλακείντος*, *πλακοῦντος*. *τιμήις*, *honored*, F. *τιμήισσα*, *τιμήσσα*, N. *τιμήιν*, *τιμήν*, G. *τιμήντος*, *τιμήντος*, &c.

D. PURES.

[¶ 14.]

§ 110. The euphonic changes in the declension of pures may be mostly referred, (I.) to a special law of Greek declension, and (II.) to contraction.

I. SPECIAL LAW OF GREEK DECLENSION. *The short vowels, ε and ο, can never remain in the root, either before the affixes s and ν (¶ 5), or at the end of a word.* Hence,

§ 111. (A.) Before the affixes *s* and *v*, *ε* becomes *η*, *ι*, *υ*, or *ευ*; and *ο* becomes *ω* or *ου*; as follows.

1.) In *masculine nouns*, *ε* becomes *ευ* in *simple*, and *η* in *compound* words; as, *simple*, ὁ ἱππεύς, -έως (§ 14; root ἱππε-), ὁ βασιλεύς, -έως, *king*, ὁ ἱερεύς, -έως, *priest*, ὁ Θεσεύς, -έως, *The-seus*, ὁ Μεγαρεύς, -έως, *Megarian*; *compound*, ὁ Σωκράτης, -εος (§ 14; from σῶς, *entire*, and κράτος, *strength*), ὁ Ἀριστοτέλης, -εος, *Aristotle*, ὁ Δημοσθένης, -εος.

Except the simples ἄγης, -ιος, *Mars*, ὁ σῆς, σείος, *moth*; and the following, in which *ε* becomes *υ* or *ι*, ὁ πῆχυς, -ιος, *Acc.* πῆχυν (§ 14), ὁ πῆλινος, -ιος, *axe*, ὁ πρεσβύς, -ιος, *elder* (properly an *adj.*); ὁ ἴχτις, -ιος, *serpent*, ὁ πρέσβυς, -ιος, *president*, and also πῆρις, πύρις, μάρις, and ἔρις.

2.) In *feminine* and *common nouns*, *ε* becomes *ι*; as, ἡ πόλις, -εως, *Acc.* πόλιν (§ 14), ἡ δύναμις, -εως, *power*; ὁ, ἡ μάντις, -εως, *prophet*, *propheless*.

§ 112. 3.) In *adjectives*, *ε* becomes *υ* in *simple*, and *η* in *compound* words; as, *simple*, ἡδύς, -εος, *Acc.* ἡδύν (§ 19), γλυκύς, -εος, *sweet*, ὀξύς, -εος, *sharp*; *compound*, ἀληθής, -εος, *true*, εὐτελής, -εος, *cheap*, σφηκιώδης, -εος, *wasp-like*, τριήρης, -εος, *having three banks of oars*, or, as a substantive (ναῦς, *vessel*, being understood), *trireme* (§ 14).

Except a few simple adjectives, in which *ε* becomes *η*; as, σαφής, -ίας (§ 17), πλήρης, -ίας, *full*, ψευδής, -ίας, *false*.

4.) In *monosyllables*, *ο* becomes *ου*; otherwise, *ω*; as, βοῦς, βοός, *Acc.* βούν (§ 14), ὁ, ἡ φούς, φούς, *sumach*, ὁ χούς, χούς, *heap of earth*; but αἰδώς, -όος (§ 14).

NOTES. *a.* This rule applies also to *linguals* in which *ε* precedes the characteristic; thus, πούς, ποός (§ 11), and its compounds, Οἰδίπους, -εδος (§ 16), δίσκος, -όος (§ 17); but αἰδώς, -έτος (§ 22).

β. In *feminines* of more than one syllable, in which the characteristic is *ε*, the affix *ι* is changed to *ε*, and is then absorbed. Thus from the root ἤχε- is formed the theme (ἤχες, ἤχαι) ἤχῳ (§ 14). So ἡ πειθῶ, -όος, *persuasion*, ἡ Λητώ, -έος, *Latona*, &c. Except, as above, αἰδώς, and the Ionic ἡ ἠώς, *dawn*. These *feminines* in -ω and -ως have no plural or dual, except by metaplasm (§ 122); unless, perhaps, εἰκούς (§ 123. *a*) is to be regarded as simply contracted from εἰκόας.

§ 113. (B.) In cases which have *no affix*, *ε* *characteristic* becomes *ι*, *υ*, or *ευ*, or else assumes a euphonic *ς*; and *ο characteristic* becomes *οι* or *ου*; as follows.

1.) If the theme ends in -ης, *ε* becomes *ες*; but, otherwise,

is changed as in the theme; thus, Nom. neut. *σαφής* (§ 17), *ἡδύ* (§ 19); Voc. *τριήρης*, *Σωκράτης*, *πόλι*, *πῆχυν*, *ἰππεῦ* (§ 14), *ἡδύ* (§ 19).

2.) In the theme of *neuter nouns*, *s* assumes *ς*, becoming itself *ο* (§ 28); as, τὸ *τείχος*, -τος (§ 14), τὸ *ἔθνος*, -τος, *nation*, τὸ *ὄρος*, -τος, *mountain*.

Except *τὸ ἄστυ*, -σι, *town* (§ 14), the Epic *τὸ σῶν*, -σι, *stock*, and a few foreign names of natural productions in -ι, as *τὸ εἰσιρι*, -ισι, *myrror*.

3.) In the *Vocative*, *ο* becomes *οῖ*, if the theme ends in -ώ or -ώς; but *ου*, if it ends in -ους; as, *ἡχοῖ*, *αἰδοῖ*, *βου* (§ 14); and in like manner (cf. 112. α), *Οἰδιπou* (§ 16).

§ 114. REMARKS. 1. After the analogy of *s* and *ο*, *α* characteristic becomes *αν* in *γραῦς* and *ναῦς* (§ 14), and assumes *ς* in the theme of *neuters*; as, τὸ *γέρας*, -ας (§ 14), τὸ *γῆρας*, -ας, *old age*.

2. In the *Accusative singular* of *pures*, the formative *ν* becomes *α* (§ 100. 2) except when the theme ends in -ας, -ις, -υς, -ανς, or -ους; thus, *θῶς*, *ἥρως*, *ἰππεύς*, *τριήρης*, *αἰδώς*, *ἡχώ* (§ 14), *σαφής* (§ 17); Acc. *θῶα*, *ἥρωα*, *ἰππεα*, *τριήρεα*, *αἰδῶα*, *ἡχῶα*, *σαφῆα*; but *ὁ λίθς*, *stone*, *κίς*, *οῖς* (contracted from *οῖς*), *πόλις*, *ἰχθύς*, *πῆχυνς*, *γραῦς*, *ναῦς*, *βούς* (§ 14), *ἡδύς* (§ 19); Acc. *λίαν*, *κίαν*, *οῖαν*, *πόλιν*, *ἰχθύν*, *πῆχυν*, *γραῦν*, *ναῦν*, *βούν*, *ἡδύν*.

NOTE. Proper names in -ης, -ισι, for the most part, admit both forms of the Acc.; as, *Σωκράτης* (§ 14), *Α. Σωκράτη* (Plat.), *Σωκράτην* (Xen.); *Ἰ. Ἀρης*, *Mars*, *Α. Ἀρη* and *Ἀρην*.

3. When the characteristic is changed to a *diphthong* before *σ* in the theme, the same change is made before *σι* in the *Dative plural*; as, *ἰππεῦσι*, *βουσι*, *γραυσί*, *ναυσί* (§ 14).

§ 115. II. CONTRACTION. For the general laws, see §§ 31–37. The following remarks may be added.

1. *Pures* in -ης, -ος, -ώ, and -ώς, -όος, are contracted in *all* the cases which have *open* terminations. See *τριήρης*, *Σωκράτης*, *Ἡρακλῆς*, *τείχος*, *ἡχώ*, *αἰδώς* (§ 14), *σαφής* (§ 17). Add a few *neuters* in -ας; as, τὸ *γέρας* (§ 14), τὸ *κρέας*, *meat*.

NOTES. α. Of nouns in -ώ and -ώς, -ίσι, the uncontracted form scarcely occurs, even in the poets and dialects.

β. In proper names in -αλῆς, contracted -αλῆς (from *αλῆος*, *renown*), the Dat. and sometimes the Acc. sing. are *doubly* contracted. See *Ἡρακλῆς* (§ 14). For the later Voc. *Ἡρακλῆς*, compare § 105. R. The Nom. pl. *Ἡρακλῆες*, in the Ion. form (§ 121. 4), occurs, with *Θηεῖς*, Pl. Thest. 169 b.

2. In other pures, contraction is, for the most part, confined to three cases; the Nom. and Acc. plur., and the Dat. sing.

The contractions which are usual or frequent in these words are exhibited in the tables. Contraction sometimes occurs in cases in which it is not given in the tables, and is sometimes omitted in cases in which it is given. These deviations from common usage are chiefly found in the poets.

§ 116. 3. In the Attic and Common dialects, the endings *-εος*, *-εα*, and *-εας*, instead of the common contraction, receive in certain words a peculiar change, which lengthens the last vowel. This change takes place,

a.) In the Gen. sing. of nouns in *-ις*, *-υς*, and *-ευσ*, and sometimes of nouns in *-ι* and *-υ*; as, *πόλις*, Gen. *πόλειος πόλεως*, *πῆχυς*, *-εως*, *ἱππεύς*, *-έως*, *ἄστυ*, *-εος* and *-εως* (§ 14), *πέπερι*, *-εως* (§ 113. 2). Also *ὁ Ἄρης*, *Mars*, G. *Ἄρεος* and sometimes *Ἄρεως* (as if from a second theme *Ἄρευς*, cited by grammarians from Alcæus).

b.) In the Acc. sing. and plur. of nouns in *-ευσ*; as, *ἱππεύς*, Acc. sing. *ἱππιῦ ἱππιῶ*, pl. *ἱππεῦς ἱππεῦς*.

NOTES. α. This change appears to be simply an early and less perfect mode of contraction. From the accentuation of such words as *πόλιος*, it is evident that the *ε* (as in *Ἀρείδιος*, *Μινίλιος*, § 35) has not the full force of a distinct syllable; while it is equally evident from the use of the poets, that it has not wholly lost its syllabic power. It seems, therefore, to have united as a species of semivowel (of the same class with our *y* and *w*) with the following vowel, which consequently, as in other cases of contraction, became long. An especial reason for regarding this method of contraction as early, consists in the fact that it is confined to those classes of words which have dropped *F* or *Δ* from the root (§§ 117, 118). The poets sometimes complete the contraction by synizesis; as, *βασιλῖος* Eur. Alc. 240, *Ἐριχθῖος* Id. Hipp. 1095, *Ἀχιλλῖος* Id. Iph. A. 1841. Sometimes, also, the unchanged Gen. in *-εος*, and rarely the Acc. in *-εῖ* and *-εῶς* occur in the Attic poets; as, *Νηρείος* Eur. Ion, 1082, *πόλιος* Id. Hec. 866, *φονίᾱ* Ib. 882. The poets likewise employ in the Acc. sing. the regular contraction into *ῆ*; as, *ἐν γυγαφῇ* Ar. Ach. 1150, *Ὀδυσσῇ* Eur. Rh. 708, and even *ἱεῖ* Id. Alc. 25. The regularly contracted Acc. pl. in *-εῖς*, instead of *-εῶς*, became in the later Greek the common form, and although regarded as less Attic, yet is not unfrequent in the manuscripts and editions of genuine Attic writers, particularly of Xenophon; as, *βασιλῆς* Mem. iii. 9. 10.

β. If another vowel precedes, the *ε* is commonly absorbed by the *ω*, *α*, and *ε*; thus, *Πυρραῖος* *Πυρραιῶς*, *Πυρραῖον* *Πυρραιῶ* (§ 14); *χωῖς*, *χωῖ*, *χωῖς* (§ 123).

γ. For the earlier contraction of the Nom. pl. of nouns in *-εος* into *ῆς*, see § 37. 2. The uncontracted *Θηρίης* occurs Pl. Theæt. 169 b.

δ. The form of the Gen. in *-εος* is termed by grammarians the *Attic Genitive*. For its accentuation, see Prosody. The Gen. pl. in *-εων* accented upon

the antepenult is also termed Attic; as, *ερίων*. The regularly contracted *πηχών* occurs iv. 7. 16.

1. The Gen. in *-ιος* is also found in a few adjectives in *-ιος* (as, *παλλήλιος*, *-ιος*), in *ἡμιους*, *half* (Gen. commonly *-ιος*, but also *-ιος* and *-ους*), and, in later writers, in other adjectives in *-υς* (thus, *βραχίως* Plut.).

§ 117. REMARKS ON THE DECLENSION OF PURES. The various and peculiar changes in the declension of purees appear to have chiefly arisen from the successive methods which were employed to avoid the hiatus produced by appending the open affixes to the characteristic vowel. Of these methods, the earlier consisted mainly in the insertion of a strong breathing or aspirate consonant (cf. § 89); and the later, in contraction. The inserted aspirate became so intimately associated with the root, that its use extended even to the cases which had not an open affix; and although it fell away in the refining of the language (cf. § 22. 3), yet it left distinct memorials of itself, either in a kindred vowel or consonant, or in a prolonged syllable. The aspirates chiefly inserted appear to have been the labial F, and a dental breathing, which was most akin to *σ* (in Latin it passed extensively into *r*; for distinction's sake, we here represent it by a capital Σ). From the classes of words in which these aspirates were respectively inserted, the former appears to have prevailed in an earlier period of the language, than the latter. In the modifications which subsequently took place, the following law prevailed: *When 1.) followed by a vowel, both the aspirates were simply dropped. When not followed by a vowel, the labial breathing united (2.) with α, ι, and ο preceding to form αυ, ιυ, and ου, and (3.) with ι and υ (except in the Dat. plur.), to form τ and υ; while the dental breathing (4.) at the end of a word became ε, and (5.) before the affix ε lengthened a preceding short vowel.* Thus,

(1.) *βοῖός βοός, γεῖός γεός, κίῖός κίός, ιχθῦός ιχθύς, ιωῖός ιωῖς, αἰδῶς αἰδώς, τείχῶς τείχος, γίεας γίεας* (§ 14), *σαφῶς σαφής* (§ 17).

(2.) *γεῖός γεῖς, νάῖς ναῖς* (Lat. *navis*), *ιωῖός ιωῖς, ιωῖός ιωῖς, ιωῖός ιωῖς, ιωῖός ιωῖς, ιωῖός ιωῖς* (§ 14).

(3.) *κίῖός κίς, κίῖός κίς, ιχθῦός ιχθύς, ιχθῦός ιχθύς, ιχθῦός ιχθύς* (§ 14); but Dat. pl. *κίῖοι, ιχθῦοι*.

(4.) Nom. neut. *σαφῶς σαφής* (§ 17), *τείχῶς τείχος* (ε passing into its kindred vowel, § 28), *γίεας γίεας* (§ 14); Voc. *Σώκρῆτις Σώκρῆτις, τεινῆς τεινῆς* (§ 14). The peculiar form of the Voc. of *ἡχώ* and *αἰδώς* has arisen from the change of ε to its corresponding vowel (§ 50) and then contraction with precession (§ 29); thus, *ἡχώς ἡχός ἡχῶ* (cf. §§ 45. 5, 86, 112. β).

(5.) *σαφῶς σαφής* (§ 17), *Σωκράτης Σωκράτης, αἰδῶς αἰδώς* (§ 14). For *ἡχώ*, see § 112. β, and compare *ἡχῶ* above (4.). In the Dat. pl. the short vowel remains unchanged; as, *σαφῶις*.

NOTE. In adjectives, and in a few masculine and neuter nouns, the diphthong *ευ* appears to have been reduced to a simple short *υ*; as, *ἡδῖς ἡδύς, ἡδῖς ἡδύς* (§ 19); *πῆχῖς πῆχῦς, πῆχῖς πῆχῦς, πῆχῖς πῆχῦς, πῆχῖς πῆχῦς, πῆχῖς πῆχῦς* (§ 14).

§ 118. In *feminines*, it was natural that the inserted breathing or consonant should commonly assume a softer form. In this form, it appears to

DIALECTIC FORMS.

§ 120. (A.) Dialectic changes affecting the AFFIX.

1. In the poets, especially the Epic, the Acc. sing. sometimes ends in *-α*, in words in which it has commonly *-ν*; as, *εὐρία* Z. 291, *ῥῆα* or *ρία*, *πέληα*, for *εὐρέν*, *ῥαῦν*, *πέλιν* · *ιχθύα* Theoc. 21. 45. On the other hand, the New Ionic often forms the Acc. of nouns in *-ώ* or *-ώς*, *-ίος*, in *-ῶν*; as, *ἰώ*, *ἰο*, *Λητώ*, *Λατονα*, *ἡώς*, *δαῶν*, Acc. *Ἰῶν* Hdt. i. 1, *Λητοῶν*, *ἡῶν*. The Æolic and stricter Doric have here *-ων* for *-ῶν* (§ 44. 4); as, *Ἥρων* Sapph. 75 (91), *Λατῶν* Inscr. Cret.

2. In the Gen. plur., the Ionic sometimes inserts *ι* (cf. §§ 48. 1, 99. 2); as, *χηρίων* Hdt. ii. 45, *μυριάδιων*, *ἀνδρίων*, for *χηρῶν*, *μυριάδων*, *ἀνδρῶν*.

3. In the Dat. plur., for the common affix *-σι(ν)*, the poets often employ the old or prolonged forms *-ισι(ν)*, *-ισσι(ν)*, and *-εσι(ν)*. See §§ 71, 84, 85. Homer uses the four forms, though *-ισι(ν)* rarely. The forms *-ισσι(ν)* and *-εσι(ν)* are also common in Doric and Æolic prose; and *-ισι(ν)* is used in Ionic prose after the characteristic *ν*. Thus, *χιερίσι* A. 14, *χιερίσσι* Γ. 271, *χιερίσι* T. 468; *πασί* E. 745, *πασσί* B. 44, *πῶδισσιν* Γ. 407; *ἰερίσι* B. 73, *ἰερίσι* δ. 597, *ἰερίσιν* B. 75; *δαιτυμόνισι* Hdt. vi. 57. So, *ν* not passing into *ν* before a vowel (§ 117), *βόισι* B. 481, *νάισι* Pind. P. 4. 98, *ἀριστήσσι* A. 227.

4. In the Dual, the Epic prolongs *-ων* (as in Dec. II., § 99. 1) to *-ῶν*; thus, *πῶδῶν* Ξ. 228, *Συρήτῶν* μ. 52.

§ 121. (B.) Dialectic changes affecting the ROOT, either simply or in connection with the affix.

1. Many changes result from dialectic preferences of vowels; as, Ion. *θάρεξ*, *ῥῆς*, *γῆρῆς*, for *θάραξ*, &c.; Dor. *παιμῶν*, *ἀνύπῆς*, *τιμάμης*, contr. *τιμᾶς*, for *παιμήν*, &c.; *χῆρ* for *χίρ*, *ῶς* for *ὄς*, *βῶς*, *βῶν*, for *βοῦς*, *βῶν* (the Acc. *βῶν* in the sense of a shield covered with ox-hide occurs also H. 738), *έχως* for *ήχοῦς*, &c. See §§ 44, 45.

2. The dialects and poets vary greatly in the extent to which they employ contraction, and in the mode of contraction. The Epic has here especial license. In the poets, contractions are often made by synizesis (§ 30), which are not written. In respect to the usage of Homer, we remark as follows: (a) In the Gen. sing., contraction is commonly omitted, except in nouns in *-ώ* and *-ώς*, G. *-ίος*. In a few words, the contraction of *-ιος* into *-ιου* occurs (§ 45. 3), and there are a few instances of synizesis (which we mark thus, *ια*); e. g. *Ἐρίβιος* Θ. 368, *Θάμβιος* ω. 394, *Θίριος* η. 118; *Πηλῖος* A. 489, *Μηκιστίος* B. 566, *πῶλιος* B. 811. (b) In the Dat. sing., both the contracted and uncontracted forms are used in most words with equal freedom; as, *γῆρᾶι* and *γῆρεσσι*, *Θίρεϊ* and *Θίρει*, *τείχεϊ* and *τείχεσσι*, *Πηλῖϊ* and *Πηλῖεσσι*, *πῶλεϊ*, *πῶλεσσι*, and *πῶλει*, *ῥεῶϊ* and *ῥεῶσσι* H. 453. The endings *-ηι*, *-υι*, and *-ου* (except in *χρεῖ*) are always contracted (§§ 118. 2, 115. α); as, *πῆσσι* A. 640, *ῖουσι* Π. 526 (this contraction of *-υι* into *-υι* is Epic), *ἡῖ* I. 618. (c) The endings *-ια*, *-ιων*, and *-ιας* are commonly uncontracted, except by synizesis; as, *ῥιουδιᾶ* Γ. 27, *ὀψιρεφῖα* δ. 757, *ἄλγια* Ω. 7, *βίλια* O. 444, *ῖα* ι. 283; *σσηθῖων* K. 95; *πῶλιας* A. 559, *πιλίκιας* Ψ. 114. So *πῶλιας* θ. 560. (d) The ending *-ιαι* is used both with and without contraction; as, *πρωτοπαγῖαι* νοτισχῖαι E. 194. (e) The neut. plur. ending *-αα* is always contracted, or drops one

α (cf. 4. below); as, *πίρα*, *δίρα*, *γίρα* B. 237. The form with the single short α sometimes occurs in the Attic poets; as, *πρία* Ar. Pax. 192. (f.) Of *ός*, *sheep*, *ός*, *ear*, and *γραιῦς*, *old woman*, the following forms occur in Homer; N. *ός*, G. *ός*, *ός*, A. *ός*. P. N. *ός*, G. *ός*, *ός*, D. *ός*, *ός*, *ός* (cf. § 119. 2), A. *ός*. N. *ός*, G. *ός*, P. N. *ός*, D. *ός*, *ός* (§ 33. γ). N. *γρηῦς*, *γρηῦς*, D. *γρηῦς*, V. *γρηῦς*, *γρηῦς* the Gen. and Acc. are supplied by *γραιῖς* and *γραιῖν* of Dec. I.

3. In *common nouns* in -ύς, the characteristic ιF before a vowel regularly becomes η, in the Epic; as, *ιπῆες*, *ιπῆς*, *ιπῆς*, *ιπῆς* (once in Hom. *ιπῆς* A. 151, also *βασιλῆς* Hes. Op. 246), *ιπῆς* (§ 16), *ἀριστήεις* A. 227 (so, by imitation, *βασιλῆς* Eur. Phoen. 829). This change also extends to proper names in -ύς (in which the Epic has great freedom in using the long or short vowel according to the metre), to *Ἄρης*, *Mars* (§ 116. α), and to *πόλις*. See Homeric Paradigms, § 16. In common nouns in -ύς, this change occurs also in Herodotus, although questioned by critics; as, *βασιλῆς*, *βασιλῆς*, vii. 137, *βασιλῆς* iii. 137, *βασιλῆς* vi. 58. The regular inflection of nouns in -υς, in Ionic prose, and also in the Doric, is in -ις, &c. The Acc. in -ηα or -ια is sometimes contracted by the poets into -ῆ; as, *Ὀδυσῆ* c. 136, *Τυδῆ* Δ. 384, *βασιλῆ* Hdt. vii. 220 (Oracle). We find *βασιλῆς* with synizesis Hes. Op. 261.

4. In words whose root ends in ι-, the Epic often unites ι into η (as regularly in proper names in -κλῆς), or into υ; but sometimes in the Epic and other poets, and in dialectic prose, one ι is dropped. Still further variety of form is sometimes given by the Epic protraction of ι to υ or η, or by the Ionic or poetic neglect of contraction. Thus, *Ἡρακλῆς* Hes. Th. 318, Hdt. ii. 43, Pind. O. 6. 115; G. *Ἡρακλῆς* Z. 266, *Ἡρακλῆς* Hdt. ii. 43, Pind. O. 3. 20; D. *Ἡρακλῆς* 9. 224, Pind. I. 5. 47, *Ἡρακλῆς* Hdt. ii. 145, *Ἡρακλῆς* Pind. P. 9. 151; A. *Ἡρακλῆς* Z. 324, *Ἡρακλῆς* Hdt. ii. 43, Pind. O. 10. 20, *Ἡρακλῆς* Theoc. 13. 73 (for the Attic forms of *Ἡρακλῆς*, see § 14 and Mem. ii. 1. 21-26); *ἀγακλῆς* Π. 738: *ἰυκλῆς* (Acc. pl. of *ἰυκλῆς*) K. 281, *ἰυκλῆς* Pind. O. 2. 163; *ἰυκλῆς* (Gen. of *ἰυκλῆς*) Z. 508; *κλυῖς* (pl. of *κλῆς*) Hes. Th. 100: *δυκλῆς* B. 115, *ὑνικλῆς* P. 330: *ἀκλῆς* (Nom. pl. of *κλῆς*) M. 318. For the Homeric forms of *στῆς*, and for those of *Πάτροκλος*, which, like some other compounds of *κλῆς*, has forms both of Dec. II. and of Dec. III., see § 16.

5. For the Ionic and Doric declension of words in -ις, -ις, and for the omission of ι in words in -ις, -ιδος, see §§ 118, 119. The Ionic likewise omits the ι in *πίρας* and *τίρας*: and then in these, as in other neuters in -ας, -πος, the later Ionic often changes α into ε (§ 44. 2.), except in the theme; as, *πίρας*, *πίρις*, *τίρας*, *τίρις*, *γίρας*, Hdt.

6. In *νῆς*, the Doric retains throughout the original α, and is here sometimes imitated by the Attic poets. In the Ionic, the α passes throughout by precession either into η, or with short quantity, especially in the later Ionic, into ε. The Attic retains the α in the diphthong αυ, but has otherwise η or ε (the latter having, perhaps, been inserted in the Gen. sing. and pl. after the contraction of *ᾱ* and *ᾱ*, according to § 35, and the Gen. dual having followed the analogy of the other numbers). For the Ionic and Doric forms, see § 16; for the Attic, § 14.

IV. IRREGULAR NOUNS.

§ 122. Irregularities in the declension of nouns, which

have not been already noticed, may be chiefly referred to two heads; *variety of declension*, and *defect of declension*.

A. VARIETY OF DECLENSION.

A noun may vary, (1.) in its *root*; (2.) in its *method* of declension; and (3.) in its *gender* (§ 79). In the first case, it is termed a *metaplast* (μεταπλαστός, *transformed*); in the second, a *heteroclit* (ἑτερόκλιτος, *of different declensions*); in the third, *heterogeneous* (ἑτερογενής, *of different genders*).

Words which have distinct double forms, either throughout or in part, are termed *redundant*. Those, on the other hand, that want some of the usual forms, are termed *defective*.

The lists which follow are designed both to exemplify the different kinds of anomaly, and likewise to present, in a classified arrangement, the principal anomalous nouns. It will be observed, that some of the words might have been arranged with equal propriety under other heads, from their exhibiting more than one species of anomaly.

§ 123. 1. METAPLASTS.

Metaplasism has mostly arisen from a change of the root, in the progress of the language, for the sake of euphony or emphasis, chiefly by the precession of an open vowel, or the addition of a consonant to prevent hiatus; while, at the same time, forms have remained from the old root, especially in the poets and in the dialects.

α. With a Double Root, in *ov-* and in *o-*.

ἡ ἀηδὴν, *nightingale*, G. ἀηδῖνες, &c.; from the root ἀηδε-, G. ἀηδεῦς Soph. Aj. 628, D. ἀηδεῖ Ar. Av. 679.

ἡ Γεργῶ, -εῦς, and Γεργῶν, -ῖνος, *Gorgon*.

ἡ εἰκὼν, *image*, G. εἰκῶνες, &c.; from *r.* εἰκο-, G. εἰκοῦς Eur. Hel. 77, A. εἰκῶ Hdt. vii. 69; from *r.* εἰκ-, by the second declension, Pl. A. εἰκῶς Eur. Tro. 1178, Ar. Nub. 559. Yet see § 112. β.

ἡ χιλιδὼν, *swallow*, G. χιλιδῖνες, &c.; from *r.* χιλιδο-, V. χιλιδεῖ Ar. Av. 1411 from Simon.

Compare §§ 104, 107, 119.

β. With a Double Root, in *α-* and in *ε-*.

τὸ βεῖρας, *wooden image*, poetic, G. βεῖραιος, D. βεῖραις Pl. N. βεῖρα, G. βεραίων.

τὸ κῑφος, *darkness*, G. Epic κῑφαιος, Attic κῑφαιος Ar. Eccl. 291, later κῑφατος Polyb., D. κῑφαῖ κῑφῆ Cyt. iv. 2. 15.

τὸ πῶς, *fleece*, poetic, π. 47; Pl. N. πῶια v. 3, D. πῶσι γ. 38.

τὸ οὔδας, *floor*, poetic, G. οὔδιος, D. οὔδι οὔδι (all in Hom.).

γ. Miscellaneous Examples.

τὸ γόνυ, *knee*, and τὸ δόρυ, *spear*, G. γόνιατος, δόρατος, &c. (§ 103. N.). For the various forms of δόρυ (of which in the theme there is even the late form δοῦρας Antiphil. 9), see § 16. Those which occur of γόνυ correspond; thus, Ion. and poet. γόνιατος, γόνιατα, γόνιασι and γόνιασει (I. 488, P. 451,

for which some write γούνησι); also poet. γυνῆς, γυνή, γυνῆα, γύνων, and γύνων Sapph. 14 (25), γούνησι.

ἡ ἰω, *dawn* (r. 'ἄ-, Attic Dec. II.), G. ἰω, D. ἰφ, A. ἰω and ἰων (§ 97. 3); Dor. 'ἄως (r. 'ἄσ-), G. ἄως ἁούς · Ion. ἡώς, G. ἡούς, D. ἡῶ, A. ἡῶ and ἡούν (§ 120. 1).

ἡ Θέμις, *Themis*, as a common noun, *right, law*, G. Θέμιδος, Epic Θέμιστος β. 68, Ionic Θέμιος Hdt. ii. 50, Doric Θέμιτος Pind. O. 13. 11, also Pl. Rep. 380 a. In the Attic, Θέμις occurs mostly in certain forms of expression, where it is used without declension, as an adjective or neuter noun; thus, Θέμις ἰστί, *it is lawful*; φασί ... Θέμις εἶναι, *they say that it is lawful*, Pl. Gorg. 505 d; τὸ μὴ Θέμις, *that which is not lawful*, Æsch. Sup. 335.

ὁ Θιρέπων, *attendant*, G. Θιρέποντος, &c.; poet. A. Θίρεσσα, Pl. N. Θίρεσις Eur. Ion. 94.

ὁ κάλωις, *cable* (r. καλα-, Att. Dec. II.), G. κάλω, &c.; Ion. κάλως, -ου, &c., s. 260 and Hdt.; in the later Epic, Pl. κάλωις, &c., Ap. Rh. 2. 725.

ὁ λαγώς, *hare* (r. λαγα-, Att. Dec. II.), G. λαγώ, A. λαγών, λαγώ, &c.; Ion. λαγός, -ού, &c., Hdt., also Pl. N. λαγυῖ Soph. Fr. 113, A. Dor. (§ 45. 5) λαγός Hes. Sc. 302; Epic λαγώις, -ού, Hom.

ὁ, ἡ μάρτυς (in late writers μάρτυρ), *witness*, G. μάρτυρος, D. μάρτυρε, A. μάρτυρα, rarer μάρτυν · D. pl. μάρτυσι · Epic ὁ μάρτυρος, -ου, s. 423.

ὁ, ἡ ἑρῖς, *bird*, G. ἑρῖδος (Dor. ἑριχος, § 69. II.), D. ἑρῖδι, A. ἑρῖδα and ἑρῖν · Pl. ἑρῖσις, &c.; from r. ἑρι-, Sing. N. ἑρῖς, A. ἑρῖν, Pl. N. ἑρις, G. ἑριων, A. ἑρις and ἑρῖς (§ 119). Another form is τὸ ἑριον, -ου.

ὁ ἑρῶς and ἑρῆς, a sea-fish, G. ἑρῶ and ἑρῶν. Compare κάλωις, λαγώις.

ἡ πύξις, *pry*, G. πυνκῆς, D. πυνκί, A. πύνκα · later G. πυνκός, D. πυνκί, A. πύνκα. The proper root is πυνκ- (compare the adj. πυνκί); but from the difficulty of appending *s* in the theme, transposition took place (§ 64. 3), which afterwards extended, through the influence of analogy, to the oblique cases.

ὁ σῆς, *moth*, G. σείς, and in later writers σπῆς.

ἡ σμῶδιξ, *weal*, B. 267, G. σμῶδιγγος, &c.; N. pl. σμῶδιγγες Ψ. 716.

ὁ φθῆις, contr. φθαῖς, *cake*, G. φθαῖς · N. pl. φθαῖς and φθῆις · also ὁ φθαῖς -ιδος · N. pl. φθαῖδης. See § 119.

ἡ χεῖρ, *hand*, G. χιεῖς and χιῖς, &c. For the common forms, see ¶ 12. The other forms are also found in the poets and in Ionic prose.

ὁ χῶς, the name of a measure, G. χῶς, &c., like βούς (¶ 14); from r. χω-, the better Attic G. χῶις, χῶς, A. χῶιά χῶν, Pl. A. χῶις χῶς (§ 116. β); also Dat. Ion. χῶι Hipp.

τὸ χρεῖος (Ep. χρεῖος, § 47), *debt*, G. χρεῖος · Pl. N. χρεῖα (§ 37. 1); from r. χρε-, N. (χρεῖος, χρεῖς) χρεῖος, G. (χρεῖος, χρεῖος, χρεῖς) χρεῖος (§§ 33, 35).

ὁ χρεῖς, *skin, surface*, G. χρεῖς, D. χρεῖ (χεῖ, § 104) A. χρεῖτα · Ion. and poet. G. χρεῖς, D. χρεῖ, A. χρεῖα.

For Ζεύς, Οἰδίπους, Πάριος, and νῆς, see ¶ 16.

NOTE. Add the poetic Nom. ἡ δῶς Hes. Op. 354, = δῶς, *gift*; Acc. λίβα Æsch. Fr. 49, 65, = λιβάδα from ἡ λιβάς, *libation*; Nom. ὁ λίς O. 275, Acc. λίν A. 480, = λίων Γ. 23, λίοντα Σ. 161, ἕον (in the later Epic, Pl. λίς, λίς), Dat. μᾶστι Ψ. 500, Acc. μᾶστιν s. 182, = μᾶστιγι E. 748, μᾶστιγα E. 226, from ἡ μᾶστιξ, *scourge*; ὁ Σαρπηδών, G. Σαρπηδόος and Σαρπηδοντος, V Σαρπηδον · Nom. pl. σπάγεις Ap. Rh. 4. 626, = σπαγῆις from ἡ σπαγῆς,

drop; Dat. ὕδω Hes. Op. 61, Theog. 955, = ὕδατι from εὐ ὕδαρ, *water* (so Nom. ὕδω; Call. Fr. 466).

§ 124. 2. HETEROCLITES.

a. Of the First and Third Declensions.

Ἰ "Αΐδης, poetic Ἀΐδης, *Hades*, G. ου, &c.; Dec. III. Epic G. Ἀΐδης, D. Ἀΐδω. Another poetic form is Ἀΐδωνις, G. -ιος, Ion. -ῆος.

Ἰ Θαλῆς, *Thales*, G. Θάλιω (§ 96. 7) and Θάλητος.

Ἰ λᾶας, contracted λᾶς, *stone*, G. λᾶος, and λᾶον Soph. Œd. C. 196, D. λᾶϊ, A. λᾶαν, λᾶν, and λᾶα Call. Fr. 104, Pl. N. λᾶις, &c.

Ἰ μύκης, *mushroom*, G. μύκων and μύκητος.

Ἰ πετυχή, -ῆς, and mostly Ep. πετῆ, G. πετυχίς, *fold*.

Ἰ ρεΐκη, -ης, poetic ρεΐξ, G. ρεΐκής, *shudder, ripple*.

NOTES. a. Add some proper names in -ης, of which a part admit a double formation throughout, as Χάρις; but others only in particular cases; thus Στρεψιάδης, -ου, has (Ar. Nub. 1206) Voc. Στρεψιάδης. Some refer to this head the double Acc. in § 114. N. For γυνή, see § 101. γ.

b. Add, also, the Epic Dat. ἄλκι (always in the phrase ἄλκι σιτυθῶς E. 299), = ἄλκῃ (ω. 509) from ἄλκη, *might*; Nom. ἡ ἄρπαξ Hes. Op. 354, = ἄρπαγή, *robbery*; Acc. ἰώα A. 601, = ἰωπῇ from ἰωπή (E. 740), *battle-din*; Acc. κρέα Hes. Op. 536, = κρέων from κρέων, *woof* (also Pl. N. κρέας; Antip. Th. 10. 5); Dat. pl. ῥέδιον Ap. Rh. 3. 1020, = ῥέδιον from ῥέδιον, *rose*; Dat. ὕμιν B. 863, Θ. 56, = ὕμιν from ὕμιν, *battle*; Acc. φύγα (only in φύγαδι, *to flight*, Θ. 157, &c.), = φύγῃ from φύγή, *flight*; and the Doric Gen. fem. αἰγῶν Theoc. 5. 148, 8. 49, for αἰγῶν from αἶξ, *goat* (so Gen. νησῶν Call. Del. 66, 275, for νήσων from ἡ νῆες of Dec. II.).

β. Of the Second and Third Declensions.

εὐ δάκρυον and poet. δάκρυ, *tear*, G. δακρύου, D. δακρύω. Pl. N. δάκρυα, G. δακρύων, D. δακρύους and δάκρυσι Th. vii. 75.

εὐ δένδρον and Ion. δένδρον, *tree*, G. δένδρον, &c.; Dec. III. D. δένδρι, A. δένδρος Hdt. vi. 79, Pl. N. δένδρη, D. δένδρισι (the more common form of the Dat. pl. even in Attic prose; e. g. Th. ii. 75).

Ἰ ἰκτίνος, *hawk*, G. ἰκτίνου, &c.; Dec. III. rarer A. ἰκτίνα Ar. Fr. 525, Pl. N. ἰκτίνις Pausan. 5. 14.

Ἰ κλάδος, *twig*, G. κλάδου, &c.; Dec. III. poet. D. κλαδί, A. κλάδα, Pl. D. κλάδισι Ar. Av. 239, κλαδίσι, A. κλάδας.

Ἰ ποιωνίς, *sharer*, G. ποιωνιῶ, &c.; Dec. III. Pl. N. ποιωνίς Cyr. viii. 1. 25, A. ποιωνίς Ib. 16.

εὐ κρίνον, *lily*, G. κρίνου, &c.; Dec. III. Pl. N. κρίνια Hdt. ii. 92, D. κρίνισι Ar. Nub. 911.

εὐ ὄνειρον and ἰ ὄνειρος, *dream*, G. ὄνειρον and ὄνειρατος. Pl. ὄνειρα, and more frequently ὄνειρατα. Derived from ὄναρ (§ 127).

Ἰ πρέχουσι, contr. πρέχουσ, *ewer*, G. πρέχου, &c.; Dec. III. Pl. D. πρέχουσι Ar. Nub. 272.

εὐ πῦρ, *fire*, G. πῦρός, D. πῦρι. Dec. II. Pl. N. πῦρά, *watch-fires*, D. πῦροις.

ὁ στίχος, τοῦ, G. στίχου, &c.; Dec. III. poet. fem. G. στίχης II. 173, Pl. N. στίχης Pind. P. 4. 373, A. στίχας Ar. Eq. 163.

NOTE. Add the poet. Dat. pl. ἀνδραπόδισσι H. 475, = ἀνδραπόδεις from ἀνδραπόδων, *slave*; Nom. ἱερὸς H. 315, Acc. ἱερὸν I. 92, = ἱερὸς Γ. 442, *holy*, A. ἱερῶτα Hom. Merc. 449; Gen. pl. μηλάτων Lyc. 106, = μῆλων from μῆλον, *sheep*; Acc. οἶα (only in οἶαδι, *homeward*, often in Hom. and even used in Attic prose, vii. 7. 57), = οἶκον from οἶκος, *house*; Pl. N. προσώπασα c. 192, D. προσώπασι H. 212, = πρόσωπα, προσώποις, from πρόσωπον, *face*. For Οἰδίπους, Πάτερκελος, and οἶος, see ¶ 16.

γ. Of the Attic Second and Third Declensions.

ὁ ἄλως, *threshing-floor*, G. ἄλω, ἄλωτος, and poet. ἄλωος.

ὁ μήτερος, *maternal uncle*, G. μήτερον and μήτερος · Pl. μήτερως.

ὁ Μίνως, *Minos*, G. Μίνω and Μίνως.

ὁ πάτερος, *paternal uncle*, G. πάτερον and πάτερος · Pl. πάτερως.

ὁ ταῦς and ταῖν, *peacock*, G. ταῦ and ταῖνος · Pl. N. ταῦ, ταοί, and ταῖνες.

ὁ τυφῶς, *whirlwind*, G. τυφῶ and τυφῶνες.

§ 125. 3. HETEROGENEOUS NOUNS.

α. Of the Second Declension.

ὁ διαμῆς, *band*, Pl. τὰ διαμῆ and οἱ διαμῆ.

τὸ ζυγόν and ὁ ζυγός, *yoke*, Pl. τὰ ζυγά.

ὁ διαμῆς (Dor. τιθμῆς), *institute*, Pl. οἱ διαμῆ and τὰ διαμῆ.

ὁ λύχνος, *lamp*, Pl. τὰ λύχνα and οἱ λύχνοι.

τὸ νῶτον and ὁ νῶτος, *back*, Pl. τὰ νῶτα.

ὁ σῆτος, *corn*, Pl. τὰ σῆτα.

ὁ σταθμῆς, *station, balance*, Pl. οἱ σταθμῆ and τὰ σταθμῆ, *stations*, τὰ σταθμῆ, *balances*.

ὁ Τάρταρος (ή Pind. P. 1. 29), *Tartarus*, Pl. τὰ Τάρταρα.

β. Of the Third Declension.

τὸ κῆρ and (Soph. Ph. 1457) κῆρτα, *head*, poetic, G. κῆρτός (τῆς, Eur. El. 140), D. κῆρτί and κῆρ Soph. Ant. 1272, A. τὸ κῆρ, τὸν and τὸ κῆρτα Eur. El. 148 (cf. 150), Fr. Arch. 16, Soph. CEd. T. 263; Pl. A. τοὺς κῆρτας Eur. Phoen. 1149. The following forms are found in Homer:

S. N. κῆρ

G. κῆρτος

D. κῆρτι

A. κῆρ, κῆρ II. 392

P. N. κῆρ Cer. 12

G.

D.

κῆρτός

κῆρτί

κῆρτα

κῆρτι

κῆρτός

κῆρτί

κῆρτα

κῆρτι

κῆρτων

κῆρσί, κῆρτισφι, K. 152, 156

κῆρτῶν

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Other poets (not Attic) have also forms of κῆρ as a fem. of Dec. I.; thus, G. κῆρης Call. Fr. 125, Mosch. 4. 74, κῆρη Theog. 1018.

γ. Of Different Declensions.

Dec. I. and II. ἡ πλιυρά and τὸ πλιυρόν, τῆς; ὁ φθονγῆς and ἡ φθονγῆς

voice; ἡ χάρμα and ὁ χῶρος, space: Dec. I. and III. ἡ δίψα, -ης, and τὸ δίψος, -ιος, thirst; ἡ νάπη and τὸ νάπος, dell; ἡ βλάβη and τὸ βλάβος, injury; ἡ γνώμη, and Ion. and poet. τὸ γνῶμα, -ατος, opinion; τὸ πάθος and ἡ πάθη, suffering: Dec. II. and III. ὁ ὄχος (Dor. ὄκχος), -ου, and τὸ ὄχος, -ιος, and also τὸ ἔχημα, -ατος, carriage; ὁ and τὸ σκότος (and also ἡ σκοτία), darkness; ὁ and τὸ κύβος, cup; &c.

B. DEFECT OF DECLENSION.

§ 126. 1. Some words receive *no declension*, as the names of the letters, some foreign proper names, and a few other foreign words. Thus, τὸ, τοῦ, τῷ ἄλφα · ὁ, τοῦ, τῷ, τὸν Ἀβραάμ · τὸ, τοῦ, τῷ πάσχα, *passover*.

NOTE. A word of this kind is termed *indeclinable*, or an *aptote* (ἄπτωτος, without cases).

2. A few diminutives and foreign proper names, whose root ends with a vowel, receive *ς* in the Nom., *ν* in the Acc., and, if the vowel admits it, an *iota subscript* in the Dat., but have no further declension; as

ὁ Διονῦς (dim. from Διόνυσος, *Bacchus*), G. Διονῦ, D. Διονῷ, A. Διονύν, V. Διονῦ.

ὁ Μηνᾶς (dim. from Μηνῶδες), G. Μηνᾶ, D. Μηνᾷ, A. Μηνᾶν, V. Μηνᾶ.

ὁ Μασσαῦς, G. Μασσαῦ, D. Μασσαῖ, A. Μασσαῦν, V. Μασσαῦ.

ὁ Ἰωνῆς, G. Ἰωνῆ, D. Ἰωνῇ, A. Ἰωνῆν, V. Ἰωνῆ.

ὁ Ἰησοῦς, *Jesus*, G. Ἰησοῦ, D. Ἰησοῦ, A. Ἰησοῦν, V. Ἰησοῦ.

ὁ Γλαῦς. See ¶ 16.

3. Many nouns are defective in *number*. Thus,

α. Many nouns, from their signification, want the plural; as, ὁ, ἡ ἀήρ, *the air*; ὁ χαλκός, *copper*; τὸ ἔλαιον, *oil*; ἡ ταχυτής, *swiftness*. Proper and abstract nouns are seldom found in the plural, except when employed as common nouns.

β. The names of festivals, some names of cities, and a few other words, want the singular; as, τὰ Διονύσια, *the feast of Bacchus*; αἱ Ἀθῆναι, *Athens*; αἱ ἱερίαι, *the trade-winds*.

§ 127. 4. Some nouns are employed only in particular cases, and these, it may be, occurring only in certain forms of expression. Of this kind are,

ὁ ἵμας, *body, form*, Nom. and Acc. neut.

ἡ ἰώλην, *surname*, Acc. fem. (= ἰώλησιν), commonly used adverbially.

ὁ λίπα, *with oil*, Dat. neut., perhaps shortened from λίπαῖ. Some regard it as Acc.

ἡ μάλη, *arm-pit*, Gen. fem., only in the phrase ὑπὸ μάλης, *under the arm, secretly*; also, in late writers, ὑπὸ μάλην. Otherwise the longer form, ἡ μασχάλη, is employed.

ὁ φίλος, Voc. masc. and fem., used only in familiar address; ὦ φίλε, *my good friend*.

ὕπνος, sleep, dream, and *ὑπαρξ*, waking, reality, N. and A. neut. See *ὑμειος* (§ 124. β).

ὄσσι, eyes, Du. N. and A. neut.; Pl. G. *ὄσων*, D. *ὄσους*.

ὀφίλοις, advantage, and *ἡδὺς* (Ep.), pleasure, N. neut.

εἰς or *εἴς*, only Attic and in the phrase *εἰς εἰς*, good sir, sirrah.

NOTES. α. Add the poet. Nom. and Acc. neut. *δῶ* (root *δομ-*, § 63) A. 426, = *δομα*, house, *πεῖ* (r. *πεῖθ-*) Θ. 564, = *ἡ πεῖθῃ*, barley, *ἄλφι* (r. *ἄλφιν-*) Hom. Cer. 208, = *ἄλφινον*, barley-meal, *γλάφυ*, hollow, Hes. Op. 531, *ἕρι* Phil. ap. Strab. 364, = *ἕριον*, wool (compare, with these neuters, *βεῖ* and *ῥέ*, § 136. β); Dat. fem. *δαί* (r), battle, N. 286 (akin to this, Acc. *δαίην* Call. Fr. 243); Dat. *λίρι* Σ. 352, Acc. sing. masc. or pl. neut. *λίτα* α. 130, = Dat. and Acc. of *τὸ λίνον*, linen; Acc. fem. *νίφα*, snow, Hes. Op. 533 (from which *ἡ νιφάς*, -άδες, snow-flake); Voc. *ἡλί* O. 128, = *ἡλίς* β. 243, from *ἡλίσ*, crazed.

β. A word which is only employed in a single case, is termed a *monoptote* (*μίνος*, single, *πῶσις*, case); in two cases, a *diptote*; in three, a *triptote*; in four, a *tetraptote*.

CHAPTER III.

DECLENSION OF ADJECTIVES AND PARTICIPLES.

[ΠΠ 17-20, 22.]

§ 128. Adjectives are declined like substantives, except so far as they vary their form to denote variation of gender (§ 74. δ). In this respect, they are divided into three classes, *adjectives of one, of two, and of three terminations*.

NOTE. In adjectives of more than one termination, the *masculine* is regarded as the primary gender, and the root, theme, and declension of the masculine, as the general root, theme, and declension of the word. The mode of declining an adjective is commonly marked by subjoining to the theme the other forms of the Nom. sing., or their endings; and, if necessary, the form of the Gen. sing. Thus, *ἄδικος*, -ον · *σαφής*, -ίς · *φίλιος*, -ᾱ, -ον · *ῥέ*, ἡ *δίπλους*, -άδες, τὸ *δίπλου*.

§ 129. I. ADJECTIVES OF ONE TERMINATION are declined precisely like nouns, and therefore require no separate rules or paradigms. They are confined, in the language of prose, to the masculine and feminine genders, and some of them are employed in a single gender only. E. g.

1. Masculine. Dec. I. *ῥέ* *γεννάδης*, -ον, noble, *ῥέ* *μονίας*, -ον, solitary, *ῥέ* *ἰσχυρός*, -ῶν, voluntary; Dec. III. *ῥέ* *γέρον*, -οντος, old, *ῥέ* *πίνης*, -ητος, poor (yet Hesych. gives ἡ *πίνησσα*).

2. Feminine. Dec. III. ἡ *μαινέει*, -άδης, *frantic*, ἡ *πατρίς*, -ίδος, *native*, ἡ *Τρῳάς*, -άδης, *Trojan*, ἡ *Δωρίς*, -ίδος, *Dorian*.

3. Masculine and Feminine. Dec. III. ὁ, ἡ *ἀγνός*, -ῶτος, *unknown*, ὁ, ἡ *ἄπαις*, -αίδος, *childless*, ὁ, ἡ *ἡλιξ*, -ιτος, *of the same age*, ὁ, ἡ *ἡμιθνής*, -ῆτος, *half-dead*, ὁ, ἡ *φυγός*, -έδης, *fugitive*.

NOTE. The indirect cases of adjectives of one termination and of Dec. III., are sometimes employed by the poets as neuter; as, *γνώμην τι μεγάλην ἐν σίνεσσι σώματι* Eur. El. 372, *μαυιάσιν λυσεύμασιν* Id. Or. 270, *δραμάσι δινύοντι βλιφάροις* Ib. 837.

§ 130. II. ADJECTIVES OF TWO TERMINATIONS have the same form for the *feminine* as for the *masculine*, but have a distinct form for the *neuter* in the direct cases singular and plural.

REMARKS. α. Adjectives which form the neuter must be either of Dec. II. or III. (§ 79), and, if of Dec. III., cannot have either a labial or a palatal characteristic (§ 101). To adjectives which cannot form the neuter, this gender is sometimes supplied from a kindred or derived root; as, ὁ, ἡ *δραπέ*, -αγός, *raptacious*, τὸ *ἀρεπαικτικόν*.

β. The neuter must have two distinct forms, and can have only two, one for the direct cases singular, and the other for the direct cases plural (§ 80). Hence, every complete adjective must have two terminations. A neuter plural is sometimes given, though rarely, to adjectives which do not form the neuter singular; as, *τίσις πατὴρὸς ἀπάτορας* Eur. Herc. 114, *ἰθύναι ... ἐπὶ λυδοί* Hdt. viii. 73.

γ. In *δίπους* (§ 17), and in similar compounds of *πούς*, *foot*, the Neuter sing., on account of the difficulty of forming it from the root, is formed from the theme, after the analogy of contracts of Dec. II. (§ 18); thus, ὁ, ἡ *δίπους*, τὸ *δίπουν* · ὁ, ἡ *τρίπους*, -άδης, *three-footed*, τὸ *τρίπουν*. Cf. § 136. 2.

§ 131. III. ADJECTIVES OF THREE TERMINATIONS differ from those of two in having a distinct form for the *feminine*.

It is only in the first declension that the feminine has a distinct form from the masculine. These adjectives, therefore, must be of two declensions, uniting the *feminine* forms of the *first* with the *masculine* and *neuter* of the *second* or *third*. The feminine is formed according to the following rules.

RULE I. If the theme belongs to the *second declension*, the feminine affixes of the first are annexed to the *simple root*.

If the root ends in ε, ι, ρ, or ρο, the feminine is declined like *σκιῇ* · otherwise, like *τιμῇ* (§ 7, § 93).

Thus, *φιλία*, *φιλίᾳ* · *σοφία*, *σοφίᾳ* · *χερσὶς*, *διπλῇ* (§ 18); *μακρός*, -ᾶ, -όν, *long*, *ἄθρεός*, -ᾶ, -ον, *dense*; *καλός*, -ή, -όν, *beautiful*, *μίσος*, -η, -ον, *middle*, *γινεσθαι*, *μίσος*, -η, -ον, *written*.

§ 132. RULE II. If the theme belongs to the *third declension*, the feminine affixes of the first are annexed to the *root increased by σ* (i. e. to the theme before euphonic changes).

Thus, from the roots *παντ-*, *χαριντ-* (§ 19), *βουλιοντ-*, *ἔραντ-*, *φανιντ-* (§ 22), are formed the feminines (*πάντα*, *πάντα*) *πᾶσα*, (*χαρίντα*, *χαρίντα*) *χαρίσσα*, (*βουλιόντα*) *βουλιούσα*, (*ἔραντα*) *ἔρασα*, (*φανίντα*) *φανίσσα* (§§ 55, 57, 58).

The following SPECIAL RULES are observed in the formation of the feminine, when the theme belongs to Dec. III.

1. After *ε* or *ο*, the *σ* which is added to the root becomes *ς* (§ 50), which is then contracted, with *ε* into *ει*, and with *ο* into *υι*. Thus, from the roots *ἡδε-* (§ 19), and *εἶδοτ-* (§ 22), are formed the feminines (*ἡδέα*, *ἡδέα*) *ἡδεῖα*, (*εἶδοτ*, *εἶδοτ*) *εἶδοτς*, (*εἶδοτς*, *εἶδοτς*) *εἶδουα*.

NOTES. *α*. The diphthong *ου* never stands before the affixes of Dec. I. The concurrence of open vowels which would be thus produced seems to have displeased the Greek ear. Hence the contraction, in this case, of *ου* into the closer diphthong *υι*.

β. In the *contracted perfect participles*, which have a long vowel in the last syllable of the root, the *ς* remains. Thus, from *ἵστημι*, to stand (contr. from *ἵστασθαι*), is formed the feminine (*ἵστασθαι*) *ἵστασα* (§ 22).

γ. The fem. termination *-ῖα* is commonly shortened in Ionic prose, and sometimes in Epic and other poetry, to *ῖα* (sometimes Ion. *ῖα*, especially in Hipp.); as, *βαθία*, *ἐρία* Hdt. i. 178, *βαθία* Ib. 75, *βαθία* E. 147 (but *βαθίας* B. 92), *ῥία* B. 786, *ῥία* Theoc. 3. 20, *ταχίῳ* Theog. 715. So, even in Attic prose, Buttmann edits from the best Mss. *ἡμισίῳ* Pl. Meno. 83 c. On the other hand, the poets, in a few instances, prolong *-ῖα* of the Neut. pl. to *-ῖας* for the sake of the metre (§ 47. N.); as, *ἔξῖα* Hes. Sc. 348, *ἄδῖα* Soph. Tr. 122 (so *σκίῖον* for *σκίῖον*, Ap. Rh. 2. 404, *δακρυῖον* Id. 4. 1291).

2. After a liquid, the *σ* which is added becomes *ς*, which is then transposed, and contracted with the preceding vowel into a diphthong. Thus, from the roots *μελαν-* (§ 19), *τερεν-* (r. of *τέρεν*, *tender*), *πειρ-*, are formed the feminines (*μέλαντα*, *μέλαντα*) *μέλαινα*, (*τέρεντα*, *τέρεντα*) *τέρενα*, (*πειρτα*, *πειρτα*) *πειρα* (§ 134. δ). Compare §§ 56, 57.

3. If the root, after the addition of *σ*, and the consequent changes, ends in *ι* or *ο*, the feminine is declined like *σκιά*· but if it ends in *σ* or *ν*, like *γλῶσσα* (§ 7, §§ 92, 93); as, *ἡδεῖα*, *ἡδεῖα*· *πᾶσα*, *πάσης*· *μέλαινα*, *μελαίνης* (§ 19); *πειρα*, *πειρᾶς*. Observe that the *α* in the direct cases is always short. See § 92.

§ 133. Of those words which belong to the general class of ADJECTIVES (§ 73), the following have three terminations :—

1. All participles ; as, *βουλευών, ἄρας, εἰδώς* (§ 22).

NOTE. In *participles*, which partake of the *verb* and the *adjective*, a distinction must be made between the *root*, *affix*, *connecting vowel*, and *flexible ending of conjugation*, and those of *declension* ; thus, in the genitive *βουλευόντος*, the root of conjugation is *βουλι-*, and the affix *-οντες* ; while the root of declension is *βουλιοντ-*, and the affix *-ος*.

2. All comparatives and superlatives in *-ος* ; as, *σοφώτερος, -ῦ, -ον, wiser* ; *σοφώτατος, -η, -ον, wisest*.

3. All numerals, except cardinals from 2 to 100 inclusive ; as, *διακόσιοι, -αι, -α, two hundred, τρίτος, -η, -ον, third*.

4. The article and adjective pronouns, except *ίς (τις)*. See § 24.

5. Simple adjectives in *-ος, -εις, and -υς*, with a few other adjectives ; as, *φίλιος, σοφός, χρύσιος* (§ 18) ; *χαρίεις, ἡδύς, πᾶς, μέλας* (§ 19) ; *ἐκών, -ούσα, -όν, G. -όντος, willing* ; *τάλας, -αινα, -αν, G. -ανος, wretched* ; *τέρην, -εινα, -εν, G. -ενος, tender*.

NOTES. α. For the number of terminations in adjectives in *-ος*, only general rules can be given. For the most part, simples have three terminations, and compounds, but two. Yet some compounds have three, and many simples, particularly derivatives in *-ιος, -ιος, and -ιμος*, have but two. Derivatives from compound verbs, as being themselves uncompounded, especially those in *-κος, -τες, and -τίος*, have more commonly three terminations. In many words, usage is variable. See γ.

β. Adjectives in *-ως*, of the Attic Dec. II., have but two terminations ; as, *ἀγέως* (§ 17), *ἔ, ἡ εὐγίως, τὸ εὐγίον, fertile*. For *πλῆως*, see § 135.

γ. In (a.) words in which the Fem. has commonly a distinct form, the form of the Masc. is sometimes employed in its stead. And (b.), on the other hand, a distinct form is sometimes given to the Fem. in words in which it is commonly the same with the Masc. Thus, we find as feminine,

(a.) Adjectives in *-ος* (particularly in Attic writers, § 74. ε), *δῆλος* Eur. Med. 1197, *φαῦλος* Id. Hipp. 435, Th. vi. 21, *ἀναγκαῖος* Th. i. 2, *κλυτός* B. 742 ; Adjectives in *-υς* (particularly in Epic and Doric poetry), *ἡδύς* μ. 369, *ἄδία* Theoc. 20. 8, *θηλύς* T. 97, *πουλύν* K. 27 ; Comparatives, Superlatives, Participles, and Pronouns (all rarely, except in the dual, see δ.), *ἐπορώτερος* Th. v. 110, *δυσμεβελώτατος* Id. iii. 101, *ἐλωτάτος* δ. 442 ; *σιθίνης* Æsch. Ag. 560 ; *τηλικούτος* Soph. El. 613, Æd. C. 751.

(b.) *ἀθανάτη* K. 404, *Θηροφύη* Theog. 11, *πολυξίαν* Pind. N. 3. 3, *πολυμήτη* Ar. Pax, 978, for the common *ἡ ἀθάνατος, &c.* This use is especially epic and lyric.

δ. This use of the masc. form for the fem. is particularly frequent in the *dual*, in which, from its limited use, the distinction of gender is least important ; as, *τὰ χεῖρε* vi. 1. 8 (the fem. form *τῆ* scarcely belongs to classic Greek) ; *τούτω τῷ ἡμέρα* Cyr. i. 2. 11 ; *τούτοις δὲ τοῖν κνησίων* Pl. Leg.

898 a.; δύο τινί ἴσταν θία ἄρχονται καὶ ἄγορευε, εἰς ἐπέμεινα... τοῦτο Pl. Phædr. 237 d.; ἰδόντες καὶ παθούσα Soph. Œd. C. 1676; πληγύντες ©. 455.

§ 134. To some adjectives, feminine forms are supplied from a kindred or derived root. These forms may be either required to complete the adjective, or they may be only special feminines, used (particularly in poetry and the dialects) by the side of forms of the common gender (cf. § 74. ε). The feminines thus supplied most frequently end in -ις, G. -ιδος, but also in -ας, G. -αδος, in -εια, -ειρα, &c. (for the use of δ as a feminine formative, see § 118). Thus,

α. Masculines in -ης of Dec. I., and in -ύς of Dec. III., have often corresponding feminines in -ις, -ιδος. These words are chiefly patricians and gentiles, or other personal designations, and are commonly used as substantives. Thus, ὁ πολίτης, -ου, *belonging to a city* (Θεοὶ πολῖται Æsch. Th. 253), *citizen*, ἡ πολῖτις, -ιδος · ὁ ἱκέτης, ἡ ἱκέτις, *suppliant*; ὁ Σκύθης, ἡ Σκύθις, *Scythian*; ὁ Μιγαρεύς, -ίως, ἡ Μιγαρεῖς, *Megarian*.

β. The compounds of ἔτος, *year* (in -ης, -ας of Dec. III., but sometimes in -ης, G. -ου of Dec. I.), have often a special fem. in -ις, -ιδος; as, ὁ ἑπταετής, ἡ ἑπταετις, *seven years old*, and ἡ ἑπταετις, -ιδος · τὸν ἔξιστον καὶ τὴν ἔξιστον Pl. Leg. 794 c.; τὰς τριακοντούταις σπονδάς Th. i. 23, but τριακοντούταις σπονδαῖς Ib. 87.

γ. Some compounds in -ης, -ας have a poetic (particularly Epic) fem. in -ια; as, ἡ εἰργαῖς, -ίς, ἡ εἰργαῖα A. 477. So μουνόγυνια, ἡδυνώια, Διοσπύπια Soph. Œd. T. 463.

δ. Add ὁ, ἡ πῖον, and ἡ πῖμερ, τὸ πῖον, *fat*; ὁ πρῖβος, *old, venerable*, Fem., chiefly poet., πρῖβα, πρῖβη, πρῖβιμερ, πρῖβητις, πρῖβις · ὁ, ἡ μάκαρ, and ἡ μάκαιρα, *blessed*, poetic; ὁ, ἡ πρῖφρων, and Ep. ἡ πρῖφρασσα K. 290, *kind*.

§ 135. IRREGULAR ADJECTIVES. Among the adjectives which deserve special notice are the following.

μέγας, *great*, and πολύς, *much* (§ 20). In these adjectives, the Nom. and Acc. sing. masc. and neut. are formed from the roots μεγα- and πολ-, according to Dec. III. The other cases are formed from the roots μεγαλ- and πολλ-, according to Dec. I. and II. The Voc. μεγάλις occurs only Æsch. Th. 522. From its signification, πολύς has no dual. For the Homeric inflection of πολύς, see § 20. In Herodotus, the forms from πολλός prevail throughout, yet not to the entire exclusion of the other forms. The Epic forms sometimes occur in the Attic poets.

ὁ πλῖος, ἡ πλῖα, τὸ πλῖον, *full*. The Masc. and Neut. are formed from πλ-, according to the Attic Dec. II. (§ 98); the Fem. is formed from πλῖ-. Ion. πλῖος, Ep. πλῖως, -η, -ον. So, likewise, in Att. writers, the plural compounds ἱμπλῖαι, ἱκπλῖαι Cyr. vi. 2. 7, περιπλῖαι Ib. 33. In like manner ἱλῖαι Pl. Phædo, 95 a, N. pl. from ἱλῖως, -ων, contr. from ἱλῖος, -ον.

ὁ πρᾶος (by some written πρᾶος), ἡ πραιῖα, τὸ πρᾶον (πρᾶον), *mild*. In this adj., forms from πρ-, of Dec. II., and from πραι-, of Dec. III., are blended (see § 20). Ion. πρηύς.

ὁ, ἡ σῶς, τὸ σῶν, *safe*. In this adj., contract forms from πρ- are blended

with forms from *r. σω-* (contr. from *σωο-*), belonging partly to Dec. II. and partly to Dec. III. Thus,

	ῖ, ῖ		ῖ
S. N.	(<i>σῶος</i>) <i>σῶς</i>	<i>σῶος</i> iii. 1. 32	(<i>σῶον</i>) <i>σῶν</i>
A.	(<i>σῶον</i>) <i>σῶν</i>		
P. N.	<i>σῶνι</i> , (<i>σῶνι</i>) <i>σῶς</i>		(<i>σῶα</i>) <i>σῶ</i> , <i>σῶα</i>
A.	<i>σῶοντες</i> , (<i>σῶοντες</i>) <i>σῶς</i>		

There is also an Epic form *σῶος*. With the above may be compared the Homeric *ζῶος* E. 87, Acc. *ζῶον* II. 445, contr. from *ζῶος*, *ζῶον*, = the common *ζῶος*, *ζῶον*, *living*.

§ 136. REMARKS. 1. Some compounds of *γίλαι*, *laughter*, and *αἰρεσι*, *horn*, may receive either the Attic second, or the third declension; as, *φιλογίλαι*, -*ων*, G. -*ων* and -*ωντες*, *laughter-loving*, *χρυσόκηναι*, -*ων*, G. -*ων* and -*ωντες*, *golden-horned*. Shorter forms also occur, according to the common Dec. II.; as, *δινικρον*, *νήικρον*, *ἄικρον*.

2. Some compounds of *πούς*, *foot*, have secondary forms according to Dec. II.; as, *πολύπους* (post. *πουλόπους*), *many-footed*, G. *πολύποδες* and *πολύπου*· *τρίπους*, -*οδός*; and Ep. *τρίπους*, -*ων*, X. 164, *three-footed*; *ἱερὸς ἀλλόπους* Θ. 409; *ἱεραίων ἀλλοπόδισσιν* Hom. Ven. 218. See O'Brien (¶ 16), and compare § 130. γ.

3. Among other examples of varied formation, we notice the Homeric *ἰ ἰδς* B. 819, and *ἰδς* II. 464, *good, brave*, *τὸ ἰδ* Γ. 235, *ἰδ* E. 650 (both adverbial), and *ἰδ* P. 456, Gen. *ἰδς* A. 393 (cf. § 121. 3), Acc. *ἰδς* Θ. 303, and *ἰδς* E. 628; Gen. pl. neut. *ἰδων* Ω. 528; *ἰ ἐρίκτος* Δ. 266, *trusty*, Pl. *ἐρίκτος*, *ἐρίκτος*, Γ. 47, 378; *ἰ πολύρηνος* λ. 257, *rich in sheep*, Pl. *πολύρηνος* L. 154 (see also *πολύρηνος* below, 4. δ); *αἰπὺς ἑλιδρος* N. 773, *Ἴλιος αἰπύ* O. 71, *Ἴλιος αἰπεινή* N. 773, *πόλιν αἰπὴν* N. 625, *αἰπὰ ῥίεθρα* Θ. 369, *Πῆδαρον αἰπώσαντα* Φ. 87; *ἀργῆτι* Γ. 419, *ἀργῆτα* Θ. 133, *ἀργίτι* A. 818, *ἀργίτα* Φ. 127; *ἀργέφον* Σ. 50, *ἀργυφον* Ω. 621; *πόλιν ... ἐνταίχισιν* A. 129, *πόλιν ἐνταίχισιν* Π. 57; *Τροίην ἐριβόλακα* Γ. 74, *Τροίην ἐριβόλων* I. 329; *πολύτλας* ε. 171, *πολυτάλαμος* ε. 319, *πολύτλητος* λ. 38; &c. Examples of adjectives of double formation, or of synonymous adjectives with different forms, might be greatly multiplied.

4. Among defective adjectives, we notice,

α.) The following, chiefly poetic: *ἰ ἡ ἄδακρυς*, *τὸ ἄδακρυ*, *tearless*, Acc. *ἄδακρον* (the other cases supplied by *ἄδάκρυτος*, -*ων*); *πολύδακρυς*, *tearful* (supplied in like manner by *πολυδάκρυτος*); *ἰ πρίσβυς* (for fem. see § 134. δ), *old*, as subst. *elder, ambassador* (in the last sense G. *πρίσβιος* Ar. Ach. 93), A. *πρίσβυν*, V. *πρίσβυ*. Pl. *πρίσβιιν*, *πρίσβῃς* Hes. Sc. 245, *elders, ambassadors*, G. *πρίσβιον*, D. *πρίσβιος*, *πρίσβιον* Lyc. 1056, A. *πρίσβιιν*, Du. *πρίσβη* Ar. Fr. 495 (the plur. in the sense of *ambassadors* was in common use; otherwise, the word was almost exclusively poetic, and its place supplied by *ἰ πριεσβύτης*, *old man*, and *ἰ πριεσβύτης*, *ambassador*); *φρῶνδης*, -*η*, -*ων*, *gone*, which, with the Nom. throughout, has only the Gen. *φρῶνδου* Soph. Aj. 264.

β.) Poetic feminines and neutera, which have no corresponding masc.; as, *ἡ εὔνη* (and sometimes *πύνη*), *revered*, *τὴν πύνην*, *αἱ πύνηαι*· *ἡ θάλασσα*, *τὰ θάλασσα*, *blooming, rich* (Hom.), *ἡ λῆς* and *λασά* (always with *εὔνη*), μ. 64, 79, γ. 293, ε. 412, = *λαία*, fem. of *λαῖος*, *smooth*; *τὸ βεῖ* (r. *βεῖδ*.) Hes. ap. Strab. 364, = neut. of *βειδός*, *heavy*; *τὸ ῥέ* (r. *ῥηδ*.) Soph. Fr. 932, = neut. of *ῥάδιος*, *easy* (compare with *βεῖ* and *ῥέ*, the neuters *δῶ*, *κῆ*, &c., § 127. α); *τὰ ἥρα* and *ἰώηρα*, *pleasing* (Hom.).

γ.) Poetic plurals which have no corresponding sing.; as *οἱ θαμίαι* K. 264, and *ταρφίαι* A. 387 (yet *ταρφύς* Aesch. Th. 535), *thick, frequent*, *αἱ θαμιαί* A. 52, and *ταρφιαί* T. 357 (accented as if from *θαμίοίς* and *ταρφίοίς*), *τὰ ταρφία* A. 69, *λευσάεματις...ἴπποι* Π. 370; *οἱ πλίαι* A. 395, *τοὺς πλίαι* B. 129 = *πλίαις*, *πλίαις*, *more*.

δ.) Poetic oblique cases which have no corresponding Nom.; as, *τοῦ δυσδαμπετος*, *unhappily wedded*, Aesch. Ag. 1319; *καλλιγύναικες*, *having beautiful women*, Sapph. (135), *καλλιγύναικι* Pind. P. 9. 131, *Ἑλλάδα καλλιγύναικα* B. 683; *πολύαρι* Θύισση B. 106; *πολυπάταγα θυμίαν* Pratin. ap. Ath. 617 c; *ὑψικίεστα πίτραν* Ar. Nub. 597; *χίριος*, *χίριῃ*, *χίριον*, also Pl. *χίριος*, *χίριον* (of which *χίριον* c. 229, v. 310, is a doubtful variation), A. 80, Δ. 400, &c. = *χίριονος*, &c., *worse*.

CHAPTER IV.

NUMERALS.

[TT 21, 25.]

§ 137. I. NUMERAL ADJECTIVES. Of numeral adjectives, the principal are, (1.) the CARDINAL, answering the question, *πόσοι*; *how many*? (2.) the ORDINAL, answering the question, *πόστος*; *which in order*? or, *one of how many*? (3.) the TEMPORAL, answering the question, *ποσταῖος*; *on what day*? or, *in how many days*? (4.) the MULTIPLE (multiplex, *having many folds*), showing to what extent any thing is *complicated*; and the PROPORTIONAL, showing the *proportion* which one thing bears to another.

1. CARDINAL. For the declension of the first four cardinals, see ¶ 21. The cardinals from 5 to 100, inclusive, are indeclinable; as, *οἱ*, *αἱ*, *τὰ*, *τῶν*, *τοῖς*, *ταῖς*, *τοῦς*, *τάς*, *πέντε*, *five*. Those above 100 are declined like the plural of *φίλιος* (¶ 18).

NOTES. *a.* *Εἷς*, from its signification, is used only in the singular; *δύο*, only in the dual and plural; and the other cardinals only in the plural (except with collective nouns, in such expressions as *ἄσπις μυρία καὶ τετρακισία*, 10,400 *infantry*, i. 7. 10, *ἴππων ἑκακισχιλίην*, 8,000 *horae*, Hdt. vii. 85). For the dialectic as well as common declens. of the first four cardinals, see ¶ 21. We add references to authors for some of the less frequent forms: *ἕως* Hes. Th. 145, *ῆς* Theoc. 11. 33 (in some Mss.), *ἰν* Heracl., *ἰν* Z. 422, *οὐδαμί-ας* (by some written *οὐδαμῆς*) Hdt. iv. 114, *δαιώ* Γ. 236, *δυῶν* Hdt. i. 94, *δυῶν* Ib. 32, *τρεῖσι* Hippon. Fr. 8, *τίτορες* Hdt. vii. 228 (Inscr. Lac.), *τίτορα* Hes. Op. 696, *τιτόρων* Theoc. 14. 16, *πίσυρις* i. 70, *πίσυρις* O. 680, *τίτρας* Hes. Fr. 47. 5, Pind. O. 10. 83. Dialectic forms of some of the higher numbers are, 5 *πέντε* Aol., 12 *δωδὲκα* and *δωκαίδεκα* Ion. and Poet., 20 *ἱσσοί* Ep., *ἱσσι* Dor., 30 *τριάκοντα* Ion. (we even find Gen. *τριάκοντα*

Hes. Op. 694, Dat. *τριηκόντισσιν* Anthol.), 40 *τισσερέκοντα* and *τισσερήκοντα* Ion., *τιτρώκοντα* Dor., 80 *εγδώνοντα* (§ 46. α) Ion., 90 *ιννήκοντα* τ. 174, 200 *διηκόντα* Ion., 9,000 *ινιέχχλω* Ξ. 148, 10,000 *διεχχλω* Ib.

β. *Εἰς* has two roots, *iv-* and *μ-*. Its compounds *εἰδῖς* and *μηδῖς* (which, for the sake of emphasis, are also written separately, *εἰδὶ εἰς*, *μηδὶ εἰς*) have the masc. plur.

γ. The common form of the second cardinal is *δύο*, shortened from the regular *δύω*, which is by some excluded entirely from the Attic and from Herodotus. The second form of the Gen. *δυνῶν* is only Attic, and is even excluded from some of the best editions of good Att. writers. The Dat. pl. *δυσί* occurs Th. viii. 101. Both *δύο* (*δύω*) and *ἄμφω*, both (which is placed in ¶ 21, as partaking of the nature of a numeral, with that of an emphatic pronoun), are sometimes indeclinable (in Hom. never otherwise); as, *δύο μνηῶν* vii. 6. 1, *δύο μοιράων* K. 253, *δύω πάντοισι* N. 407, *χιρεῖν ἄμ' ἄμφω* Hom. Cer. 15.

δ. For the double forms of *τίσσερες*, see § 70. 1. In the compounds *δικα-τρις*, *τισσερεσκαίδικα*, and its equivalent *δικατίσσερες*, the components *τρις* and *τίσσερες* are declined; thus, *δικατρις*, *δικατρία*, *δικατριῶν* · *ταῖς τισσερεσκαίδικα*. Yet we sometimes find *τισσερεσκαίδικα* (Ion. *τισσερεσκαίδικα*), and even *τισσερεσκαίδικα* used as indeclinable. See Hdt. i. 86, Mem. ii. 7. 2, and Lob. ad Phryn. p. 409. The compounds from 13 to 19 are also written separately: *τίσσερες καὶ δίκω*. So *τρις γι καὶ δίκω* Pind. O. 1. 127, *τρια καὶ δίκω* Hdt. i. 119.

ε. The cardinals become *collective* or *distributive* by composition with *σύν* · as, *σύνδυο*, *two together*, or *two at a time*, vi. 3. 2, *σύντρις* ι. 429, *συνδωδίκω* Eur. Tro. 1076. The distributive sense is also expressed by means of the prepositions *ἐν*, *κατά*, and, in some connections, *εἰς* and *ἰσὶ* · as, *ἔξ λόχων ἐνὰ ἑκατὸν ἄνδρες*, *six companies, each a hundred men*, iii. 4. 21; *κατὰ τετρακισχίλους*, *4,000 at a time*, iii. 5. 8; *εἰς ἑκατὶν*, *100 deep*, Cyr. vi. 3. 23; *ἰσὶ τετάρων*, *four deep*, i. 2. 15.

ζ. The numeral *μύριοι*, 10,000, is distinguished from *μυρίοι*, plur. of *μυρίς*, *vast*, *countless*, with which it was originally one, by the accent.

§ 138. 2. ORDINAL. The ordinal numbers are all derived from the cardinal, except *πρῶτος*, and are all declined with three terminations. They all end in *-τος*, except *δεύτερος*, *ἔβδομος*, and *ὄγδοος*. Those from 20, upwards, all end in *-ουτός*.

NOTES. α. Dialectic forms are, 1 *πρῶτος* Dor., 3 *τρίτατος* Ep., 4 *τίςτατος* Ep., 7 *ιβδόματος* Ep., 8 *ηγδόματος* Ep., 9 *ινάτος* Ep., 12 *δυνδίκωτος* Ion., 14 *τισσερεσκαίδικωτος* Ion., 30 *τριηκοντός* Ion., &c.

β. Instead of the compound numbers from 13 to 19 in the table (¶ 25), we also find the combinations *τρίτος καὶ δίκωτος*, Th. v. 56; *τίςτατος καὶ δίκωτος*, Ib. 81; *πύμπτος καὶ δίκωτος*, Ib. 83; &c. Also, *εἰς καὶ ἑκατὸς*, Th. viii. 109. See § 140. 1.

3. TEMPORAL. The temporal numbers are formed from the ordinals, by changing the final *-ος* into *-αῖος*, *-ᾶ*, *-ον*; thus, *δεύτερος*, *δευτεραῖος*, *-ᾶ*, *-ον*. From *πρῶτος*, no temporal number is formed. Its place is supplied by *αὐθήμερος*, *-ον*.

4. MULTIPLE. The multiple numbers end in *-πλόος*, contracted *-πλούς*, and are declined like *διπλόος*, *διπλοῦς* (Π 18).

Other forms are those in *-φάσιος*, chiefly Ion., as, *διφάσιος*, *τριφάσιος* · also, *δισσός*, *τρισσός*, Ion. *διζός*, *τριζός* (§ 70. V.), &c.

5. PROPORTIONAL. The proportional numbers have double forms, in *-πλάσιος*, *-ᾶ*, *-ον*, and, more rarely, *-πλασίον*, *-ον*, G. *-ονος*. Thus the ratio of 2 to 1 is expressed by *διπλασίος*, *-α*, *-ον*, or *διπλασίον*, *-ον*, G. *-ονος* · and that of 10 to 1, by *δεκαπλάσιος* or *δεκαπλασίον*. The ratio of 1 to 1, or of equality, is expressed by *ἴσος* (Ep. *ἴσος*), *-η*, *-ον*.

§ 139. II. NUMERAL ADVERBS. 1. The numeral adverbs which reply to the interrogative *πouάκις*; *how many times*? all end in *-άκις*, except the three first; thus, *δεκάκις*, *ten times*, *έννεακαίκοσικαίεπτακοσίοπλασιάκις*, *729 times*, Pl. Rep. 587 e.

These adverbs are employed in the formation of the higher cardinal and ordinal numbers; thus, *δισχίλιοι*, *two thousand*, *πεντακισχιλιοστός*, *five thousandth*.

2. Other numeral adverbs relate to *division*, *order*, *place*, *manner*, &c.; as, *διχα*, *in two divisions*, *τριχα*, *in three divisions*; *δεύτερον*, *secondly*, *τρίτον*, *thirdly*; *τριχοῦ*, *in three places*, *πενταχοῦ*, *in five places*; *πενταχῶς*, *in five ways*, *ἑξαχῶς*, *in six ways*.

III. NUMERAL SUBSTANTIVES. The numeral substantives, for the most part, end in *-άς*, *-άδος*, and are employed both as abstract and as collective nouns. Thus, *ἡ μυριάς* may signify, either the number 10,000, considered abstractly, or a collection of 10,000. These numerals often take the place of the cardinals, particularly in the expression of the higher numbers; as, *δέκα μυριάδες*, *ten myriads* = 100,000; *ἑκατὸν μυριάδες*, *a million*.

§ 140. REMARKS. 1. When numerals are combined, the less commonly precedes with *καί* · but often the greater without *καί*, and sometimes also with it.

Thus, *πέντε καὶ ἑκοσι*, *five and twenty*, i. 4. 2; *τεσσαράκοντα πέντε*, *forty-five*, v. 5. 5; *τριακοντα καὶ πέντε*, *thirty and five*, i. 4. 2; *σταθμοὶ τρεῖς καὶ ἑνὴκοντα*, *παρασάγγαι πέντε καὶ τριακοντα καὶ πεντακόντι*, *στάδια πιντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι*, ii. 2. 6; *σταθμοὶ διακόντι διακόντι*, *παρασάγγαι χίλιοι ἑκατὸν πιντήκοντα πέντε*, *στάδια τρισμύρια τετρακισχίλια ἑκακόντα πιντήκοντα*, vii. 8. 26. See v. 5. 4, and § 138. β.

NOTES. α. From the division of the Greek month into *decades*, the days were often designated as follows; *μηνὸς βονδρομιῶνος ἡντη ἐπὶ δέκα*, *upon the*

[6th after 10] 16th of the month Boëdromion, Dem. 261. 12; ἀντιστηριῶνος ἡμερῆς ἐν δικάσει, Id. 279. 17; βενδερμῶνος ἡμερῆς σικάδα, 'the 26th,' Id. 265. 5. In like manner, τρίτος γὰρ γίνωνται πρὸς δίκην ἀλλασιν γοναῖς, *Æsch. Prom.* 773.

β. Instead of adding eight or nine, *subtraction* is often employed; as, νῆες ... μῆες δέουσαι τεσσαράκοντα, *forty ships wanting one* [40 — 1 = 39], Th. viii. 7; ναυεὶ δυοῖν δέουσας πεντήκοντα [50 — 2 = 48], Ib. 25; δυοῖν δέουσας εἴκοσι ναυεὶ, H. Gr. i. 1. 5; πεντήκοντα δυοῖν δέοντα ἡμερῆς, Th. ii. 2; ἐνδὲς δέον σικαστὸν ἡμερῆς, Id. viii. 6 (cf. ἔγδοον καὶ δέκασον ἡμερῆς, Id. vii. 18); ἐνδὲς δέοντες τριακοντῇ ἡμερῇ, in the thirtieth year, one wanting, Id. iv. 102. In like manner, τριακοντίων ἀποδόντα μύρια, Id. ii. 13. It will be observed, that the participle may either agree with the greater number, or, by a rarer construction, be put absolute with the less. See Syntax.

γ. The combinations of *fractions* with whole numbers are variously expressed; thus, (a) τρία ἡμιδαρικά, *three half-darics*, i. e. $1\frac{1}{2}$ darics, i. 3. 21 (b) Particularly in Herodotus, τρίτον ἡμιστάλαντον, *the third talent a half one* i. e. $2\frac{1}{2}$ talents, Hdt. i. 50; ἑβδόμον ἡμιστάλαντον + τέταρτον ἡμιστάλαντον = τέταλντα δίκαια, $6\frac{1}{2} + 3\frac{1}{2} = 10$, Ib. (compare in Lat. *sestertius*, shortened from *sestertius*): (c) Less classic, δύο καὶ ἡμισίαν μνᾶν, δύο καὶ ἡμισίον δραχμὰς, Poll. ix. 56, 62: (d) ἑωίτερον, *a third in addition*, i. e. $1\frac{1}{3}$, Vect. 3. 9; ἑωίππτρον, $1\frac{1}{3}$, Ib.: (e) ἡμιόλιον, *half as much again*, i. e. $1\frac{1}{2}$, i. 3. 21.

2. The Table (§ 25) exhibits the most common numerals, with some of the interrogatives, indefinites, diminutives, &c. which correspond with them.

CHAPTER V.

PRONOUNS.

I. SUBSTANTIVE.

[§ 23.]

§ 141. PERSONAL, ἐγώ, σύ, οὗ. The declension of these pronouns is peculiar.

The numbers are distinguished not less by difference of *root*, than of *affix*. Thus, the 1st Person has the *roots*, Sing. μ-, or, as a more emphatic form, ἰμ-, Pl. ἡμ-, Du. υ-; the 2d Pers., Sing. σ-, Pl. ὑμ-, Du. σφ-; the 3d Pers., Sing. the rough breathing, Pl. and Du. σφ-. Most of the forms have a *connecting vowel*, which in the Sing. and Pl. is -ι- (in the Dat. sing. passing into the kindred -ε-; § 28), but in the Du., -ω-. The *flexible endings* are Sing. Gen. -α, Dat. -ι, Acc. none (the primitive Direct Case remained as Acc., while the Nom., in the 1st and 2d Persons, had the peculiar forms ἐγώ and σύ, and in the 3d, from its reflexive use, early disappeared; compare the Lat. *me, te, se*; ego, tu, Nom. of 3d Pers. wanting); Pl. Nom. -αι, Gen. -ων, Dat. -ις (the flexible ending of the old Indirect Case, § 83), Acc. -ας; Du. Nom. -ι (in the prolonged forms νῶϊ, σφῶϊ, the -ι appears to have come from an imitation of

the Gen.), Gen. -*ῖν*. In all the forms in common use, the connecting vowel and flexible ending are contracted; thus, *ἡμ-ῖ-ο* *ἡμεῶ*, *ο-ῖ-ο* *οῶ*, *-ῖ-ο* *οῶ* (*ἡμ-ῖ-ι*, *ἡμ-ῖ-ι*) *ἡμεῖ*, (*ο-ῖ-ι*) *οῖ*, (*-ῖ-ι*) *οἶ* · *ἡμ-ῖ-ες* *ἡμεῖς*, *ὑμ-ῖ-ες* *ὑμεῖς*, (*οφ-ῖ-ες*) *οφῶς* · *ἡμ-ῖ-ων* *ἡμῶν*, *ὑμ-ῖ-ων* *ὑμῶν*, *οφ-ῖ-ων* *οφῶν* · (*ἡμ-ῖ-ῖν*) *ἡμῖν*, (*ὑμ-ῖ-ῖν*) *ὑμῖν* (*οφῖν* exhibits a different formation without a connecting vowel); *ἡμ-ῖ-ας* *ἡμεῖς*, *ὑμ-ῖ-ας* *ὑμεῖς*, *οφ-ῖ-ας* *οφῶς* · *ν-ῶ-ι* *νῶ*, *οφ-ῶ-ι* *οφῶ* (*νῶ* and *οφῶ* are sometimes written incorrectly *νῷ* and *οφῷ*, as if contracted from *νῶι*, *οφῶι*, § 25. α); *ν-ῶ-ῖν* *νῶν*, *οφ-ῶ-ῖν* *οφῶν* (*οφῶν*, from its limited use, remained uncontracted).

§ 142. REMARKS. 1. The Table (§ 23) exhibits, 1st, the common forms of the personal pronouns; 2d, the forms which occur in Homer, whether common or dialectic; 3d, the principal other forms which occur. The forms to which the sign † is affixed are enclitic when used without emphasis (see Prosody). When the oblique cases Sing. of *ἐγώ* are not enclitic, the longer forms *ἐμεῶ*, *ἐμοί*, *ἐμὶ* are employed.

2. The pronoun *οἷ* is used, both as a simple personal pronoun, and as a reflexive. In the Attic and Common dialects, however, it is not greatly used in either sense, its place being commonly supplied by other pronouns. The plur. forms *οφῶς* and *οφῖα* first occur in Hdt. (vii. 168, i. 46). For the limitations and peculiarities in the use of this pronoun, see Syntax.

3. Besides the forms which are common in prose, the Attic poets also employ, (a) the Epic Genitives *ἐμῖθεν*, *οἰῖθεν*, *ἱῖθεν*. (b) the Accusatives *νί* and *οφί*, without distinction of number or gender; (c) the Dat. pl. *οφί*, which even occurs, though rarely, both in Attic and in other poetry, as sing.; (d) the Dat. pl. of *ἐγώ* and *οἷ* with the ultima short (especially Sophocles); thus, *ἡμῖν*, *ὑμῖν*, or *ἡμῖν*, *ὑμῖν*. See 5. below.

4. The DIALECTIC FORMS arise chiefly, (a) from want of contraction, as, *ἐμῖς*, &c.; (b) from protraction, as, *ἐμῖς*, *οῖς*, *νῖς*, *ἡμῖσιν*, *ὑμῖσιν*, *οφῖσιν* (§ 47. N.); (c) from peculiar contraction, as, *ἐμεῦ*, *οῖῦ*, *νῖῦ* (§ 45. 3); (d) from the use of different affixes, as Gen. Ep. -*θεν* (*ἐμῖθεν*, *οἰῖθεν*, *ἱῖθεν*, § 84), Dor. -*ος* (*ἐμῖος*, contr. *ἐμεῖος*, *ἐμῖος*, *οῖος*, contr. *οῖος*, with *ς* doubled *οῖος*, and, similarly formed, *νῖος*); Dat. sing. Dor. -*ιν* (*ἐμῖν*, *οῖν*, *νῖν*, *ῖν*); (e) from the retention of primitive forms without the flexible ending, as *ἐμῖ*, *οῖ*, *νῖ*, *ῖ* (compare the sing. *ἐμῖ*, *οἶ*, *νῖ*, and see §§ 83, 86); (f) from variation of root; as, Dor. *τ-* for *σ-* (*οἶ*, *οῖῦ*, *οἶ*, *οἶ*, Lat. *tu*, *tui*, *tibi*, *te*, § 70. 2); Æol. F- for the rough breathing (*ἑμῖν*, *οῖν*, *νῖν* · Lat. *σ-*: *σui*, *sibi*, &c.); Dor. *ἄμ-*, Æol. and Ep. *ἄμμ-*, for *ἡμ-* (*ἡμῖς*, *ἡμῖν*, &c.); Æol. and Ep. *ὑμμ-* for *ὑμ-* (*ὑμῖς*, &c.); Dor. *ψ-* and *φ-*, Æol. *ἄσφ-*, for *οφ-* (*οἷν*, *οῖ*, *οῖν*, *οῖ*, *οῖν*). See Table, and 5. below.

5. We add a few references to authors for the dialectic and poetic forms: *ἐγών* A. 76 (used by Hom. only before vowels), Ar. Ach. 748 (Meg.), Ar. Lys. 983 (Lac.), Theoc. 1. 14, Æsch. Pers. 981, *ἰόνγα* (= *ἐγώνγα*) Cor. 12, *ἰόνγα* Ar. Ach. 898; *ἐμῖς* K. 124, Hdt. i. 126, *ἐμῖς* A. 174, *ἐμεῦ* A. 88, Hdt. vii. 158, *μεῦ* A. 37, Hdt. vii. 209, *ἐμῖν* A. 525, Eur. Or. 986, *ἐμῖν* Sapph. 89; *ἐμῖν* Theoc. 2. 144, Ar. Av. 930; *ἡμῖς* Hdt. ii. 6, *ἡμῖς* Ar. Lys. 168, *ἡμῖν* Ph. 432, Theoc. 5. 67; *ἡμῖν* I. 101, *ἡμῖν* E. 258, *ἡμῖν* Theoc. 2. 158, *ἡμῖν* Alc. 77; *ἡμῖν* A. 147, *ἡμῖν* or *ἡμῖν*, λ. 344, Soph. Œd. T. 39, 42, 103, Ar. Av. 386, *ἡμῖν* Theoc. 5. 106, *ἡμῖν* A. 384, Theoc. 1. 102, *ἡμῖν* N. 379, Alc. 86 (15), *ἡμῖν* Alc. 91 (78); *ἡμῖν* Θ. 211, Hdt. i. 30, *ἡμῖν* π. 372, *ἡμῖν* Ar. Lys. 95, *ἡμῖν* A. 59, Sapph. 93 (13), Theoc. 8. 25; *νῶν* Cor. 16, *νῶν* Δ. 418, II. 99 (*νῶν*?), *νῶ* E. 219,

ἡμῖν X. 88 : εὖ Ar. Lys. 1188, Sapph. 1. 13, εὐνὴ E. 485, εὖ Cor. 2 ; εἰς A. 396, Hdt. i. 8, εἰς Γ. 137, εἰς Γ. 206, Hdt. i. 9, εἰς A. 180, Eur. Alc. 51, εἰς Θ. 37, 468, εἰς Theoc. 2. 126, εἰς Theoc. 11. 25 ; εἰς A. 28, Hdt. i. 9, εἰς δ. 619 (not in II.), Hdt. v. 60 (Inscr.), Ar. Av. 930, εἰς Theoc. 2. 11, Pind. O. 10. 113 ; εἰ Theoc. 1. 5, εἰ Theoc. 1. 56, Ar. Eq. 1225 ; ὑμῖς Hdt. vi. 11, ὑμῖς Ar. Ach. 760, ὑμῖς A. 274, Sapph. 95 (17) ; Theoc. 5. 111 ; ὑμῖν H. 159, Hdt. iii. 50, ὑμῖν Δ. 348, ὑμῖν Alc. 77 ; ὑμῖν or ὑμῖν, Soph. Ant. 308, ὑμῖν Δ. 249, Theoc. 1. 116, ὑμῖν Z. 77, ὑμῖν K. 551 ; ὑμῖς β. 75, Hdt. i. 53, ὑμῖ, Ar. Lys. 87, ὑμῖς Ib. 1076, ὑμῖς Y. 412, Pind. O. 8. 19, Theoc. 5. 145, Soph. Ant. 846 ; φῶι A. 336, φῶ A. 574 ; φῶι A. 257, ψ. 52 (here considered Nom. by some), φῶν δ. 62 : ἴο B. 239, ἴο Δ. 400, ἴο Ap. Rh. 1. 1032, ἴδ T. 464, ἴδ Hdt. iii. 135, ἴδ A. 114, Æsch. Sup. 66, ἴδ Alc. 6 (71) ; ἴδ N. 495, ἴ (or ἴν) Hes. Fr. 66, ἴδ Sapph. 2. 1 ; ἴ Alc. 56 (84), ἴ T. 171, μῖν A. 29, Hdt. i. 9, νν Pind. O. 1. 40, Theoc. 1. 150, Æsch. Prom. 55 ; φῖς Hdt. i. 46 ; φῖν Z. 311, Hdt. i. 31, φῖν Δ. 535 ; φῖν A. 73, Æsch. Prom. 252, as sing. Hom. H. 19. 19, Æsch. Pers. 759, φῖ B. 614, Hdt. i. 1, φῖ Γ. 300, ψν Soph. 83 (87), φν Call. Di. 125, ἄφῖ Sapph. 98 (40) ; φῖς B. 96, φῖς Hdt. i. 4, φῖς ν. 213, φῖς E. 567, φῖ A. 111, Theoc. 15. 80, Soph. Ant. 44, ψ Theoc. 4. 3, ἄφῖ Alc. 92 (80) ; φῖς A. 8, φῖ or φῖ P. 531 ; φῖν A. 338 : ἰμῖς, ἰμῖς, ἰμῖς, μῖν, ῖς, ῖς, ἰμῖς, &c., cited by Apollonius in his treatise on the Greek Pronoun.

§ 143. 6. HISTORY. α. The distinction of *person*, like those of *case* and *number* (§ 83), appears to have been at first only twofold, merely separating the person speaking from all other persons, whether spoken to or spoken of. We find traces of this early use not only in the roots common to the 2d and 3d persons, but also in the common forms of these persons in the dual of verbs. The most natural way of designating one's self by gesture is to bring home the hand ; of designating another, to stretch it out towards him. The voice here follows the analogy of the hand. To denote ourselves, we naturally keep the voice at home as much as is consistent with enunciation ; while we denote another by a forcible emission of it, a pointing, as it were, of the voice towards the person. The former of these is accomplished by closing the lips and murmuring within, that is, by uttering *m*, which hence became the great root of the 1st personal pronouns. The latter is accomplished by sending the voice out forcibly through a narrow aperture. This, according to the place of the aperture, and the mode of emission, may produce either a sibilant, a lingual, or a strong breathing. Hence we find all these as roots of the 2d and 3d personal pronouns. In the progress of language, these two persons were separated, and their forms became, for the most part, distinct, although founded, in general, upon common roots.

β. The *μ*- of the 1st Pers. passed in the old Plur. (which afterwards became the Dual, § 85) into the kindred *ν*- (compare Lat. *nos*) ; and in the Sing., when pronounced with emphasis, assumed an initial *α* (compare the Æol. ἄφῖ, ἄφῖ), which passed by precession into *ε*. In the new Plur., the idea of plurality was conveyed by doubling the *μ* (ἄμμ-, in the Ep. and Æol. ἄμμῖς, ἄμμῖν, ἄμμῖν, ἄμμῖς, ἄμμῖς) ; or more commonly by doubling the *α* to *η* (§ 29), pronounced with the rough breathing (ἡμ-, in ἡμῖς, &c.), or, in the Dor., to *ᾱ* (ᾱμ-, in ᾱμῖς, ᾱμῖν, ᾱμῖν, ᾱμῖς). From this the new Plur. of the 2d Pers. appears to have been formed, by changing, for propriety of expression, *α*, the deepest of the vowels, into *ο*, the most protrusive (ὀμμ-, in the Ep. and Æol. ὀμμῖς, ὀμμῖν, ὀμμῖν, ὀμμῖς and ὀμ-, in ὀμῖς, &c.) With the

exception of this imitative plural, the Plur. and Du. of the 2d and 3d persons have the same root, in which plurality is expressed by joining two of the signs of these persons ($\sigma\phi$. = σ + F). In the separation of the two persons, the sign σ became appropriated to the 2d Pers. (but in the Dor., σ -, as in the Lat., and also in the verb-endings - $\sigma\iota$, - $\sigma\sigma\iota$, - $\sigma\iota\sigma$); and the rough breathing to the 3d Pers. (in an early state of the language, this was F-; in Lat. it became s -; while in the article we find both the rough breathing and σ -, and in verb-endings of the 3d Pers. both σ , and more frequently σ).

γ . In the Nom. sing., the subjective force appears to have been expressed by peculiar modes of strengthening; in the 1st Pers. by a double prefix to the μ , thus, $\iota\gamma\epsilon\mu$ (the γ being inserted simply to prevent hiatus), or, as μ cannot end a word, $\iota\gamma\iota\sigma$, which passed, by a change of ι to its corresponding vowel (§ 50) and contraction, into ($\iota\gamma\iota\sigma$) $\iota\gamma\omega$ (compare the Sanscrit *aham*, the Zend *azem*, the Boeotic *iw*, the Latin *ego*, and the verb-ending of the 1st Pers. ω in Greek, and o in Lat.); in the 2d Pers. by affixing F, which with the preceding ι passed into υ in the common Greek (cf. § 117. N.), but in the Boeot. into $\sigma\upsilon$ (compare the Lat. *tū*, § 12. β); in the 3d Pers. by affixing Δ (perhaps chosen rather than F, on account of the initial F), before which precession took place (§ 118), so that the form became F Δ , and from this, $\gamma\Delta$ or $\gamma\Delta$, and, by dropping the Δ , γ or γ (this obsolete form is cited by Apollonius; compare the Lat. *is*, *ea*, *id*). With this Nom. there appears to have been associated an Acc. $\gamma\iota$ or $\gamma\iota$, of which $\mu\iota\iota$ and $\nu\iota\iota$ are strengthened forms.

§ 144. B. REFLEXIVE, $\epsilon\muαντοῦ$, $\sigmaεαντοῦ$, $\iotaαντοῦ$. These pronouns, from their nature, want the Nom., and the two first also the neuter. They are formed by uniting the personal pronouns with $\alphaὐτός$.

In the Plur. of the 1st and 2d Persons, and sometimes of the 3d, the two elements remain distinct; $\etaμῶν αὐτῶν$, $\ὁμῶν αὐτῶν$, $σφῶν αὐτῶν$ = $\iotaαντάν$. In Homer, they are distinct in both Sing. and Plur.; thus, $\etaμ' αὐτίς$ A. 271, $\iotaμίδιν περιδύσσομαι αὐτῆς$ ψ . 78, $\alphaὐτίς μιν$ δ . 244. In the common compound forms, the personal pronouns omit the flexible ending, in uniting with $\alphaὐτός$, and in the 1st Pers., and often in the other two, contraction takes place: $\iotaμ\epsilon\alpha\upsilon\tau\omicron\upsilon$ $\iotaμαντοῦ$, $\sigma\epsilon\alpha\upsilon\tau\omicron\upsilon$ $\sigmaαντοῦ$, $\iota\alpha\upsilon\tau\omicron\upsilon$ $\iotaαντοῦ$. In the New Ionic, on the other hand, the flexible ending of the Gen. is retained, and is contracted with $\alpha\upsilon$ into $\sigma\upsilon$ (§ 45. 6): $\iotaμ\epsilon\sigma\upsilon\alpha\upsilon\tau\omicron\upsilon$ $\iotaμινουτοῦ$. The other cases imitate the form of the Gen.: $\iotaμινουτῶ$, $-\iotaν$. The Doric forms $\alphaὐταῦσα$, $\alphaὐταυτεν$, $\alphaὐταῦτων$, $\alphaὐταυσα$, &c., which occur chiefly in Pythagorean fragments, are formed by doubling $\alphaὐτός$. Apollonius cites the comic Nom. $\iotaμαντός$ from the Metæci of the comedian Plato.

§ 145. C. RECIPROCAL, $\ἀλλήλων$. This pronoun is formed by doubling $\ἀλλος$, *other*. From its nature, it wants the Nom. and the Sing., and is not common in the Dual.

NOTE. For $\ἀλλήλων$ (Theoc. 14. 46), see § 44. 1. For $\ἀλλήλων$ (K. 65), see § 99. 1.

§ 146. D. INDEFINITE, $\ὁ δεινα$. This pronoun may be termed, with almost equal propriety, *definite* and *indefinite*. It is used to designate a particular person or thing, which the

speaker either cannot, or does not care to name; or, in the language of Matthiæ, it "indefinitely expresses a definite person or thing"; as, *τὸν δεῖνα γινώσκεις*; *Do you know Mr. So and So?* Ar. Thesm. 620. *Ὁ δεῖνα τοῦ δεῖνος τὸν δεῖνα εἰσαγγέλλει*, A. B., the son of C. D., impeaches E. F., Dem. 167. 24. In the Sing. this pronoun is of the three genders; in the Plur. it is masc. only, and wants the Dat. It is sometimes indeclinable; as, *τοῦ δεῖνα* Ar. Thesm. 622.

NOTE. The article is an essential part of this pronoun; and it were better written as a single word, *δεῖνα*. It appears to be simply an extension of the demonstrative *δεῖ*, by adding *-να* or *-να*, which gives to it an indefinite force (cf. § 152. 1), making it a *demonstrative indefinite*. When *-να* was appended, it received a double declension; when *-να*, it had only the declension of the article. It belongs properly to the colloquial Attic, and first appears in Aristophanes.

II. ADJECTIVE.

[π 24.]

§ 147. All the pronouns which are declined in π 24 may be traced back to a common foundation in an old DEFINITIVE, which had two roots, the *rough breathing* and *τ-* (cf. § 143. α, β), and which performed the offices both of an *article* and of a *demonstrative, personal, and relative pronoun*.

REMARKS. α. To this definitive the Greeks gave the name *ἄρθρον*, *joint*, from its giving connection to discourse, by marking the person or thing spoken of as one which had been spoken of before, or which was about to be spoken of further, or which was familiar to the mind. The Greek name *ἄρθρον* became, in Latin, *articulus* (*small joint*, from *artus, joint*, a word of the same origin with *ἄρθρον*), from which has come the English name, *article*. This definitive, when used as a demonstrative, or simply as the definite article, naturally *precedes* the name of the person or thing spoken of; but when used as a relative, usually *follows* it; as, *ὃς ἐστὶν ὁ ἀνὴρ ὃν εἶδες*, *this is the man whom you saw*; *τὸ ῥόδον ὃ ἀνθί*, *the rose which blooms*. Hence, in the former use, it was termed the *prepositive*, and, in the latter, the *postpositive article*. When prepositive, it was so closely connected with the following word that its aspirated forms became proclitic.

β. In the progress of the language, the forms of this old DEFINITIVE became specially appropriated, and other pronouns arose from it by derivation and composition (see the following sections). The forms *εἰς* and *ἐκ* of the Nom. sing. became obsolete.

A. DEFINITE.

§ 148. 1. ARTICLE, *ὁ, ἡ, τὸ*. The *prepositive article*, or, as it is commonly termed, simply the *article*, unites the *proclitic aspirated forms* of the old definitive, *ὁ, ἡ, οἱ, αἱ*, with the *τ-* forms of the *neuter*, the *oblique cases*, and the *dual*.

NOTE. The forms *εἰς* and *ἐκ* are also used, for the sake of metre, euphony,

or emphasis, in the Ionic (chiefly the Epic), and in the Doric; e. g. *ταί* A. 447, Hdt. viii. 68. 1 (where it is strongly demonstrative), Theoc. 1. 80; *ταί* Γ. 5, Theoc. 1. 9. So, even in the Attic poets, *ταί* δι. Aesch. Pers. 423, Soph. Aj. 1404; *ταί* Ar. Eq. 1329. For the other dialectic forms, see §§ 95, 96, 99. For the forms *ί* and *εί*, see § 97.

2. RELATIVE, *ός, ή, ό*. The *postpositive article*, or as it is now commonly termed, the *relative pronoun*, has the *orthotone aspirated forms* of the old definitive.

NOTE. For the old Masc. *ί* (Π. 835, β. 262), as well as for the Neut. *ί*, see § 97. For the reduplicated *ίον* (B. 325) and *ίης* (Π. 208), see § 48.

§ 149. 3. ITERATIVE, *αὐτός, -ή, -ό* (§ 97). This pronoun appears to be compounded of the particle *αὐ*, *again, back*, and the *old definitive* *τός* (§ 147. β). It is hence a PRONOUN OF RETURN (or, as it may be termed, an *iterative pronoun*), marking the return of the mind to the same person or thing.

NOTES. α. The New Ionic often inserts *ι* in *αὐτός* and its compounds, before a long vowel in the affix (see § 48. 1, ¶ 24). This belongs especially to Hippocrates and his imitator Aretæus; in Hdt., it is chiefly confined to the forms in *-η* and *-ων* of *αὐτός* and *αὐτός*: e. g. *αὐτήη, αὐτίων* and *αὐτῶν*, Hdt. i. 133, *αὐτίων τουτίων* Ib. ii. 3. For the other dialectic forms of *αὐτός*, see §§ 95, 96, 99.

β. The article and *αὐτός* are often united by crasis (§ 39); as, *αὐτός, ταὐτόν* (§ 97. N.) or *ταὐτί* (Ion. *ταὐτί* Hdt. i. 53, § 45. 6), *ταὐτοῦ, ταὐτά*, for *ί αὐτός, τὸ αὐτό, τοῦ αὐτοῦ, τὰ αὐτά*.

§ 150. 4. DEMONSTRATIVE. The primary demonstratives are *οὗτος, this*, compounded of the article and *αὐτός* · *ὅδε, this*, compounded of the article and *δε* (an inseparable particle marking *direction towards*), and declined precisely like the article, with this addition; and *ἐκεῖνος, that*, derived from *ἐκεί*, *there*.

NOTE. Of *ἐκεῖνος* (which, with *ἄλλος, other*, is declined like *αὐτός*, § 97) there are also the forms, Ion. *ἐκείνος*, which is also common in the Att. poets, Aesch. *ἐκείνος* Sapph. 2. 1, Dor. *ἐκείνος* Theoc. 1. 4. In the Epic forms of *ὅδε, τοῖοις* φ. 93, *τοῖοις* K. 462, *τοῖοις* β. 47, there is a species of double declension.

REMARKS. α. The definitives *τοῖος, such, τόσος, so great, τηλίκος, so old*, and *τύννος, so little*, are strengthened, in the same manner as the article, by composition with *αὐτός* and *δε*: thus, *τοιούτος* and *τοιόσδε, just such, τοσοῦτος* and *τοσόσδε, just so much, τηλικούτος* and *τηλικόσδε, τυννοῦτος*. These compound pronouns are commonly employed, instead of the simple, even when there is no special emphasis.

β. In declining the compounds of *αὐτός* with the article and adjective pronouns, the following rule is observed: — *If the termination of the article or adjective pronoun has an O vowel, it*

unites with the first syllable of αὐτός, to form ou; but is otherwise absorbed.

Thus, (ἡ ἀνὴρ) ὁῦτος, (ἡ ἀνὴρ) αὗτη, (τὸ ἀνὴρ) οὗτος · G. (τοῦ ἀνδρός) τοῦ-
τος, (τῆς ἀνδρός) ταύτης · Pl. (οἱ ἀνδρες) οὗτοι, (αἱ ἀνδρες) αὗται, (τὰ ἀνδρά)
ταῦτα · G. (τῶν ἀνδρῶν) τούτων (§ 24) · (οἷος ἀνδρὸς) τοιοῦτος, (οἷον ἀνδρὶ)
τοιαύτη, (οἷον ἀνδρὶ) τοιοῦτος and τοιοῦτη (§ 97. N.)

γ. To demonstratives, for the sake of stronger expression, an *ι* is affixed, which is always long and acute, and before which a short vowel is dropped, and a long vowel or diphthong regarded as short; thus, οὐτοί, αὐτῇ, τοῦτ, *this here*; Pl. οὐτοί, αὐταί, ταυτ· ἐκεῖνοι, *that there*; ὅδ, τοσούτοι.

NOTE. This *paragogic* is Attic, and belongs especially to the style of conversation and popular discourse. It was also affixed to adverbs; as, *οὐρανί, αἰθί, νηί, ἑρπασί, ἑρπασίσι*. So, in comic language, even with an inserted particle, *ρηυασί* Ar. Av. 448, *ἑρπασί* Id. Thesm. 646, *ἑρπασίσι* Ath. 269 f.

§ 151. 5. POSSESSIVE. The possessive pronouns are derived from the personal, and are regularly declined as adjectives of three terminations.

We add references for the less common possessives: *οἰκίτης*, O. 39; *σφαιρίτης*, A. 216, in Ap. Rh. = *σφίριτης*, l. 643, 2. 544; *ῥις*, Γ. 333, Hdt. i. 205, Soph. Aj. 442; *ἀμός* or *ἀμός*, Z. 414, Pind. O. 10. 10, Theoc. 5. 108, Æsch. Cho. 428 (used particularly in the Att. poets as sing.); *ἀμίριτης*, Theoc. 2. 31; *ἄμμος*, Alc. 103; *ἄμυριτης*, Alc. 104; *ῥίος*, γ. 122, Æsch. Prom. 162; *ἰμός*, α. 375, Pind. P. 7. 15; *ἰός*, α. 409, Theoc. 17. 50; *σφός*, A. 534; *ῥός* (= *ῥις*), *ἰμμος*, cited by Apollonius. For the use of the possessives, particularly *ῥις*, *ἰός*, *σφίριτης*, *σφός*, and *σφαιρίτης*, see Syntax.

B. INDEFINITE.

§ 152. 1. The SIMPLE INDEFINITE is τίς, which has two roots, τιν- and τε-, both appearing to be formed from τ-, the root of the article, by adding -ιν- and -ε- to give an indefinite force (cf. § 146. N.).

REMARKS. *a.* The later root *er-* is declined throughout after Dec. III., but the earlier *er-* only in the Gen. and Dat., after Dec. II. (except in the Gen. Sing., which imitates the personal pronouns) with contraction; thus, *eris*, *erī*, *erīs*, *erī*, &c. (§ 105. β); G. *erō* *erū*, D. *erō* *erū*, and, in the compound, Pl. G. *erā* *erā*, D. *erā* *erā* (also Ion. *erā*, *erā*, § 153. γ). For the accentuation, and the forms *erā*, *erā*, see 2. below, and § 153. *a.*

β. The short *ι* of *τις*, *τιςι*, and the omission of *ι* in *τι*, suggest an intermediate root *τι-*, formed from *τι-* by precession, and afterwards increased by *ι* (cf. § 119, and *ῥις*, § 123. γ). To this intermediate root may be referred, according to Dec. II., the *Æol.* *τις*, *Sapph.* 55 (34), *τίσις* *Id.* 109 (113).

2. The INTERROGATIVES in Greek are simply the *indefinites with a change of accent* (see Syntax).

Thus, the forms of the indefinite *τις* (except the peculiar *ἄττα*, which is rarely used except in connection with an adjective, and which is never used interrogatively) are *enclitic*; while those of the interrogative *τίς* are *orthotone*, and never take the grave accent. In lexicons and grammars, for the sake of distinction, the forms of the indefinite, *τις* and *τι*, are written with the *grave* accent, or *without* an accent.

§ 153. 3. The composition of *ὅς* with *τις* forms the RELATIVE INDEFINITE *ὅστις*, *whoever*, of which both parts are declined in those forms which have the root *τιν-*, but the latter only in those which have the root *τε-*; thus, *οὐτινος*, but *ὅτεο* *οἱου*. The longer forms of the Gen. and Dat. are very rare in the Attic poets.

NOTES. α. The forms *ἄττα*, Att. *ἄττα* (§ 70. 1), appear to be shorter forms of *ἄττα*, and are said by Eustathius to be compounded of *ἄ* and the Doric *τά* = *τά*. In certain connections, they passed into simple indefinites, and then, by a softer pronunciation, became *ἄττα*, *ἄττα*.

β. The forms which occur in Homer of *τις*, *τίς*, and *ῥις*, which is the same with *ῥις*, except that it has no double declension, are exhibited in ¶ 24. Homer has also the regular forms of *ῥις*. The doubling of *τ* in some of the forms is simply poetic, for the sake of the metre.

γ. References are added for many of the forms of *τις*, *τίς*, and *ῥις*: *ῥις* Γ. 279 (*ῥις* 167), *ῥις* Θ. 408; *του* Cyr. viii. 5. 7, *τοῦ*; Soph. (Ed. T. 1435, *ῥου* i. 9. 21, *τις* π. 305, Hdt. i. 58, *τίς*; B. 225, *ῥις* α. 124, *τιν* (§ 45. 3) B. 388, Hdt. i. 19, *τιν* Σ. 192, Hdt. v. 106, *ῥις* ρ. 422, Hdt. i. 119, *ῥις* ρ. 121; *τι* A. 299, i. 9. 7, *τι*; Soph. El. 679, *ῥις* ii. 6. 23, *τιν* Hdt. ii. 48, *τίς*; Hdt. i. 117, *ῥις* β. 114, Hdt. i. 95, *ῥις* M. 428; *ῥις* 9. 204 (*ῥις* B. 188); *οὐτιν* Cyr. ii. 2. 13, *οὐτιν* ἄττα τ. 218, *ἄττα* Rep. Ath. 2. 17, *ἄττα* A. 554, Hdt. i. 138, *ῥις* X. 450 (*ῥις* A. 289); *τιν* Hdt. v. 57, *τίς*; Ω. 387, *τίς*; v. 200, *ῥις* α. 39, Hdt. viii. 65, *ῥις* vii. 6. 24; *τίς* Hdt. ix. 27, *ῥις* O. 491, *ῥις* Hdt. ii. 82, *ῥις* Soph. Ant. 1335; *ῥις* O. 492 (*οὐτιν* Δ. 240).

§ 154. REMARKS. 1. Adjective Pronouns which have not been specially mentioned are regularly declined as adjectives of three terminations (§ 133. 4). For the Correlative Pronouns, and for the Particles which are affixed to pronouns, see ¶ 63, §§ 317, 328.

2. Special care is required in distinguishing the forms of *ί*, *ῥις*, *οἷ*, *τίς*, and *τις*. Forms which have the same letters may be often distinguished by the accentuation; as, *ί*, *οἷ*, *οἷ*, *οἷ*. Special care is also required in distinguishing the forms of *οὐτις*, those of *αὐτίς*, the combined forms of *ί* *αὐτίς*, the same, and the contracted forms of *αὐτις*.

CHAPTER VI.

COMPARISON.

§ 155. ADJECTIVES and ADVERBS have, in Greek, three degrees of comparison, the POSITIVE, the COMPARATIVE, and the SUPERLATIVE.

I. COMPARISON OF ADJECTIVES.

In adjectives, the *comparative* is usually formed in *-τερος*, *-α*, *-ον*, and the *superlative* in *-τατος*, *-η*, *-ον*; but sometimes the *comparative* is formed in *-ίων*, *-ιον*, Gen. *-ιονος*, and the *superlative*, in *-ιστος*, *-η*, *-ον*.

A. COMPARISON IN *-τερος*, *-τατος*.

§ 156. In receiving the affixes *-τερος* and *-τατος*, the endings of the theme are changed as follows;

1.) *-ος*, preceded by a long syllable, becomes *-ο-*; by a short syllable, *-ω-*; as,

κοῦφος, *light*,
σοφός, *wise*,

κουφότερος,
σοφώτερος,

κουφότατος.
σοφώτατος.

REMARKS. α. This change to *-ω-* takes place to avoid the succession of too many short syllables. Three successive short syllables are inadmissible in hexameter verse. We also find, for the sake of the metre, *κακιστόνους* υ. 376, *λαγρότατος* β. 350, *διζυρότατος* P. 446, *διζυρότατος* ι. 105. In respect to *κενός*, *empty*, and *στενός*, *narrow*, authorities vary.

β. A mute and liquid preceding *-ος* have commonly the same effect as a long syllable; as, *σφοδρός*, *vehement*, *σφοδρότατος*, *σφοδρότατος*. Yet here, also, the Attic poets sometimes employ *-ω-* for the sake of the metre; as, *δυσωστώτατος* Eur. Ph. 1348, *βαρυπνοτώτατος* Ib. 1345, *ιπποκνώτατος* Id. Hec. 620.

γ. In a few words, *-ος* is dropped; and, in a few, it becomes *-αι-*, *-εσ-*, or *-ισ-*; as,

παιαίος, *ancient*,
φίλος, *dear*,
 friendly,
ἤσυχος, *quiet*,
ἐρρόωμενος, *strong*,
λάλος, *talkative*,

παιαίτερος,
φίλτερος,
φιλαίτερος,
ἡσυχάιτερος.
ἐρρόωμενέστερος,
λαλίστερος,

παιαίτατος.
φίλιτατος.
φιλαίτατος.
ἡσυχάιτατος.
ἐρρόωμενέστατος.
λαλίστατος.

NOTES. (a.) Yet also *παλαιότερος*, Pind. N. 6. 91, *φιλότιμος*, Mem. iii. 11. 18, *φιλῶν* (§ 159) *ω*. 268, *φίλιτος*, Soph. Aj. 842, *ἡσυχώτερος*, Id. Ant. 1089.

(b.) The change of *-ος* into *-ισ-* belongs particularly to contracts in *-ους*. These contracts, and those in *-ιους*, are likewise contracted in the Comp. and Sup. ; as,

<i>ἁπλῶς</i> , simple,	<i>ἁπλοῖστος</i> ,	<i>ἁπλοῖστατος</i> ,
<i>ἁπλοῦς</i> ,	<i>ἁπλούστος</i> ,	<i>ἁπλούστατος</i> .
<i>πορφύρεος</i> , purple,	<i>πορφυριώτερος</i> ,	<i>πορφυριώτατος</i> ,
<i>πορφυρεῦς</i> ,	<i>πορφυρώτερος</i> ,	<i>πορφυρώτατος</i> .

But *ἁπλωότερος*, less fit for sea, Th. vii. 60, *ὠχρώτερος*, Ec. 10. 11, *ὠπνότερος*, Eq. 1. 10, &c.

(c.) Other examples of *-ος* dropped in comparison are *γεραιός*, old, *σχολαῖος*, at leisure ; of *-ος* changed to *-αι-*, *ἰδῖος*, clear, *ἰδῖος*, private, *ἴσος*, equal, *μῖσος*, middle (see δ. below), *ἔρθριος*, at dawn, *ἑψιος*, late, *πρώιος*, early ; of *-ος* changed to *-ισ-*, *αἰδῖος*, august, *ἄκρᾶτος*, unmixed, *ἄσμενος*, glad, *ἄφθονος*, bountiful, *ἰσπίδης*, level, *ἰζώρεος*, pure, *ἡδυμεος*, sweet (poet.) ; of *-ος* changed to *-ισ-*, *μονοφάγος*, eating alone, *ὀψοφάγος*, dainty, *πτωχός*, poor.

δ. *Μῖσος* and *νῖος* have old superlatives of limited and chiefly poetic use in *-ατος* ; thus, *μίσσατος*, midmost, Ar. Vesp. 1502, Ep. *μίσσατος*, Θ. 223, *νιάτος*, last, lowest, A. 712, Soph. Ant. 627, Ep. *νιάτος*, B. 824. Compare *ἰσχατος*, (*πρώατος*) *πρώτος*, and *ὑπατος* (§ 161. 2).

§ 157. 2.) *-εις* and *-ης* become *-εσ-* ; as,

<i>χαρίεις</i> , agreeable,	<i>χαριέστερος</i> ,	<i>χαριέστατος</i> .
<i>σαφής</i> , evident,	<i>σαφέστερος</i> ,	<i>σαφέστατος</i> .
<i>πένης</i> , poor,	<i>πενέστερος</i> ,	<i>πενέστατος</i> .

REMARK. In adjectives of the first declension, and in *ψευδής*, *-ης* becomes *-ισ-* ; as, *πλεονέκτης*, *-ου*, covetous, *πλεονεκτήστας* ; *ψευδής*, *-ίος*, false, *ψευδίστατος*. Except, for the sake of euphony, *ὕβριστης*, *-ου*, insolent, *ὕβριστός* τος v. 8. 3, *ὕβριστότατος*, Ib. 22 (referred by some to *ὕβριστης*).

3.) *-υς* becomes *-υ-* ; as,

<i>πρεῖβυς</i> , old,	<i>πρεσβύτερος</i> ,	<i>πρεσβύτατος</i> .
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For the sake of the metre, *ἰθύντατα* Σ. 508.

§ 158. 4.) In adjectives of other endings, *-τερος* and *-τατος* are either added to the simple root, or to the root increased by *-εσ-*, *-ισ-*, or *-ω-* ; as,

<i>τάλας</i> , <i>-ανος</i> , wretched,	<i>ταλάντερος</i> ,	<i>ταλάντατος</i> .
<i>σώφρων</i> , <i>-ονος</i> , discreet,	<i>σωφρονέστερος</i> ,	<i>σωφρονέστατος</i> .
<i>ἄρπαξ</i> , <i>-αγος</i> , rapacious,	<i>ἄρπαξτερος</i> ,	<i>ἄρπαξτατος</i> .
<i>ἐπιχαρίς</i> , <i>-ιτος</i> , pleasing,	<i>ἐπιχαριώτερος</i> ,	<i>ἐπιχαριώτατος</i> .

NOTES. α. Other examples are *μάκαρ*, blessed, *μακάρεσσας* λ. 483 ; *μίλας*

-ανος, *black*, μελάντινος, Δ. 277, and μελανότινος, Strab.; ἀφῆλξ, -ινος, *elderly*, ἀφελιόντινος · βλάξ, -ᾶνός, *stupid*, βλακάντινος, -άτατος, Mem. iii. 13. 4, iv. 2. 40, for which some read βλακόντινος, and βλακόντατος or βλακίστατος. From ἔχαιρε, *disagreeable*, we find the shorter form ἐχαιρεσίτινος, v. 392.

β. The insertion of -ισ- is particularly made in adjectives in -ων. Yet some of these employ shorter forms; as, κρίων, *ripe*, πικραίτινος Æsch. Fr. 244; κρίων, *fat*, πριόντινος, Hom. Ap. 48, πριόντατος, I. 577 (as from the rare πριος, Orph. Arg. 508); ἰπιλήμων, *forgetful*, ἰπιλησιμότατος, Ar. Nub. 790 (ἰπιλησιμόσιτινος, Apol. 6).

B. COMPARISON IN -ίων, -ιστος.

§ 159. A few adjectives are compared by changing -υς, -ας, -ος, and even -ρος, final, into -ίων and -ιστος. In some of these, -ίων with the preceding consonant passes into -σσων (-ττων, § 70. 1) or -ζων. Thus,

ἡδύς, <i>pleasant</i> ,	ἡδίων,	ἡδιστος.
ταχύς, <i>swift</i> ,	θάσσω, θάττων,	τάχιστος.
πολύς, <i>much</i> ,	πλείων, πλείων,	πλείιστος.
μέγας, <i>great</i> ,	μείζων,	μέγιστος.
καλός, <i>beautiful</i> ,	καλλίων,	καλλιστος.
αἰσχρός, <i>base</i> ,	αἰσχίων,	αἰσχιστος.
ἐχθρός, <i>hostile</i> ,	ἐχθίων,	ἐχθιστος.

REMARKS. α. For the declension of comparatives in -ων, see ¶ 17 and § 107. The ι in the affix -ίων is long in the Attic poets, but short in the Epic, and variable in the later.

β. The forms in -σσων and -ζων observe this distinction: -σσων can arise only when the consonant preceding -ίων is π, χ, τ, δ, or θ; -ζων, only when this consonant is γ. The vowel preceding becomes long by nature, perhaps from a transposition, and absorption or contraction, of the ι. Thus, τᾶχύς (originally θᾶχύς, § 62), θαχίων θάσσω, Neut. θᾶσσω (the regular ταχίων is also common in late prose); ἰλάχός (Epic; ἰλάχιμα Hom. Ap. 197), *small*, ἰλάσσω · πᾶχύς, *thick*, παχίων (Arat.) πᾶσσω, ζ. 230; from ἡν, Comp. ἡσσω, *inferior* (Ion. ἰσσω, Hdt. v. 86); γλυπός, *sweet*, γλυπίων (Σ. 109) γλυπσσω, Xenophon.; μακρός, *long*, μάσσω poet., Σ. 203, Æsch. Ag. 598; κρᾶνός (Epic, II. 181), *strong*, κρίσσω (Ion. κρίσσω, Hdt. i. 66); βρεδός, *slow*, βραδίων (Hes. Op. 526) βρεδσσω K. 226; βάδύς, *deep*, βαδίων (Tyr. 3. 6) βάσσω, Epicharm.; μέγας (the only adj. in -ας compared in -ίων, -ιστος), μισγίων μισζων (Ion. μίζων Hdt. i. 202); ἰλίγος, ἰλίζων, Call. Jov. 72 (ὑπολίζων Σ. 519). It will be observed that many of these comparatives are merely poetic. Compare the formation of verbs in -σσω and -ζω.

γ. The root of πολύς is πολι-, by syncope πλι-. From this short root are formed the comparative and superlative. Πλίων is a yet shorter form for πλείων. The longer form is more common in the contracted cases and plural, but the neut. πλείον is more used than πλείων, especially as an adverb. The neut. πλείον sometimes becomes πλεῖν, but only in such phrases as πλεῖν ἢ μύριοι, *more than ten thousand*. The Ionic contracts -ισ- into -ισ- (§ 45. 3); as,

πλιῦν, πλιῦνος, πλιῦντος, &c. Hdt. ii. 19, i. 97, 199, &c. The Ep. πλίσις A. 395, and πλίσις B. 129, are comparative in sense, though positive in form.

δ. In the Comp. and Sup. of καλός, λ is doubled, as in the noun τὸ κάλλος, -ος, *beauty*. In the adjectives in -ρος which are compared in -ίων and -ιστος, the Comp. and Sup. appear to have come either from a simpler form of the positive, or from a corresponding noun. See § 161. R.

ι. Most adjectives which are compared as above have also forms in -τερος and -τατος; thus, βραδύς, slow, βραδύτερος, βραδίων, and βράσσων, βραδύτατος, βράδιστος, and by poetic metath. (§ 71), βράδιστος, Ψ. 310; μακρός, long, μακρότερος and μᾶσσων, μακρότατος and (α becoming by precession η, as in the noun τὸ μήκος, -ος, *length*) μήκιστος, Cyr. iv. 5. 28, Dor. μέκιστος, Soph. Oed. T. 1301. Other examples of double formation are αἰσχροί, ἰσχροί, εὐδρές (poet.), renowned, εἰκρές, pitiable, βαδύς, βραχύς, short, γλυκύς, πικρύς, πρῆβύς, ταχύς, ἀπύς, swift, κακός (§ 160), φίλος (§ 156. a), &c.

C. IRREGULAR COMPARISON.

§ 160. Some adjectives in the comparative and superlative degrees are formed from positives which are not in use, from words which are themselves comparatives or superlatives, or from other parts of speech. Some of these are usually referred to positives in use, which have a similar signification, and some of which are also regularly compared; thus,

ἀγαθός, <i>good</i> ,	ἀμείνων,	ἄριστος.
	βελτίων,	βελτιστός.
	κρείσσων, κρείττων,	κράτιστος.
	λῶν,	λῶτος.

Poet. ἀμεινότερος Mimn. 11. 9; ἀρίων Æsch. Ag. 81, ἀμεινότερος, Theog. 548; βίλταρος, Æsch. Th. 337, βίλτατος, Id. Eum. 487; φέριτερος, Id. Pr. 768, φέριτατος H. 289, φέριτος, Soph. Oed. T. 1159, and even Pl. Phædr. 238 d, φέριστος, Pind. Fr. 92; λῶϊων, β. 169, λῶϊτερος, α. 376 (the pos. form λῶϊα occurs Theoc. 26. 32); πέρτιστος, A. 266 (§ 71; so always in Hom.). Dor. βίντιστος, Theoc. 5. 76, κάβρων, Tim. ap. Pl. 102 d; Ion. κρείσσων (§ 159. β). Late ἀγαθώτατος, Diod. 16. 85.

ἀλγινός, <i>painful</i> ,	ἀλγίων,	ἄλγιστος.
	ἀλγεινότερος,	ἀλγεινότατος.
κακός, <i>bad</i> ,	κακίων,	κάκιστος.
	χείρων,	χείριστος.
	ἥσσων, ἥτιων.	

Poet. κακώτερος, α. 343; χερύτερος, O. 513, χερύων A. 114, χερυίτερος, B. 248 (for the Epic χίρνος, &c., which, though positive in form, are comparative in sense, see § 136. δ); ἥκιστος or ἥκιστος Ψ. 531 (ἥκισμα as an adverb was common in Attic prose; Ælian uses ἥκιστος as an adj.), Ion. ἰσων (§ 159. β).

μικρός, <i>small</i> ,	{ μικρότερος ἐλάσσων, ἐλάττων, μείων,	μικρότατος.
ὀλίγος, <i>little, few</i> ,		ἐλάχιστος.
		ὀλίγιστος.

Poet. *ἰλαχός*, *ἰλίζων* (§ 159. β); *μειότερος* Ap. Rh. 2. 368, *μῖστος*, Bion, 5. 10 (yet common reading *μήστω*).

ῥάδιος, *easy*, *ῥάδιον*, *ῥᾶσις*.

Poet. *ῥηδῖος*, λ. 146, *ῥηδῖος*, Theog. 574, *ῥητίτερος*, Σ. 258, *ῥήτιος* Pind. O. 8. 78, *ῥήιστος*, δ. 565, *ῥάιστος*, Theoc. 11. 7, *ῥηττατος*, ε. 577. The common foundation of the forms of this word appears to have been *ῥᾶΔ-* (see §§ 118, 119).

§ 161. 1. Examples of double comparison.

ἰσχατος, *last*, *extreme*, *ἰσχατώτερος* (Ὅτι γὰρ τοῦ ἰσχατοῦ ἰσχατώτερος εἴη ἔν τι. Aristl. Metaph. 10. 4), *ἰσχατώτατος*, H. Gr. ii. 3. 49.

πρώτερος, *before*, comic *πρωτειαίτερος* Ar. Eq. 1164;

ΚΑ. 'Ορᾶς; ἰγὼ σοι *πρώτερος* ἐπιφίξω δῖφρον.

ΑΔ. 'Ἄλλ' οὐ *τράντιζαν*, ἄλλ' ἰγὼ *πρωτειαίτερος*.

πρῶτος, *first*, *πρώτιστος*, *first of all*, B. 228.

ἐλάχιστος, *least*, *ἐλαχιστότερος*, *less than the least*, Ep. Ephes. 3. 8.

NOTE. See also examples of a poetic double formation of the Comp. (*ἄμεινότερος*, *ἄκρεινότερος*, &c.) in § 160. For *καλλιώτερον* Th. iv. 118, is now read *κάλλιον*.

2. Examples of adjectives in the comparative and superlative degrees, formed from other parts of speech.

βασιλεύς, *king*, *βασιλεύτερος*, *more kingly*, a *greater king*, I. 160, *βασιλεύτατος*, *the greatest king*, I. 69.

ἱκταίρος, *friend*, *ἱκταίρτατος*, *best friend*, Pl. Gorg. 487 d.

κλίπτης, *thief*, *κλιπτίστατος*, *most adroit thief*, Ar. Plut. 27.

κύων, *dog*, *κύντιρος*, *more dog-like*, *more impudent*, Θ. 483, *κύντατος*, K. 503.

κέρδης, *-ος*, *gain*, *κερδίων*, *more gainful*, Γ. 41, *κέρδιστος*, Æsch. Pr. 385.

αὐτός, *himself*, *αὐτότερος* Epich. 2 (1), *αὐτότατος* (*ipseissimus* Plaut. Trinum. iv. 2), *his very self*, Ar. Plut. 83.

ἄγχι or *ἄγχου*, *near*, *ἀγχότερος*, *nearer*, Hdt. vii. 175, *ἀγγέτατος*, Eur. Pel. 2, oftener *ἀγχιστος* Soph. Œd. T. 919.

ἄνω, *up*, *ἀνώτερος*, *upper*, *ἀνώτατος*, *uppermost*, Hdt. ii. 125.

ἡρέμα, *quietly*, *ἡρεμίστερος*, *more quiet*, Cyr. vii. 5. 63.

πλησίον, *near* (*πλησίος* poet. and Ion.), *πλησιαίτερος* i. 10. 5, *πλησιαίτατος*, vii. 3. 29, also *πλησιόστερος*, *-ίστατος*.

περὶεργου, *of importance*, *περὶεργιστερος*, *more important*, Pl. Gorg. 458 c, *περὶεργιστάτος*.

ἐξ, *out of*, *ἰσχατος*, *extreme*.

πρό, *before*, *πρότερος*, *former*, *πρῶτος* (§ 156. δ), *first* (Dor. *πρᾶτος* Theoc. 8. 5, § 45. 1).

ὑπέρ, *above*, *ὑπέρτερος*, *superior*, *ὑπέρτατος* and *ὑπαντος*, *supreme* (*ὑπεριώτατος*, Pind. N. 8. 73).

ὕπο (?), *ὑστερος*, *later*, *ὑστατος*, *last*.

REMARKS. We find an explanation of these formations in the use of prepositions as adverbs, and of adverbs as adjectives; in the fact that many nouns

are originally adjectives; and in the still more important fact, that in the earliest period of language there is as yet no grammatical distinction of the different parts of speech. For other examples of comparatives and superlatives which appear to be formed from nouns, see, in § 160, ἀλγίων, -ιστος (from ἄλγος, -ιος, pain), and ἀριστος (like ἀριστή, from ἄρης or a common root, and signifying originally *best in war*), and also § 159. δ, ε. Add the poetic κήδιστος, I. 642, ῥιγίων, -ιστος, A. 325, E. 873, μύχαιος, Ap. Rh. 1. 170, μυχοίτατος φ. 146, ἐπλότιρος, -τατος, B. 707, Hes. Th. 137, &c.; and, from adverbs, ἐπίστικτος, -τατος, O. 342, παρείστικτος, -τατος, Ψ. 459, Ap. Rh. 2. 29, ὑψίτιρος, Theoc. 8. 46, ὑψίων, Pind. Fr. 232, ὑψίστος, Æsch. Pr. 720, &c.

II. COMPARISON OF ADVERBS.

§ 162. I. Adverbs derived from adjectives are commonly compared by taking the *neuter singular comparative*, and the *neuter plural superlative* of these adjectives; as,

σοφῶς (from σοφός, § 156), wisely,	σοφώτερον, more wisely,	σοφώτατα, most wisely.
σαφῶς (from σαφής, § 157), clearly,	σαφέστερον, more clearly,	σαφέστατα, most clearly.
ταχέως (from ταχύς, § 159),	θᾶσσον, θᾶττον,	τάχιστα.
αἰσχροῦς (from αἰσχρός, § 159),	αἰσχρίον,	αἰσχρίστα.

NOTE. The adverbial termination -ως is sometimes given to the Comp. as, χαλσιπυτίως, more severely, ἰχθιδίως, in a more hostile manner. So Sup. ξυνομωστάτως, most concisely, Soph. CEd. C. 1579.

§ 163. II. Adverbs not derived from adjectives are, for the most part, compared in -τέρω and -τάτω; as,

ἄνω, up,	ἄνωτέρω,	ἄνωτάτω.
ἐκός, afar,	ἐκυστέρω,	ἐκυστάτω.

REMARKS. α. The following are compared after the analogy of adverbs derived from adjectives:

ἄγχι or ἐγγυῶ, near,	ἄσσοι,	ἄγχιστα.
μάλα, very,	μᾶλλον,	μάλιστα.

So πρῶτ, early, and ὕψι, late, employ forms of the adjectives πρῶτος, ὕψιος (§ 156. c), derived from them. In ἀσσοτέρω ε. 572, we have a poetic double form (§ 161. N.).

β. Some adverbs vary in their comparison; as,

ἐγγύς, near,	ἐγγυτέρω,	ἐγγυτάτω.
	ἐγγύτερον,	ἐγγύτατα.
(Not Att.) ἱγγιον,		ἱγγίστα.

CHAPTER VII.

GENERAL PRINCIPLES OF CONJUGATION.

§ 164. Verbs are conjugated, in Greek, to mark five distinctions, VOICE, TENSE, MODE, NUMBER, and PERSON. Of these distinctions, the first shows how the *action* of a verb is related to its *subject*; the second, how it is related to *time*; and the third, how it is related to the *mind of the speaker*, or to *some other action*. The two remaining distinctions merely show the number and person of the subject.

Greek verbs are conjugated both by PREFIXES and by AFFIXES. For the prefixes, see Ch. VIII.; for the affixes, see ¶¶ 28–31, and Ch. IX.; for the modifications which the root itself receives, see Ch. X.

A. VOICE.

§ 165. The Greek has three voices, the ACTIVE, the MIDDLE, and the PASSIVE.

The ACTIVE represents the subject of the verb as the *doer* of the action, or its *agent*; as, *λούω τινά*, *I wash some one*.

The PASSIVE represents the subject of the verb as the *receiver* of the action, or its *object*; as, *λουῖμαι ὑπό τινος*, *I am washed by some one*.

The MIDDLE is *intermediate* in sense between the Active and the Passive, and commonly represents the subject of the verb as, either more or less directly, both the *agent* and the *object* of the action; as, *ἐλουσάμην*, *I washed myself, I bathed*.

§ 166. REMARKS. 1. The *middle* and *passive* voices have a common form, except in the *Future* and *Aorist*. In Etymology, this form is usually spoken of as *passive*. And even in the *Future* and *Aorist*, the distinction in sense between the two voices is not always preserved.

2. The reflexive sense of the *middle* voice often becomes so indistinct, that this voice does not differ from the *active* in its use. Hence, in many verbs, either wholly or in part, the middle voice takes the place of the active. This is particu-

larly frequent in the *Future*. When it occurs in the *theme* (§ 170. α), the verb is termed *deponent* (depōnens, *laying aside*, sc. the peculiar signification of the middle form). E. g.

(α.) Verbs, in which the *theme* has the *active*, and the *Future* has the *middle* form: ἀκούω, to hear, ἀκούσεμαι · βαίνω, to go, βάσεμαι · γινώσκω, to know, γνώσεμαι · σιμῖ, to be, ἴσεμαι · μαθήσκω, to learn, μαθήσεμαι.

(β.) Deponent Verbs: αἰσθάνομαι, to perceive, γίγνομαι, to become, δίδωμαι, to receive, δύναμαι, to be able, ἡδομαι, to rejoice.

NOTE. A Deponent Verb is termed *deponent middle*, or *deponent passive*, according as its Aorist has the middle or the passive form.

B. TENSE.

§ 167. The Greek has six tenses; the **PRES-ENT**, the **IMPERFECT**, the **FUTURE**, the **AORIST**, the **PERFECT**, and the **PLUPERFECT**.

1. The **PRESENT** represents an action as *doing* at the *present time*; as, γράφω, *I am writing, I write*.

2. The **IMPERFECT** represents an action as *doing* at some *past time*; as, ἔγραφον, *I was writing*.

3. The **FUTURE** represents an action as one that *will be done* at some *future time*; as, γράψω, *I shall write*.

4. The **AORIST** (ἀόριστος, *indefinite*) represents an action simply as *done*; as, ἔγραψα, *I wrote, I have written, I had written*.

5. The **PERFECT** represents an action as *complete* at the *present time*; as, γέγραφα, *I have written*.

6. The **PLUPERFECT** represents an action as *complete* at some *past time*; as, ἔγεγραφεν, *I had written*.

§ 168. Tenses may be classified in two ways; I. with respect to the *time* which is spoken of; II. with respect to the *relation* which the action bears to this time.

I. The time which is spoken of is either, 1. *present*, 2. *future*, or 3. *past*.

The reference to time is most distinct in the Indicative. In this mode, those tenses which refer to present or future time are termed *primary* or *chief* tenses, and those which refer to past time *secondary* or *historical* tenses.

II. The action is related to the time, either, 1. as *doing* at the time, 2. as *done in* the time, or 3. as *complete* at the time.

The tenses which denote the first of these relations may be termed *definite*; the second, *indefinite*; and the third, *complete*. For a classified table of the Greek tenses, see ¶ 26.

NOTES. *a.* Some verbs have a *complete future* tense, called the *Future Perfect*, or the *Third Future* (§ 239); but, otherwise, the three tenses which are wanting in the table (§ 26), viz. the *indefinite present*, the *definite future*, and the *complete future*, are supplied by forms belonging to other tenses, or by participles combined with auxiliary verbs.

β. For the general formation of the Greek tenses, see ¶ 28.

C. MODE.

· § 169. The Greek has six modes; the INDICATIVE, the SUBJUNCTIVE, the OPTATIVE, the IMPERATIVE, the INFINITIVE, and the PARTICIPLE.

1. The INDICATIVE expresses *direct assertion or inquiry*; as, γράφω, *I am writing*; γράφω; *am I writing?*

2. The SUBJUNCTIVE expresses *present contingency*; as, οὐκ οἶδα, ὅπου τρεῖς πωμαί, *I know not, whither I can turn.*

3. The OPTATIVE (opto, *to wish*, because often used in the expression of a wish) expresses *past contingency*; as, οὐκ ᾔδειν, ὅπου τρεῖς ποίμην, *I knew not, whither I could turn.*

4. The IMPERATIVE expresses *direct command, or entreaty*; as, γράφε, *write*; τυπείσθω, *let him be beaten*; δός μοι, *give me.*

5. The INFINITIVE partakes of the nature of an *abstract noun*; as, γράφειν, *to write.*

6. The PARTICIPLE partakes of the nature of an *adjective*; as, γράφων, *writing.* †

NOTES. *a.* For a table of the Greek modes classified according to the character of the sentences which they form, see ¶ 27.

β. In the regular inflection of the Greek verb, the Present and Aorist have all the modes; but the Future wants the Subjunctive and Imperative; and the Perfect, for the most part, wants the Subjunctive and Optative, and likewise, in the active voice, the Imperative. The Imperfect has the same form with the Present, and the Pluperfect the same form with the Perfect, except in the Indicative.

γ. The tenses of the Subjunctive and Optative are related to each other as *present and past*, or as *primary and secondary*, tenses (§ 168. I.); and some have therefore chosen to consider them as only different tenses of a general conjunctive or contingent mode. With this change, the number and offices of the Greek modes are the same with those of the Latin, and the correspondence between the Greek conjunctive and the English potential modes becomes more obvious.

D. NUMBER AND PERSON.

§ 170. The numbers and persons of verbs correspond to those of nouns and pronouns (§ 164).

NOTE. The Imperative, from its signification, wants the *first person*; the Infinitive, from its abstract nature, wants the distinctions of number and person altogether; and the Participle, as partaking of the nature of an Adjective, has the distinctions of *gender* and *case*, instead of person.

REMARKS. α. The *first person singular* of the *Present indicative active*, or, in deponent verbs (§ 166. 2), *middle*, is regarded as the *THEME* of the verb. The *ROOT* is obtained by throwing off the affix of the theme, or it may be obtained from any form of the verb, by throwing off the prefix and affix, and allowing for euphonic changes. A verb is conjugated by adding to the root the prefixes and affixes in ¶¶ 28–30.

β. Verbs are divided, according to the *characteristic*, into *MUTE*, *LIQUID*, *DOUBLE CONSONANT*, and *PURE VERBS*; and according to the *affix in the theme*, into *VERBS IN -ω*, and *VERBS IN -μ* (§ 208. 2). For a paradigm of *regular conjugation without euphonic changes*, see ¶¶ 34, 35; for shorter paradigms of the *several classes of verbs*, see ¶¶ 36–60.

γ. For a fuller view of the use of the Greek verb in its several forms, see *Syntax*.

E. HISTORY OF GREEK CONJUGATION.

§ 171. The early history of Greek conjugation can be traced only in the same way with that of declension (§ 83). The following view is offered as one which has much in its support, and which serves to explain the general phenomena of the Greek verb.

Greek conjugation, like declension (§§ 83, 143), was *progressive*. At first, the root was used, as in nouns, without inflection. The first distinction appears to have been that of *person*, which was, at first, only twofold, affixing *μ* to express the first person, and a lingual or sibilant to express the other two. Of this second pronominal affix, the simplest and most demonstrative form appears to have been *-τ* (cf. §§ 143, 148). By uniting these affixes with the root *φα-*, to say, we have the forms,

φάμ, *I or we say*,

φάτ, *you, he, or they say*.

§ 172. A *plural* was then formed by affixing the plural sign *ν* (§ 83), with the insertion of *ς* to assist in the utterance. Thus,

1 Person.

Sing. φάμ

Plur. φάμιν

2 and 3 Persons.

φάτ

φάτιν

Upon the separation of the 2d and 3d Persons (§ 143. β), the 2d, as being less demonstrative, took in the Sing. the softer form *ς* (in some cases, *σ* or *θ*, in both which forms the *θ* would, by the subsequent laws of euphony, pass into *ς*, unless dropped or sustained by an assumed vowel, § 63); while in the Plur. there was a new formation (cf. §§ 84, 85), in which plurality was marked, in the 2d Pers. by affixing *ς* (cf. § 83), and in the 3d Pers. by inserting *ν* (cf. *-σ-ν*, § 85). The old Plur. now became, as in nouns (§ 85), a Dual, and the system of numbers and persons was complete. Thus,

1 Pers.

Sing. φάμ

Plur. φάμιν

Dual φάμιν

2 Pers.

φάς

φάτις

φάτιν

3 Pers.

φάτ

φάιντ

φάτιν

§ 173. The distinction of *tense*, like those of number, case, and person (§§ 83, 143), was at first only twofold, simply distinguishing a *past* action from a *present* or *future* one. This was naturally done by prefixing *ε-* (in Sanscrit, *अ-*), to express, as it were, the *throwing back* of the action into past time (§ 187). This expression, it will be observed, is aided by the throwing back of the accent. With the prefix of *ε-*, a distinction was also made between the 2d and 3d Persons dual (perhaps because, the more remote the action, the more important becomes the specific designation of the subject). In the 3d Pers. the inserted *ε* (§ 172) was lengthened to *η*, while in the 2d Pers., as in both the 2d and 3d Persons of the unaugmented tense, it passed into the kindred *ο* (§ 28). We have now two tenses, the unaugmented *Primary Tense*, which supplied the place of both the Present and the Future, and the augmented *Secondary Tense*, which expressed past action both definitely and indefinitely, and supplied the place of all the past tenses (§ 168). Thus,

PRIMARY TENSE.			SECONDARY TENSE.		
1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
S. φάμ	φάς	φάρ	ἴφам	ἴφας	ἴφарт
P. φάμιν	φάτι	φάρτ	ἴφамιν	ἴφати	ἴφарт
D. φάμιν	φάτων	φάρων	ἴφамιν	ἴφатов	ἴφартων

§ 174. At first, there was no distinction of *voice*. The affix merely showed the connection of the person with the action, but did not distinguish his relation to it as *agent* or *object*. This distinction seems to have arisen as follows. A transitive action passes immediately from the agent, but its effect often continues long upon the object. This continuance would naturally be denoted by prolonging the affix. Thus, if I may be pardoned such an illustration, while the *striker* simply says with vivacity *τύπτομαι*, *I strike*, the *one struck* rubs his head and cries *τύπτομαι*, *tüptom-ah-ee*, *I am struck*. Hence the *objective* form was distinguished from the *subjective* (§ 195), simply by the prolongation of the affix. This took place in various ways, but all affecting the *personal* and not the *numeral* element of the affix. If the affix ended with the *sign of person*, it was prolonged by annexing, in the Primary Tense, *αι*; but in the Secondary Tense (on account of the augment, which had a natural tendency to shorten the affix), the shorter *α*, except in the 1st Pers., where a species of *reduplication* seems to have taken place (*-μηνμ*, passing of course into *-μην*, § 63). Thus *-μ* became *-μαι* and *-μην*; *-ς*, *-ται* and *-σι*; *-τ*, *-ται* and *-το*; *-ν*, *-νται* and *-ντο*. If the affix ended with the *sign of number*, the preceding *sign of person* took a longer form. In the 2d and 3d Persons, this was *ελ* (which might be considered as arising from the *τ* by the addition of *λ*, since *τλ* must pass into *ελ*, § 52). The 1st Pers., in imitation of the others, inserted *λ* (or, if a long syllable was wanted by the poets, *ελ*), after which either *α* was inserted, to aid in the utterance, or, what became the common form, the final *ν* passed into its corresponding vowel *α* (§ 50). Thus *-τι*, *-τοι*, *-νι* became *-ελι*, *-ελον*, *-ελνι*; and *-μιν* became *-μισον* (*-μισελον*), or commonly *-μιστα* (*-μισεστα*). In respect to the form *-μισον*, see § 212. 1. We place the subjective and objective inflections side by side for comparison.

SUBJECTIVE.			OBJECTIVE.		
1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Prim. S. φά-μ	φά-ς	φά-τ	φά-μαι	φά-ται	φά-ται
P. φά-μιν	φά-τι	φά-ντ	φά-μιστα	φά-ελι	φά-νται
D. φά-μιν	φά-των	φά-ρων	φά-μιστα	φά-ετων	φά-ετων

SUBJECTIVE.			OBJECTIVE.			
	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Sec. S.	ἴφα-μ	ἴφα-ς	ἴφα-τ	ἴφά-μην	ἴφα-σο	ἴφα-το
P.	ἴφα-μιν	ἴφα-τε	ἴφα-ντ	ἴφά-μινθα	ἴφα-σθι	ἴφα-ντο
D.	ἴφα-μιν	ἴφα-τον	ἴφά-την	ἴφά-μινθα	ἴφα-σθον	ἴφά-σθην

§ 175. It will be observed, that all the affixes above begin with a consonant. While, therefore, they could be readily attached to roots ending with a vowel, euphony required that, in their attachment to the far greater number of roots ending with a consonant, a *connecting vowel* should be inserted. This vowel, which was purely euphonic in its origin, was, doubtless also from euphonic preference, -σ- before a liquid, but otherwise -ι- (the formation of the Opt. and the analogy of Dec. II. lead us rather to consider the -ι- as a euphonic substitute for the -σ- than the reverse, §§ 28, 86, 177). As an example of *euphonic inflection* (in distinction from which the inflection without connecting vowels is termed *nude*), we select the root γράφ-, to write (§ 36).

SUBJECTIVE.				OBJECTIVE.			
	1 P.	2 P.	3 P.		1 P.	2 P.	3 P.
Prim. S.	γράφ-ομ	-ις	-ιτ	γράφ-ομαι	-σαι	-ται	
P.	γράφ-ομιν	-ιτε	-οντ	γράφ-έμινθα	-σθι	-ονται	
D.	γράφ-ομιν	-ιτον	-ιτον	γράφ-έμινθα	-σθον	-ισθον	
Sec. S.	ἰγράφ-ομ	-ις	-ιτ	ἰγράφ-έμην	-ισο	-ιτο	
P.	ἰγράφ-ομιν	-ιτε	-οντ	ἰγράφ-έμινθα	-ισθι	-οντο	
D.	ἰγράφ-ομιν	-ιτον	-ιτην	ἰγράφ-έμινθα	-ισθον	-ισθην	

§ 176. The distinction of *mode* in the inflection of verbs commences with that of person. For the very attachment of personal affixes makes a distinction between a *personal mode* (i. e. the verb used as finite) and a *non-personal mode* (i. e. the verb used as an infinitive or participle). The latter had doubtless, at first, no affix. But the Infinitive is in its use a *substantive*, commonly sustaining the office, either of a *direct*, or yet more frequently *indirect object* of another word. Hence it naturally took the objective endings of nouns. Of these the simplest and the earliest in its objective force appears to have been σ (§§ 84, 87), which was, accordingly, affixed to the Inf., to express in general the objective character of this mode. To *pure* roots this affix was attached *directly*; but to *impure* roots *with the insertion of ι* to assist the utterance. Thus the Inf. of φά- was φάν; and of γράφ-, γράφιν. Subsequently, to mark more specifically the prevalent relation of the Inf., that of *indirect object*, the dative affix of Dec. I. (§ 86) was added to these forms; thus, φάναι, γράφιναι. Voice appears to have been distinguished by the insertion, in these forms, of σθ (before which the σ fell away, cf. §§ 55, 57), after the analogy of § 174; thus, Act. (or Subject.) Form, φάναι, γράφιναι. Mid. and Pass. (or Obj.) Form, (φάν-σθ-αι) φάσθαι, (γράφιν-σθ-αι) γράφισθαι. But the verb is also used as an *adjective*, and, as such, receives declension. The root of this declension, in the Act. (or Subject.) Form, may be derived from the original form of the non-personal mode in -σ-, by adding τ, which is used so extensively in the formation of verbal substantives and adjectives; thus, φάν φαντ-, or, with the affix of declension (§ 5), φάντ-ς, γράφιν γράφιντ-ς (the kindred σ was here preferred as a connecting vowel to ι, cf. § 175). The Mid. and Pass. (or Obj.) form of the Participle may be derived from the same, by a reduplication analogous to that in § 174 (since the Acc. affix, § 84,

is strictly a nasal, which could be either μ or ν , according to euphonic preference; as, *βορέαν*, but Lat. *boream*); thus, *φάν φάμιν-ες, γράφιν γραφόμεν-ες*. We have now the single non-personal mode developed into a system of Infinitives and Participles; thus,

SUBJECTIVE.		OBJECTIVE.	
Inf.	φάναι, γράφιναι	φάσθαι, γράφισθαι	
Part.	φάντες, γράφοντες	φάμενοι, γραφόμενοι	

§ 177. In the *personal mode*, a threefold distinction arose. Doubt leads to hesitation in closing a word or sentence; and hence the idea of *contingence* was naturally expressed by dwelling upon the connecting vowel (or upon the final vowel of the root), as if it were a matter of question whether the verb ought to be united with its subject. The strongest expression of contingency, that of *past contingency*, protracted the connecting vowel, or final vowel of the root, to the cognate diphthong in ι (§ 3), and thus formed what is termed the *Optative mode*, which, as denoting past time, takes the secondary affixes; thus, *ἴφαιμ φάιμ, ἴφάμεν φάιμεν, ἴγραφομ γράφομ, ἴγραφέμεν γραφόμεν*. The weaker expression of contingency, that of *present contingency*, as less needed, seems to have arisen later, after the conjugation with the connecting vowels $-ο-$ and $-ι-$ had become established as the prevailing analogy of the language; and to have consisted simply in prolonging these vowels to $-ω-$ and $-η-$, attaching the same affixes to all verbs. This weaker form, termed the *Subjunctive mode* (yet see § 169. γ), as denoting present time, takes the primary affixes. Thus, *γράφωμ γράφωμ, γράφωμαι γράφωμαι, φάμ φάωμ, φάμω φάωμαι*. The original mode now became an *Indicative*, expressing the *actual*, in distinction from the *contingent*.

A third mode arose for the expression of *command*. This obviously required no 1st Pers.; and in the 2d, it required no essential change, as the tone of voice would sufficiently indicate the intent of the speaker. There would, however, be a preference of short forms, as the language of direct command is laconic; hence, we find in the objective inflection $-ε$ rather than $-σαι$, and in the subjective, a tendency to drop the affix of the 2d Pers. sing. The 3d Pers., on the other hand, has throughout a peculiar form, in which the affix is emphatically prolonged. This is done in the Sing. subjective by adding ω ; thus, $-τω$. In the objective inflection, $-τω$, of course, becomes $-εθω$ (§ 174). The old Plur., afterwards the Du., was formed by adding the plural sign ν (§ 172); thus, $-των, -εθων$. The new Plur. was still further strengthened by prefixing ν (which in the obj. form would make no change, cf. § 176), or by adding the later plur. ending $σαν$ (§ 181. γ) instead of ν ; thus, $-ντων$ or $-ντων, (-νεθων) -εθων$ or $-εθωσαν$. In the 2d Pers., it is convenient to regard $-θ$ as the proper flexible ending (§ 172). The system of personal modes is now complete; thus,

SUBJECTIVE INFLECTION.

INDICATIVE.				CONJUNCTIVE.			
	1 P.	2 P.	3 P.		1 P.	2 P.	3 P.
Prim. S.	γράφ-ωμ	-εις	-ις	γράφ-ωμ	-ης	-ης	
P.	γράφ-ομιν	-ιςι	-οις	γράφ-ωμιν	-ησι	-οις	
D.	γράφ-ομιν	-ιςοι	-ιςοι	γράφ-ωμιν	-ητοι	-ητοι	
Sec. S.	ἴγραφομ	-ις	-ις	γράφ-οιμ	-οις	-οις	
P.	ἴγραφομιν	-ιςι	-οις	γράφ-οιμιν	-οιςι	-οις	
D.	ἴγραφομιν	-ιςοι	-ιςην	γράφ-οιμιν	-οιςοι	-οιςην	

IMPERATIVE.

2 P.	3 P.	2 P.	3 P.
S. φά-θ	φά-τω	γράφ-θ	-ίτω
P. φά-τε	φά-ντων, φά-τωσαν	γράφ-ετε	-ίντων, -ίτωσαν
D. φά-τω	φά-τω	γράφ-εσθ	-ίτω

OBJECTIVE INFLECTION.

INDICATIVE.				CONJUNCTIVE.			
	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.	
Prim.	S. γράφ-ομαι	-σαι	-ται	γράφ-ομαι	-ησαι	-ηται	
	P. γράφ-ομιν	-σθι	-νται	γράφ-ομιν	-ησθι	-νται	
	D. γράφ-ομιν	-σθον	-σθον	γράφ-ομιν	-ησθον	-ησθον	
Sec.	S. ἱγράφ-ομην	-ισο	-ιτο	γράφ-οίμην	-οισο	-οιτο	
	P. ἱγράφ-ομιν	-ισθι	-ντο	γράφ-οίμιν	-οισθι	-ντο	
	D. ἱγράφ-ομιν	-ισθον	-ισθον	γράφ-οίμιν	-οισθον	-οισθον	

IMPERATIVE.

2 P.	3 P.	2 P.	3 P.
S. φά-σο	φά-σθω	γράφ-σο	-ίσθω
P. φά-σθι	φά-στων, φά-στωσαν	γράφ-ισθι	-ίσθων, -ίστωσαν
D. φά-σθον	φά-σθον	γράφ-ισθον	-ίσθον

§ 178. We have, as yet, but two tenses, the Primary, denoting *present* and *future* time, and the Secondary, denoting *past* time, both *definitely* and *indefinitely*. In a few verbs, mostly poetic, the formation appears never to have proceeded farther. In other verbs, more specific tenses were developed from these, as follows.

1. In most verbs, the Future was distinguished from the Present, and the Aorist (the *indefinite past*) from the Imperfect (the *definite past*) by new forms, in which the greater energy of the Fut. and Aor. was expressed by a *σ* added to the root (cf. § 84); and consequently, if the old Primary and Secondary Tenses remained, they remained as Present and Imperfect. The Fut. followed throughout the inflection of the Pres., except that it wanted the Subjunctive and Imperative, which were not needed in this tense. The Aor. had all the modes, following in general the inflection of the Pres. and Impf., except that it preferred *-α-* as a connecting vowel, and simply appended the later affix *-αι* in the Inf. act. (§ 176); thus,

SUBJECTIVE INFLECTION.

INDICATIVE.			SUBJUNCTIVE.		
S.	ἰγράφ-αμ	-σαι -σας	γράφ-ω	-ης -ης	-ης
P.	ἰγράφ-αμιν	-σαιτε -σαντε	γράφ-ωμιν	-ησιν -ωντε	-ωντε
D.	ἰγράφ-αμιν	-σαιτο -σάτην	γράφ-ωμιν	-ησιν -ησιν	-ησιν

OPTATIVE.

S.	γράφ-αμ	-σαις	-σαιτ
P.	γράφ-αμιν	-σαιτε	-σαιντ
D.	γράφ-αμιν	-σαιτο	-σάτην

IMPERATIVE.

γράφ-αθ	-άτω
γράφ-ατε	-άτων, -άτωσαν
γράφ-ατο	-άτων

INFINITIVE, γράφ-αι

PARTICIPLE, γράφ-ων

OBJECTIVE INFLECTION.

INDICATIVE.			SUBJUNCTIVE.		
S. ἴγραφ-εἰμην	-εαις	-εαιτο	γράφ-εμαι	-εσθαι	-εσθαι
P. ἴγραφ-εμίθε	-εαιθε	-εαιτο	γράφ-εμίθε	-εσθε	-εσθαι
D. ἴγραφ-εμίθε	-εαιθεν	-εαίθη	γράφ-εμίθε	-εσθεν	-εσθεν
OPTATIVE.			IMPERATIVE.		
S. γραφ-εἰμην	-εαις	-εαιτο	γράφ-εαις	-εαίθε	
P. γραφ-εμίθε	-εαιθε	-εαιτο	γράφ-εσθε	-εσθεν, -εσθυσαν	
D. γραφ-εμίθε	-εαιθεν	-εαίθη	γράφ-εσθεν	-εσθεν	
INFINITIVE, γράφ-εσθαι			PARTICIPLE, γράφ-εμην-ος		

2. In many verbs, by a change of root, a new Pres. and Impf. were formed, which expressed more specifically the action as *doing*; and in some of these verbs, the old Secondary Tense remained as an Aorist (called, for distinction's sake, the *Second Aorist*, § 199. a); and in a few, the old Primary, as a Future (§ 200. b).

§ 179. The *complete tenses* were, probably, still later in their formation. These tenses, in their precise import, represent *the state consequent upon the completion of an action* (τῇ ἐπιστολῇ γέγραφα, *I have the letter written*), or in other words they represent the action as *done*, but its effect remaining. This idea was naturally expressed by an initial reduplication (§ 190). These tenses admit a threefold distinction of time, and may express either *present*, *past*, or *future* completeness. The present complete tense (the Perfect) naturally took the primary endings; the past complete tense (the Pluperfect), the augment and the secondary endings; and the future complete tense (the Future Perfect, or Third Future), the common future affixes. In the Perf. and Plup., the *objective* endings were affixed without a connecting vowel; and, of course, with many euphonic changes. See the inflection of (γράφ-μαι) γέγραμμαι (§ 36), πίπραγ-μαι (§ 38), (πίπτω-μαι) πίπτισμαι (§ 39), &c. The *subjective* endings appear to have been at first appended in the same way; thus, Perf. Ind. γέγραφ-μ, Inf. γέγραφ-ναι, Part. γέγραφ-ντι. But all these forms were forbidden by euphony. Hence in the Ind. -μ became -α (which, since μ final passes into ν, may be considered the corresponding vowel of μ as well as of ν, § 50); thus, γέγραφμ γέγραφα. and after this change the inflection proceeded according to the analogy of the Aor., except so far as the primary form differs from the secondary. The α in this way became simply a connecting vowel; thus, γέγραφα (or, if the analogy of the Aor. be followed here also, γέγραφ-α-μ), γέγραφ-α-ς, -α-τ, -α-μιν, -α-σι, -α-ντ, -α-τον. In the Part., ν also became α, which by precession passed into ο (§ 28). Indeed, in Dec. III. no masculine or feminine has a root ending in -ατ- (§ 76. d. 3). Thus, γέγραφ-ντι. The ν in the Inf., instead of a similar change (as it was followed by α), took -σ- before it; thus, γέγραφ-ναι. In the Plup. act., there was a kind of double augment, prefixing ε, both to the reduplication, and also to the connecting vowel of the Perf., making the connective of the Plup. -εα-; thus, ε-γέγραφ-εα-μ. This εα remained in the Ionic, but in the old Attic was contracted into η, which afterwards passed by precession into υ.

§ 180. The *middle* and *passive* voices were at first undistinguished. The form simply showed that the subject was affected by the action, but did not determine whether the action were his own or that of another. In the

definite and *complete* tenses, the action is so represented, that this would be commonly understood without special designation. But in the *indefinite* tenses, there would be greater need of marking the distinction. Hence, a special Aor. and Fut. *passive* were formed by employing the verb *εἰμι*, to be, as an *auxiliary*, and compounding its past and future tenses with the root of the verb (the augment being prefixed in the Aor., as in other past tenses, and the *ε* being lengthened in some of the forms from the influence of analogy or for euphony); thus, Aor. *ἰ-γράφ-ην*, Fut. *γράφ-ήσομαι*. The old Aor. and Fut. now became *middle*, and the two voices were so far distinct. They had still, however, so much in common, that it is not wonderful that this distinction was not always observed (§ 166. 1). The Aor. and Fut. *pass.* were afterwards strengthened by the insertion of *θ*, which came, perhaps, from employing in the composition the passive verbal in *-τος*, instead of the simple root of the verb; thus, *πρατ-ής ἦν ἐπαχθῆν*. From the prevalence of the *θ*, the tenses formed with it were denominated *first*, and those formed without it, *second* tenses (§ 199. II.).

§ 181. The system of Greek conjugation was now complete, having *three persons, three numbers, three voices, six modes*, if the Subj. and Opt. are separated, and no fewer than *eleven tenses*, if the *first* and *second* are counted separately. Some remarks remain to be added, chiefly upon *euphonic changes*.

I. By a law which became so established in the language as to allow no exception (§ 63), final *μ*, *τ*, and *θ* could not remain. They were, therefore, either *dropped*, *changed*, *prolonged*, or *both changed and prolonged*; as follows.

1. Final *μ*, after *-α-* connective, was dropped; after *-ο-* or *-ω-* connective,* was changed to *-α* and then contracted with the preceding vowel; after *-ω-* and *-αι-* connective, and in the primary nude form (§ 173), was prolonged to *-μι*; and, in all other cases, became *-ν*. Thus, *ἔγραψαμ*, *γίγραφαμ*, *ἰνιγράψαμ* became *ἔγραψα*, *γίγραφα*, *ἰνιγράψα*. *γράφουμ* and *γράφωμ* became (*γράφουα*, *γράφωα*) *γράφου*, and *γράφωμ* and *γράφωμ* became *γράφω*. *γράφουμ*, *γράφωμ*, *γράφαιμ*, *φάμ* became *γράφουμι*, *γράφωμι*, *γράφαιμι*, *φάμι*. *ἔγραφομ*, *ἰνιγράφομ*, *ἔφαμ* became *ἔγραφον*, *ἰνιγράφον*, *ἔφον*.

2. Final *τ*, in the secondary forms throughout, and in the Perf. sing., was dropped; but, in other cases, was changed into *-ς*, which after *-ο-* or *-ω-* connective passed into *-ι* and was then contracted, but otherwise was prolonged to *-σι*. When, by the dropping of *-τ*, *-α-* connective became final, it passed into *-ι* (§ 28). Thus, *ἔφατ* *ἔφα*, *ἔγραφετ* *ἔγραφε*, *ἔγραφοντ* *ἔγραφον*, *ἔγραψατ* *ἔγραψε*, *ἔγραψαντ* *ἔγραψαν*, *γράφοντ* *γράφοι*, *γράφαιτ* *γράφαι*, *γίγραφατ* *γίγραφε*. *γράφ-ι-τ* (*γράφις*, *γράφι*) *γράψι*, *γράφ-ι-τ* *γράφι*, *γράφ-η-τ* *γράφῃ* (written with the *ι* subsc. in imitation of the Ind.), *γράφ-η-τ* *γράφῃ*. *φάτ* *φάσι*, *φάντ* (*φάνει*, § 58) *φᾶσι*, *γράφοντ* (*γράφουσι*) *γράφουσι*, *γράφοντ* *γράφουσι*, *γίγραφαντ* (*γίγραφονσι*) *γίγραφᾶσι*, *γράφοντ* (*γράφουσι*) *γράφουσι*.

NOTES. α. In the prolonged forms of the endings *-τ* and *-ντ*, the Doric retained the *τ* (§ 70. 2); as, *φωτί* Theoc. 1. 51, *τῖθητι* 3. 48, *φωτί* 2. 45, *φιλιόντι* 16. 101, *φῶθηκοντι* 1. 43, *λίγοντι* Pind. O. 2. 51, *ἰπιτρέψοντι* 6. 36.

β. Epic forms of the Subjunctive, with *-μ* and *-τ* prolonged to *-μι* and *-σι*, are not unfrequent; as, *ἰδίλωμι* A. 549, *τύχωμι* E. 279, *ἴκωμι* I. 414, *ἴδωμι* X. 450, *ἰδίσθην* (§ 66) A. 408, *παύσθην* δ. 191, *θῆσθην* Σ. 601; so Dor. *ἰδίσθην* (N. α) Theoc. 16. 28. A similar form of the Opt., though not free from doubt, occurs in *παράσθηναι* K. 346.

γ. A new form of the 3 Pers. pl. secondary was formed by changing *-τ* of the Sing. into *-σαν* (i. e. by affixing *ν* instead of prefixing it, with a change of *τ* into *σ*, as above, and the necessary insertion of a union-vowel, which

* in primary forms (§ 209),

here, as after *σ* in the Aor., was *-α-*, § 185). This form, in the Attic, is not used in those tenses which have as a connecting vowel *-σ-* or *-α-*, and scarcely in those which have *-αι-* or *-αι-*; but in most other tenses is either the common form, or may be freely used; thus, for *ἴθαντ*, *ἰγιγέρφουσ*, *ἰπεῖχθουσ*, *ἴφασαν*, *ἰγιγέρφουσιν*, *ἰπεράχθησαν* (§ 183).

3. Final *θ* was dropped after *-σ-* connective; after a short vowel in the root, it became in the 2 Aor. *-ς*, and in the Pres. (except *φημί* and *εἰμί*) *-ι*, which was then contracted with the preceding vowel (*αι* becoming *η*); in other cases (except the irregular substitution of *-σιν* for *-σθ* in the Aor.) it was prolonged to *-θι*. Thus, *γέρφθι* *γέρφθι*, *δίθ* *δίς*, *δίθθ* (*δίθθι*) *δίθου*, *φάθ* *φάθι*, *γέρφθθ* *γέρφθθι*.

§ 182. II. A stronger form of the 2 Pers. sing. subjective was in *-σθ* (compare the Eng. and German *-st*), which, according to § 63, must either drop *θ* and thus become the same with the common form, or assume a vowel. In the latter case, it assumed *α*, becoming *-σθα* (compare the affix *-sti* of the Lat. Perf.). This remained the common form in *ἴσθθα* (§ 53), *ἦσθα* (§ 55), *ῥῥῥσθα* (§ 56), *ἴσθα*, *ῥῥῥσθα*, and *ῥῥῥσθα* (§ 58). Other examples are furnished by the poets (particularly in the Subjunctive, by Homer); as, *τίσθθα* i. 404, *δίσθθα* T. 270, *ἰδίλσθθα* A. 554, *βουλιύσθθα* I. 99, *εἰσθθα* T. 250, *βάλυσθθα* O. 571, *κλειύσθθα* Ω. 619, *ἴχυσθθα*, *φίλυσθθα* Sapph. 89, *ἰδίλσθθα* Theoc. 29. 4, *χεῖσθθα* Ar. Ach. 778. This form, like many others belonging to the old language, is termed by grammarians *Æolic*.

III. The objective endings of the 2 Pers. sing., *-σαι* and *-σε*, commonly dropped *σ* in those tenses in which a vowel uniformly preceded (cf. §§ 117, 200. 2, 201. 2), and were then contracted with this vowel except in the Opt.; thus, *γέρφσαι* *γέρφθαι* *γέρφθ* or *γέρφθι* (§ 37. 4), *γέρψσαι* *γέρψθ* or *-ι*, *γέρφθσαι* *γέρφθ*, *ἰγέρφθσαι* *ἰγέρφθ* *ἰγέρφθου*, *γέρφθσαι* *γέρφθ*, *ἰγέρψθσαι* *ἰγέρψθ*, *γέρψθσαι* *γέρψθ* (the contraction is here irregular), *γέρφθσαι* *γέρφθ*, *γέρψθσαι* *γέρψθ*.

§ 183. IV. In the Greek verb, there is a great tendency to lengthen a short vowel before an affix beginning with a consonant. This will be observed in pure verbs before the tense-signs (§ 218); in the tense-signs of the Aor. and Fut. pass. (§ 180); in the *-σ-* often inserted in the Opt. (§ 184); in verbs in *-μι* before the subjective endings, especially in the Ind. sing. (§ 224); in the euphonic affixes *-σι* and *-σιν* of the Pres. and Fut. act. (§§ 203. α, 206. β); &c. This tendency does not appear before endings beginning with *ν*, since here the syllable is already long by position. Of other endings, it appears chiefly before the shorter; hence, before the subjective far more than the objective, and in the Sing. more than the Plur. or Dual. We give here examples of the two last only of the cases that have been mentioned above: *φᾶμι* *φημί* (we now change the regular accentuation of the word to that which is usually given to it as an enclitic), *φᾶς* *φᾶς*, *φᾶσι* *φᾶσι*, but Pl. *φᾶμιν* · *ἴφᾶν* *ἴφᾶν*; *ἴφᾶς* *ἴφᾶς*, *ἴφᾶν* *ἴφᾶν*, but Pl. *ἴφᾶμιν* (§ 53); 2 Pers. *γέρφθς* *γέρφθς* (so some form *γέρφθς* and *γέρφθς* by lengthening the connecting vowel and dropping the flexible ending), *γέρψθς* *γέρψθς* · *γέρφθς* (the old form of the Inf., § 176) *γέρφθς* (this became the common form of the Pres. and Fut. inf. act.), *γέρψθς* *γέρψθς*.

NOTE. The old short forms of the 2d Pers. and Inf. in *-σι* and *-σιν* remain in some varieties of the Doric; as, *συρίσθς* Theoc. 1. 3, *ἀμείλθς* 4. 3, *συρίσθς* 1. 14, *βίσθς* 4. 2, *γάρθς* Pind. O. 1. 5, *τράθς* Ar. Ach. 788.

§ 184. V. The Opt. subjunctive was often rendered still more expressive, by adding to its connective *ι*, which was lengthened to *η* except before *ντ* (§ 183). This addition was most common before the endings which have no vowel, -*μ*, -*ς*, -*τ*, -*ντ*. In the 3d Pers. pl. this addition was always made; but, except here, it was never made to -*αι*- connective, and rarely to -*αι*- connective except in contract forms. Thus, (γράφ-αι-ντ) γράφουσιν, (γράφ-αι-ντ) γράψαισιν, (φα-ῖ-μ) φαῖν, (φα-ῖ-ς) φαῖς, (φα-ῖ-τ) φαῖ, φαῖμιν φαίημιν, φαῖτε φαίητε, (φα-ῖ-ντ) φαῖν and φαίησαν, ἀγγιλοῖν (§ 41), τιμῶν (§ 45), φιλοῖν (§ 46).

NOTES. *α*. In the Aor. opt. act., a special prolonged form arose, in which the connective was that of the Ind. with *αι* prefixed. This form occurs only in the 2d and 3d Persons sing. and the 3d Pers. pl.; but in these persons was far more common than the other form. Thus, γράψ-αι-α-ς, (γράφ-αι-α-ς, § 181. 2) γράψαις, γράψαιαν. This form, like many other remains of old usage, was termed by grammarians *Æolic*. It was especially employed by the Attics; yet was not confined to them, nor employed by them to the exclusion of the other forms; thus, τίσαιαν A. 42, μίσαιας Γ. 52, ψαύσαι Pind. P. 9. 213, ἀγγιλοῖαν Theoc. 12. 19, διαβήξαιας Hdt. iii. 12; ἀλγύναις Soph. Œd. T. 446, δικάσαις Ar. Vesp. 726, φήσαις Pl. Gorg. 477 b, ἀρπαλοῖαις Æsch. Eum. 983, φθάσαιαν Th. iii. 49.

β. In analyzing Opt. forms of the 3d Pers. pl., it is often convenient to join the inserted *ι* with the flexible ending, although in strict propriety it is an extension of the connecting vowel. See § 31.

§ 185. VI. One important analogy we ought not to pass unnoticed. The oldest inflection both of verbs and of nouns, that of the nude Pres. and Impf., and of Dec. III., had no connecting vowels. The next inflection in order of time, that of the euphonic Pres. and Impf., of the Fut., and of Dec. II., took the connecting vowels -*ο*- and -*ι*-; while the latest inflection, that of the Aor., of the Perf. Act., and of Dec. I., took the connecting vowel -*α*- (cf. § 176). But the analogy does not stop here. As some nouns fluctuated between the different declensions (§§ 124, 125), so some forms of verbs fluctuated between the different methods of inflection. Thus we find,

α.) Verbs in both -*μ* and -*ω*, particularly the large class in -*νμ* and -*νω*; as, δεικνῦμι and δεικνύω, to show.

β.) That verbs in -*μ* whose roots end in *ι*, *α*, or *υ*, have, in the Impf. act. sing., a second and more common form in -*ον*; as, ἰτίθην and (ἰτίθι-ον) ἰτίθουν (§ 50), ἰδίδων and ἰδίδουν (§ 51), ἰδαίνυν and ἰδαίνυνον (§ 52).

γ.) That verbs in -*ω* have the 2 Aor. nude, if the root ends in a vowel, except *ι*; as, (§ 57) ἔβην (r. βα-), ἔγνων (r. γνω-), ἔδυν (r. δυ-); but ἔπιον (r. πι-), 2 Aor. of πίνω, to drink.

δ.) Poetic (chiefly Epic) 2 Aorists middle which want the connecting vowel even after a consonant; as, ἄλτο A. 532; ἔρμαιον (Part.) Σ. 600; γίντο (= εἴλιτο) Θ. 43; γίντο (= ἰγίντο) Hes. Th. 199, ἔγντο Theoc. 1. 88; ἰδίγμην ι. 513, δίκτο O. 88 (so even Pres. 3 Pers. pl., δίσσεται M. 147, for δίσσεται, § 60), Imp. δίζε T. 10, δίσθε Ap. Rh. 4. 1554, Inf. δίσθαι A. 23, Part. δίγμηνος B. 794; ἰλίλικτο A. 39; ἔκτο Hes. Th. 481; ἰλίγμην ι. 335, λίκτο δ. 451, λίζε Ω. 650; μιάνθη (3 Pers. du. for ἰμιάνθη, § 60)*; ἔμικτο α. 433, μίκτο A. 354; ἔρτο E. 590, Æsch. Ag. 987, ἔρτο Δ. 204, ἔρθαι α. 474, ἔρμαιος Δ. 572, Soph. Œd. T. 177; πάλτο O. 645; πέρθαι (for πέρθεσθαι, §§ 55, 60) π. 708.

* Δ. 146.

NOTE. These Aorists, being nude, agree in their formation with the Perf. and Plup. (§ 179), except that they want the reduplication.

σ.) Poetic (chiefly Epic) Aorists which have the tense-sign -σ- with the connectives -σ- and -σ-, and thus unite the forms of the 1st and 2d Aorists; as, *ἀείρετο* Hom. H. 16. 1; *ἰκέσσετο* v. 75, *βήετο* E. 109, 221; *δύετο* H. 465, *δύετο* II. 129; *ἔρετο* E. 773; *λίξετο* I. 617; *ἔρετο* Γ. 250, contr. *ἔρετο* (§ 45. 3) Δ. 264; *είρετο* χ. 481, Call. Cer. 136, Ar. Ran. 482, *αἰείρετο* T. 173, *είρετο* v. 154. The use of this form in the 2 Pers. Imp. will be specially noticed. Perhaps the common 2 Aor. *ἔειπεν*, *fell*, and the rare, if not doubtful, *ἔχεν*, belong here.

ζ.) Aorists without the tense-sign -σ-, but with the connecting vowel -α-. See § 201. 2. Compare the omission of -σ- both here and § 200. 2 with §§ 117, 182. III.

η.) Reduplicated tenses, having the connectives -σ- and -σ-, and thus uniting the forms of the Perf. or Plup., and of the 2 Aor. See § 194. 3.

NOTE. These tenses of mixed formation are usually classed as 1st or 2d Aorist according to the connective; a classification which is rather convenient than philosophical.

§ 186. VII. The formation of the complete tenses requires further remark. The affixes of the Perf. and Plup. seem to have been originally nude throughout, and they continued such in the objective inflection, inasmuch as here each flexible ending has a vowel of its own. That this was the reason appears from the fact, that in the subjective inflection also we find remains of the nude formation, but only in cases where the flexible ending has a vowel of its own. These remains abound most in the old Epic, but are also found in the Attic (§§ 237, 238). The inflection with the connecting vowel, however, became the established analogy of the language; so much so, that even *pure* verbs, no less than *impure*, adopted it (cf. § 100. 2). Here arose the need of another euphonic device. The attachment of the open affixes to pure roots produced hiatus, and to prevent this, *α* was inserted. This insertion appears to have been just commencing in the Homeric period. It afterwards became the prevalent law of the language, extending, through the force of analogy, to *impure*, as well as to *pure* roots. Other euphonic changes were now required, for which see §§ 61, 64. 3. The history of the Perf. and Plup. active, therefore, is a history of euphonic devices, to meet the successive demands of *pure* and *impure* roots. The latter first demanded a connecting vowel; then the former, the insertion of -α-; and then the latter, that this -α- after a labial or palatal mute should be softened to an aspiration uniting with the mute. We have thus four successive formations: 1. the *primitive nude formation*; 2. the *formation in -α, -ιι*; 3. the *formation in -αα, -ιιι* after a vowel; 4. the *formation in -αα, -ιιι* after a consonant (after a labial or palatal mute, softened to -ά, -ίι, § 61). The last formation nowhere appears in Hom., and the third only in a few words. The forms with the inserted *α* are distinguished as the *First* Perf. and Plup.; and those without it, although older, as the *Second* (§ 199. II.).

CHAPTER VIII.

PREFIXES OF CONJUGATION.

§ 187. The Greek verb has two prefixes ; I. The AUGMENT, and II. the REDUPLICATION.

I. AUGMENT.

The *Augment* (augmentum, *increase*) prefixes ε-, in the SECONDARY TENSES of the *Indicative*, to denote *past time* (§§ 168. I., 173).

A. If the verb begins with a *consonant*, the ε- constitutes a distinct syllable, and the augment is termed SYLLABIC. E. g.

Theme.	Impf.	Aor.
βουλεύω, to counsel,	ἔβούλευον,	ἔβούλευσα.
γινώσκω, to recognize,	ἔγινώσκον,	ἔγινώκισα.
βάλλω, to throw,	ἔβαλλον,	ἔβηψα (§ 64. 1).

B. If the verb begins with a *vowel*, the ε- unites with it, and the augment is termed TEMPORAL.

NOTE. The *syllabic augment* is so named, because it increases the number of *syllables*; the *temporal* (temporalis, from tempus, *time*), because it increases the *time*, or *quantity*, of an initial short vowel. For the syllabic augment before a vowel, see § 189. 2. The breathing of an initial vowel remains the same after the augment.

§ 188. SPECIAL RULES OF THE TEMPORAL AUGMENT.

1. The prefix ε- unites with α to form η, and with the other vowels, if short, to form the corresponding long vowels ; as,

ἄδικίω, to injure,	(ἁδίκων) ἠδίκουν,	(ἁδίκησα) ἠδίκησα.
ἄθλιω, to contend,	ἠθλούν,	ἠθλησα.
ἠλπίζω, to hope,	ἠλπιζον,	ἠλπισα.
ἱκετεύω, to supplicate,	ἠκέτινον,	ἠκέτισα.
ἰσθίω, to erect,	ἠσθον,	ἠσθωσα.
ὕβριζω, to insult,	ἠύβριζον,	ἠύβρισα.

2. In like manner, the ε- unites with the prepositive of the diphthong αι, and of the diphthongs αυ and οι followed by a *consonant*, as,

αἰσώω, to ask,	ἤστων (§ 25. 3),	ἤτησα.
αὐξάνω, to increase,	ἠύξαιον,	ἠύξησα.
οἰκτιζέω, to pity,	ἠκτιζον,	ἠκτισα.
So also, σίεμαι, to think,	ἠόμην,	ἠήθη.

3. In other cases, the *ε*- is absorbed by the initial vowel or diphthong, without producing any change; as,

ἡγίεμαι, to lead,	ἡγούμην,	ἡγησάμην.
ᾠφελίω, to profit,	ᾠφίλου,	ᾠφίλησα.
εἶπω, to yield,	εἶπον,	εἶξα.
οἰονίζομαι, to augur,	οἰονιζόμην,	οἰονισάμην.
οὐτάζω, to wound,	οὐτάζον,	οὐτάσα.

NOTE. In verbs beginning with *ω*, and in *εἰπάζω*, to conjecture, and *αὐαίνω*, to dry, usage is variable; as,

εὐχομαι, to pray,	εὐχόμεν, ηὐχόμεν,	εὐξάμην, ηὐξάμην.
εἰπάζω,	εἰπαζον, ἤπαζον (Att.),	εἰπασα, ἤπασα.

See, also, the Plup. ἥδιον (§ 58), and ἥμιν (§ 56).

§ 189. REMARKS. 1. The verbs βούλομαι, to will, δύναμαι, to be able, and μέλλω, to purpose, sometimes add the temporal to the syllabic augment, particularly in the later Attic; thus, Impf. ἐβουλόμην and ἠβουλόμην, Aor. P. ἐβουλήθην and ἠβουλήθην.

2. In a few verbs beginning with a vowel, the *ε*- constitutes a distinct syllable, with, sometimes, a double augment; as,

ἐγθμι, to break,		ἔαξα.
ἀνίγω, to open,	ἀνίγωσιν (§ 188. 2),	ἀνιφάξα.
ᾠθίω, to push,	ᾠθίουν,	ᾠασα.

Add ἀλίσκομαι, to be captured, ἀνδάω (Ion. and Poet.), to please, ἰράω, to see, οὐείω, ἀνίομαι, to buy, and some Epic forms. Cf. § 191. 3. The syllabic augment in these words is to be referred, in part, at least, to an original digamma (§ 22. 3); as, ἱφαξαι ἱάξαι γ. 298, iv. 2. 20; ἱφάνδαι ἱάνδαι Hdt. ix. 5, ἱνδαν γ. 143, ἱφάδι ἱάδι Hdt. i. 151, ἱφφάδι ὑνάδι (cf. §§ 71, 117. 2) Z. 340.

3. In a few verbs beginning with *ε*, the usual contraction of *εε* into *ει* (§ 36) takes place; as,

εἰώω, to permit,	εἰών,	εἰῶσα.
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Add ἰθίζω, to accustom, ἰλίσσω, to roll, ἱλπω, to draw, ἱσσω, to be occupied with, ἰργάζομαι, to work, ἱρπω, to creep, ἱετρίω, to entertain, ἱχσω, to have; the Aorists εἶλον, took, εἶσα (Ion. and poet.), set, εἶμι and εἶμην (§ 54); and the Plup. εἰσέηκιν (§ 48), stood.

4. An initial *α*, followed by a vowel, remains in the augmented tenses of a very few verbs, chiefly poetic; as, αἶω, to hear, αἶον (yet ἡαῖος Hdt. 9. 93). See, also, ἀναλίσσω (§ 280). An initial *α* sometimes remains even when followed by a consonant; as, αἰστέριω, to sting, αἰστέρεα Eur. Bac. 32 (cf. εἶδα, § 191. 3). So ἱλανίσθην (that the word "Ἑλλαν" may not be disguised), Th. ii. 68, and in poetry ἱζόμεν, καθιζόμεν, Æsch. Eum. 3, Prom. 229. In these words *α* is long by position.

5. An initial *ι* followed by *ε* unites with this vowel, instead of uniting with the augment; thus, ἱεράζω, to celebrate a feast, (ἱεράζον) ἰώταζον. So, in the Plup., ἱέκιν, and the poet. ἰώλκιν, ἰώργιν, from Perf. ἱεκα, ἱελα, ἱεργα.

II. REDUPLICATION.

§ 190. The *Reduplication* (reduplico, *to re-double*) doubles the initial letter of the COMPLETE TENSES, in *all the modes* (§§ 168. II., 179).

RULE. If the verb begins with a *single consonant*, or with a *mute* and *liquid* (except γν, and, commonly, βλ and γλ), the initial consonant is repeated, with the insertion of ε; but, otherwise, the reduplication has the same form with the augment. In the PLUPERFECT, the *augment is prefixed* to the reduplication, except when this has the same form with the augment. Thus,

Theme.	Perf.	Plup.
βουλιών, to counsel,	βεβούλιυκα,	ἰεβουλιόμην.
γράφω, to write,	γέγραφα,	ἰγίγραφα.
φιλῶ, to love,	πεφιλήκα (§ 62),	ἰεπιλήμην.
χράομαι, to use,	κέχρημαι,	ἰκεχρήμην.
θνήσκω, to die,	τίθνηκα,	ἰεθνήκην.
παύω, to prate,	ἱβραψόδηκα (§ 62. α),	ἱβραψόδηκην.
γνωρίζω, to recognize (§ 187),	ἰγνώρικα,	ἰγνώρικην.
βλάπτω, to bud,	ἰβλάστηκα,	ἰβλάστηκην.
βλάπτω, to hurt,	βέβλαφα,	ἰεβέβλαφα.
γλύφω, to sculpture,	ἱγλυμμαι, γέγλυμμαι,	ἰγλυμμήν.
ζηλώ, to emulate,	ἰζήλωκα,	ἰζήλωκην.
ψεύδομαι, to lie,	ἱψύσμαι,	ἰψύσμεν.
σσιφάνω, to crouch,	ἰστιφάνωκα,	ἰστιφάνωκην.
αἰδίσκω (§ 188. 1), (ααδίσκηκα) ἡδίσκηκα,		ἡδίσκηκην.
αὐξάνω, to increase (§ 188. 2),	ἡὔξημαι,	ἡὔξημην.
ἡγίομαι, to lead (§ 188. 3),	ἡγήμαι,	ἡγήμην.
ὀράω, to see (§ 189. 2),	ἰώρακα,	ἰώρακην.
ὀνύομαι, to buy (§ 189. 2),	ἰώνημαι,	ἰωνήμην.
ἐργάζομαι, to work (§ 189. 3),	ἰεργασμαι,	ἰεργάσμεν.

§ 191. REMARKS. 1. In five verbs beginning with a liquid, εἰ- commonly takes the place of the regular reduplication, for the sake of euphony :

λαγχάνω, to obtain by lot,	ἐλληκα and λίλοχα, ἐλλημαι.
λαμβάνω, to take,	ἐλληφα, ἐλλημμαι and λίλημμαι.
λείγω, to collect,	ἐλλοχα, ἐλλογμαι and λίλλογμαι.
μέιρομαι, to share,	ἰμαρμαι. ἰμάρεμην.
τ. ῥε-, to say,	ἰρηκα, ἰρημαι (§ 53).

2. Some verbs beginning with α, ε, or ο, followed by a single consonant, prefix to the usual reduplication the two first letters of the root; thus,

ἀλείφω, to anoint,	ἀλήλιφα,	ἀλήλιμμαι.
ἰλαύνω, to drive,	ἰλήλαπα,	ἰλήλαμμαι.
ὀρύσσω, to dig,	ὀρώρυχα,	ὀρώρυγμαι.

This prefix is termed by grammarians, though not very appropriately (§ 7),

the *Attic Reduplication*. It seldom receives an augment in the Plup., except in the verb ἀκούω, *to hear*; thus, ἀλήλιφα, ἀληλίφην · but, from ἀκούω, ἀπήκουα, ἀπηκούην. This reduplication prefers a short vowel in the penult; as, ἀλήλιφα, though ἤλιυφα (§ 269); ἐλήλυθα (§ 301).

3. The verb μνησέσθαι, *to remember*, has, in the Perf., μνήμημαι · πτάσθαι, *to acquire*, has commonly πίστημαι (l. 7. 3), but also ἰπτημαι (properly Ion., as Hdt. ii. 42, yet also Æsch. Pr. 795, Pl. Prot. 340 d, e). There are, also, apparent exceptions to the rule, arising from syncope; as, πίπτωκα, πίπταμαι. For ἴσκα, *to seem*, and the poet. ἴσκα, ἴσκα, cf. § 189. 2. For εἶδα (§ 58), cf. § 189. 4. The poet. ἀνωγα, *to command*, receives no reduplication.

4. When the augment and the reduplication have a common form, this form is not to be explained in both upon the same principle. Thus, in the Aor. ἠγώρην (§ 187), ἠ- is prefixed to denote past time, but in the Perf. ἠγώρην (§ 190), it is a euphonic substitute for the full redupl. γη-. In like manner, analogy would lead us to regard the Aor. ἠδίκησα (§ 188. 1) as contracted from ἠάδίκησα, but the Perf. ἠδίκηκα (§ 190), as contracted from ἠάδίκηκα, the initial vowel being doubled to denote completeness of action. In the Perfects ἴμαρμαι (R. 1), and ἴστηκα (§ 48), the rough breathing seems to supply, in part, the place of the initial consonant. Some irregularities in the reduplication appear to have arisen from an imitation of the augment; as, ἰώρην, ἰώρημαι (§ 190).

III. PREFIXES OF COMPOUND VERBS.

§ 192. I. Verbs compounded with a *preposition*, receive the augment and reduplication *after* the preposition; thus,

προσγράφω, *to ascribe*,
ἐξέλκω, *to drive out*,

προσέγραψα, *to ascribe*,
ἐξέλακκα, *to drive out*,

προσέγραψα, *to ascribe*,
ἐξέλακκα, *to drive out*.

REMARKS. 1. Prepositions ending in a vowel, except περί and πρό, suffer elision (§ 41) before the prefix ἠ-. The final vowel of πρό often unites with the ἠ- by crasis (§ 38). Thus, ἀποβάλλω, *to throw away*, ἀπὶβάλλον · περιβάλλω, *to throw around*, περιῖβάλλον · ἐμβάλλω, *to throw in*, ἐμῖβάλλον · ἐκβάλλω, *to throw out*, ἐκῖβάλλον.

2. Prepositions ending in a consonant which is changed in the theme, resume that consonant before the prefix ἠ-; as, ἐμβάλλω, *to throw in* (§ 54), ἐμῖβάλλον · ἐκβάλλω, *to throw out* (§ 68), ἐκῖβάλλον.

3. A few verbs receive the augment and reduplication *before* the preposition; a few receive them both *before* and *after*; and a few are *variable*; as, πιστάσθαι, *to understand*, ἀπιστάσθαι · ἐνοχλῶ, *to trouble*, ἐνώχλων, ἐνώχληκα · καθεύδω, *to sleep*, ἐκαθεύδων, καθεύδων, and καθεύδων (§ 188. N.).

4. Some derivative verbs, resembling compounds in their form, follow the same analogy; as, διατάσσω, *to regulate* (from διατα, *mode of life*), διήτησα and διήτησα, διδῶ, διδῶ, διδῶ, διδῶ · ἐκκλησιάζω, *to hold an assembly* (ἐκκλησία), ἐκκλησιάζει and ἐκκλησιάζει, ἐκκλησιάζει · παραινέω, *to act the drunkard* (πάρευνος), παραινέω v. 8. 4; ἱγγύω, *to pledge*, for the various forms of which see Lob. ad Phryn. p. 155.

§ 193. II. Verbs compounded with the particles δυσ-, *ill*, and εὖ, *well*, and beginning with a vowel which is changed by the augment (§ 188), commonly receive their prefixes *after*

these particles; as, *δυσαρρεσιέω*, to be displeased, *δυσηρέιστον*· *εὐεργετιέω*, to benefit, *εὐηργέτον* and *εὐεργέιουν*.

III. Other compounds receive the augment and reduplication at the beginning; as, *λογοποιέω*, to fable, *ἐλογοποιούν*· *δυστυχέω*, to be unfortunate, *ἐδυστύχησα*, *δεδυστύχηκα*· *εὐτυχέω*, to be fortunate, *εὐτύχουν* or *ητύχουν* (§ 188. N.); *δυσωπείω*, to shame, *ἐδυσώπουν*. Yet *ἰπποειτροφῆκα*, Lycurg. 167. 31.

DIALECTIC USE.

§ 194. 1. It was long before the use of the augment as the sign of past time (§ 173) became fully established in the Greek. In the old poets it appears as a kind of optional sign, which might be used or omitted at pleasure; thus, *ἴθηναι* A. 2, 9ῆς 55; *δεῖ ἴφατο* A. 33, 457, 568, *δε φάτο* 188, 245, 345, 357, 511, 595; *ἴκαλε* Δ. 459, 473, *βάλε* 480, 499, 519, 527; *ἰεῶρι* Σ. 493, *ῥεῶρι* 498. This license continued in Ionic prose in respect to the temporal augment, and the augment of the Pluperfect, and was even extended to the reduplication when it had the same form with the temporal augment; thus, *ἔγον* Hdt. i. 70, *ἦγον* iii. 47; *ἐπῆλλαξ* Id. i. 16, *ἐπαλλάσσειτο* 17; *ἀπειλάουοντο* Id. vii. 210, *ἀπήλαυνον* 211; *διδούλυντο* Id. i. 94; *ἄφθη*, *ἄφατο* Id. i. 19, *ἀμμήνης* 86; *ἰεράζοντο* Ib. 66, *κατίεργαστο*, *κατιεργασμένου* 123; *ἀπειργμίνος* ii. 99 (so Ep. *ἔρχεται* Π. 481, *ἔρχατο* P. 354; cf. § 189. 4). So, more rarely, in respect to the syllabic augment, and the reduplication having the same form; as, *νίσι* or *ινίσι* Hdt. i. 155; *παρισκινάδατο* vii. 218, *παρσκιναδάτο* 219; and even, for euphony's sake, *ἰταλλλόγητο* i. 118. In respect to the augment of the Pluperfect, and of the impersonal *ἔχεῖν*, this freedom remained even in Attic prose; thus, *ἦδη τιτιλιυτήκει* vi. 4. 11, *ἔποδιδοράκει* Ib. 13, *διαδισθήκει* vii. 3. 20 (this omission of the augment occurs chiefly after a vowel); *ἔχεῖν* Cyr. viii. 1. 1, oftener *χεῖν* Rep. Ath. 3. 6. Of the poets, the lyric approached the nearest to the freedom of the old Epic, while the dramatic, in the iambic trimeter, were confined the most closely to the usage of Attic prose. Yet even here rare cases occur of the omission of the syllabic augment (though not undisputed by critics), chiefly in the narratives of messengers and at the beginning of a verse; as, *κτύπησι* Soph. Oed. C. 1606, *ρίγηται* 1607, *θούῳξεν* 1624, *κάλε* 1626.

2. For such forms as *ἔρεζον* ψ. 56, *ἔριξεν* B. 274, *ἔριψεν* Hom. Merc. 79, and for such as *ἔδδισεν* A. 33, *ἔλλαβε* Θ. 371, *ἔμβαθιν* ρ. 226, *ἔννεον* Φ. 11, *ἔσσεια* E. 208, see § 71. For the Dor. *ἔγον* for *ἦγον* (Theoc. 13. 70, &c., see § 44. 1. For *ῥεγυτωμίνα*, &c., see § 62. α. On the other hand, we find, after the analogy of verbs beginning with ρ, *ἔμμερε* A. 278, *ἔσσυμαι* N. 79. For *διδίκετο* I. 224, *διδίκα* A. 555, *διδι* Σ. 34, *εισικυῖαι* Σ. 418, see § 47. N. Compare *κεκλήσται* Ap. Rh. 4. 618, and *κεκλήσται* Ib. 990, with words beginning with βλ. and γλ. (§ 190).

3. In the Epic language, the 2 Aor. act. and mid. often receives the reduplication (§ 185. η), which remains through all the modes, while the Ind. admits the augment in addition (especially in case of the Att. redupl.); as, *δίδαι* Σ. 448, *κεκαδών* A. 334, *κεκάδοντο* Δ. 497, *κεκάμω* A. 168, *κεκίδωσι* Ζ. 303, *κελάχωσι* H. 80, *κελαδίσθαι* δ. 388, *κεκίλαθον* B. 600, *κελάθοντο* Δ. 127, *κελάποντο* Hom. Merc. 145, *μυμάσκειν* Hes. Sc. 252, *μίμαρσεν* Ib. 245, *ἀμμιταλῶν* Γ. 355, *πιταρίν* or *πιταρίν* Pind. P. 2. 105, *πιτιδοίμην* A. 100, *πιπίθοιτο* K. 204, *τιταγών* A. 591, *τιταρπίμνος* α. 310, *τίτορον* in

Hesych., *τιτάνω* A. 467, *τιτάνων* Call. Di. 61, *τιτάνωμεν* i. 277, *τιτάνωμεν* Il. 600; with the augment sometimes added, *τίτανω* Δ. 508, *τίτανω* Z. 66, *τίτανω* S. 264, *τίτανω* M. 162, *τίτανω* E. 504, *τίτανω* H. 500, *τίτανω* K. 127, *τίτανω* Z. 374, *τίτανω* 515, *τίτανω* Theoc. 25. 61, *τίτανω* N. 363, *τίτανω* Δ. 397; Att. Redupl. *τίτανω* Δ. 179, *τίτανω* X. 116, *τίτανω* Il. 822, *τίτανω* σ. 342, *τίτανω* Ψ. 185, *τίτανω* M. 105, *τίτανω* Δ. 110, *τίτανω* Ap. Rh. 1. 369, *τίτανω* M. 360, *τίτανω* I. 376, *τίτανω* (also edited *τίτανω* and *τίτανω*: O. 546, 552, Ψ. 473, *τίτανω* B. 146. Two Second Aorists are reduplicated at the end of the root: *τίτανω* from r. *τίτανω*, B. 245, and *τίτανω* from r. *τίτανω*, E. 321.

NOTE. Some of these reduplicated forms occur in Att. poetry; thus, *τίτανω* Soph. El. 147, *τίτανω* Id. CEd. T. 159, *τίτανω* Ib. 1497, *τίτανω* Eur. Ion, 704. *τίτανω* remained even in Att. prose; as, i. 3. 17.

CHAPTER IX.

AFFIXES OF CONJUGATION.

[TY 28-31.]

I. CLASSIFICATION AND ANALYSIS.

§ 195. The AFFIXES of the Greek verb may be divided into two great CLASSES;

I. The SUBJECTIVE, belonging to all the tenses of the ACTIVE VOICE, and to the *Aorist passive*.

II. The OBJECTIVE, belonging to all the tenses of the MIDDLE VOICE, and to the *Future passive*.

NOTE. The affixes of the Aor. pass. appear to have been derived from the Impf. of the verb *εἰμί*, *to be*; and those of the Fut. pass., from the Fut. of this verb (§ 180). Hence the former are subjective, and the latter, objective. Of the affixes which are not thus derived, the *subjective* represent the *subject* of the verb as the *doer* of the action, and the *objective*, as, more or less directly, its *object*. See § 165.

§ 196. The affixes of the verb may likewise be divided into the following ORDERS;

1. The PRIMARY, belonging to the *primary tenses* of the Indicative mode, and to *all the tenses* of the Subjunctive (§§ 168, 169. γ).

2. The SECONDARY, belonging to the *secondary tenses* of the Indicative, and to *all the tenses* of the Optative.

3. The IMPERATIVE, belonging to the Imperative mode.
4. The INFINITIVE, belonging to the Infinitive mode.
5. The PARTICIPIAL, belonging to the Participle.

§ 197. These affixes may be resolved into the following ELEMENTS ; A. TENSE-SIGNS, B. CONNECTING VOWELS, and C. FLEXIBLE ENDINGS

NOTE. When there is no danger of mistake, these elements may be denominated simply *signs*, *connectives*, and *endings*. For a synopsis of these elements, see ¶ 31.

A. TENSE-SIGNS.

§ 198. The *tense-signs* are letters or syllables which are added to the root in *particular tenses*, and to which the flexible endings are appended, either immediately or with connecting vowels.

In the *Future* and *Aorist*, *active* and *middle*, and in the *Future Perfect* (§ 168. *a*), the tense-sign is -σ- ; in the *Perfect* and *Pluperfect active*, it is -κ- ; in the *Aorist passive*, it is -θε- ; in the *Future passive*, it is -θησ- ; in the *other tenses*, it is *wanting*. See ¶ 31.

Thus, βουλεύ-σ-ω, ἐβούλευ-σ-α, βουλεύ-σ-ομαι, ἐβουλευ-σ-άμην (¶¶ 34, 35) ; πεφιλῆ-σ-ομαι (¶ 46) ; βεβούλευ-κ-α, ἐβεβουλεύ-κ-ειν · βουλευ-θη-την · βουλευ-θήσ-ομαι · βουλεύ-ω, βουλεύ-ομαι, ἐβούλευ-ον, ἐβουλευ-όμην, βεβούλευ-μαι, ἐβεβουλεύ-μην.

§ 199. REMARKS. I. The sign -θη-, except when followed by a vowel or by *ντ*, becomes -θη- (§ 183). When followed by a vowel it is *contracted* with it. Thus, ἐβουλεύ-θη-ν, βουλεύ-θη-τι, βουλευ-θη-ναι · (βουλευ-θέ-ω, § 36) βουλευθῶ, (βουλευ-θε-την, § 32) βουλευθειην · βουλευ-θέ-ντων, (βουλευ-θέ-ντις, § 58) βουλευθείς.

II. The letters *κ* and *θ*, of the tense-signs, are sometimes *omitted*. Tenses formed with this omission are denominated *second*, and, in distinction from them, tenses which have these letters are denominated *first* ; thus, 1 Perf. *πέπεικα*, 2 Perf. *πέποιθα* · 1 Plup. *έπεπείκειν*, 2 Plup. *έπεποίηειν* (¶ 39) ; 1 Aor. pass. *ήγγέλθην*, 2 Aor. pass. *ήγγελην* · 1 Fut. pass. *άγγελθήσομαι*, 2 Fut. pass. *άγγελήσομαι* (¶ 41). See §§ 180, 186.

NOTES. *a.* The tense in the *active* and *middle* voices, which is termed the *Second Aorist*, is simply an old form of the *Imperfect* (§ 178. 2).

β. The regular or *first* tenses will be usually spoken of simply as *the Aorist, the Perfect, &c.*

§ 200. III. In the *FUTURE ACTIVE* and *MIDDLE*, changes affecting the tense-sign often bring together two vowels, which are then *contracted*.

1. The tense-sign *-σ-* becomes *-ε-* (§ 50),

a.) In the Future of *liquid verbs*. See § 56.

β.) In Futures in *-ίσω*, from verbs in *-ίζω*; thus, *νομίσω* (*νομίω*) *νομισῶ*, *νομίσουσιν* *νομισῶν*, *νομίσουσιν* *νομισῶν*. Mid. *νομίσομαι* (*νομιόμαι*) *νομισοῦμαι*, *νομισέσθαι* *νομισέσθαι*, *νομισόμενος* *νομισόμενος* (§ 40).

γ.) In the Future of *καθίζομαι*, to sit (root *ιδ-*); thus, (*καθίσομαι*, *καθίσομαι*) *καθισοῦμαι*. Add the poetic (*τίκτεσθαι*) *τικισέσθαι* Hom. Ven. 127, and (*μάχομαι*, *-ίμαι*, § 45. 3) *μαθισοῦμαι* Theoc. 11. 60. See also *b.* below.

2. Some Futures in *-ῶσω* and *-έσω* drop *-σ-*.

Thus, *ιλάσω*, to drive, F. *ιλάσω* (*ιλάω*) *ιλάῶ*, *ιλάσεις* *ιλάς*, *ιλάσει* *ιλάῃ*. *ιλάσειν* *ιλάῃ*. *ιλάσων* *ιλάων*. *τελίω*, to finish, F. *τελίσω* (*τελίω*) *τελιῶ*, *τελίσεις* *τελίς*. *τελίσειν* *τελιῶν*. *τελίω* *τελιῶν*. Mid. *τελίσομαι* (*τελιόμαι*) *τελιούμαι*, *τελίσσεται* *τελιέσθαι*, *τελίσόμενος* *τελιόμενος*. *χίω*, to pour, F. (*χίω*) *χίω*, (*χίσεις*, *χίς*) *χιῶς*. Mid. (*χίσομαι*) *χιόμαι*. Add *καλέω*, to call, *μάχομαι*, to fight, *ἀμφιένυμι*, to clothe; all verbs in *-άνυμι*; sometimes verbs in *-άζω*, particularly *βλάζω*, &c.

NOTE. The contracted form of Futures in *-ῶσω*, *-ίσω*, and *-έσω*, is termed the *Attic Future*, from the common use of this form by Attic writers. It is not, however, confined to them; nor do they employ it without exception; thus, *ιλάσονται* vii. 7. 55, *τελίσουσιν* Cyr. viii. 6. 3. It is not found in the Optative. A similar contraction appears, in a few instances, to have taken place in other Futures; thus, *ιρημεῖτε*; will you lay waste? for *ιρημέσιντε*, Th. iii. 58.

3. A few verbs, in the Future middle with an active sense, sometimes add *ε* to *-σ-*, after the Doric form (§ 245. 2).

Thus, *πλίοω*, to sail, F. *πλίσσομαι*, oftener (*πλιν-σι-ομαι*) *πλινσοῦμαι*. *φύγωω*, to flee, *φύξομαι* and (*φινξίμαι*) *φινξοῦμαι*. This form of the Future is termed the *Doric Future*. Other examples in Attic Greek are *κλαίω*, to weep, *νίω*, to swim, *παίζω*, to sport, *πίπτω*, to fall, *πνίω*, to blow, *πυνθάνομαι*, to inquire, *χίζω*.

REMARK. *a.)* The Liquid, Attic, and Doric Futures, from their formation, are inflected like the Present of *contract verbs* (§§ 45, 46). It will be observed, that in a few verbs the Pres. and the Att. Fut. have the same form.

b.) In a very few instances, the Fut. is in form an old Pres. (§ 178. 2); as, *ισθίω*, to eat, F. *ἴδομαι*, Δ. 237, Ar. Nub. 121 (in later comedy *ἰδοῦμαι*; cf. *γ.* above); *πίνω*, to drink, F. *πίομαι*, n. 160, Cyr. i. 3. 9 (later *πιοῦμαι*); *εἶμι*, to go, commonly used as Fut. of *ἔρχομαι*. Add a very few poetic forms, which will be noticed under the verbs to which they belong.

§ 201. IV. The sign of the AORIST,

1.) Becomes *-i-* in *liquid verbs*. See § 56.

2.) Is omitted in *ἵστα* (§ 53), *ἡνιγκα* (r. *ἡνιγν-*, to bear), *ἵχισ* (Ep. *ἵχισα*), from *χίω*, to pour, and the poetic *ἵκισα* (Ep. *ἵκηα* and *ἵκισα*), from *καίω*, to burn. Add the Epic *ἡλιάμεν* and *ἡλιυάμεν*, N. 436, 184, *ἴσσινα* E. 208, *δατῖαεσθαι* Hes. Op. 765. See § 185. ζ.

3.) Is the same with that of the Perf. in *ἴθηκα*, *ἴδωκα*, and *ἤκα*. These Aorists are used only in the Indicative, and rarely except in the Sing. and in the 3d Pers. plur. In the *middle voice*, the Att. writers use only the Ind. *ἠκάμεν* Eur. El. 622, with the very rare Part. *ἠκάμενος*, Æschin. 72. 9. The other dialects add *ἴθηκάμεν*, K. 31, *ἠηκάμενος* Pind. P. 4. 52.

NOTE. These Aorists in *-κα* are only euphonic extensions of the 2 Aor., after the analogy of the Perf. First the final *-ν* (originally *-μ*) passed into *-α*, which became a connecting vowel; and then *-κ-* was inserted to prevent the hiatus (§§ 179, 186); thus, *ἴθην-ν ἴθην-α ἴθην-κ-α*, *ἴθηκα*, *ἴθηκνι*, *ἴθηκαν*. *ἴδων ἴδωκα*, ἦν *ἤκα*. This form became common only where the flexible ending had no vowel (cf. § 186), i. e. in the Sing. and in the 3d Pers. pl.; and was properly confined to the Ind. act., although a few middle forms are found after the same analogy. The nude form disappeared in the Ind. act. sing. (cf. § 186), but was elsewhere either the sole or the common form. See §§ 50, 51, 54.

B. CONNECTING VOWELS.

§ 202. The *connecting vowels* serve to unite the flexible endings with the root or tense-sign, and assist in marking the distinctions of *mode* and *tense*.

NOTES. α. In each tense, that which precedes the connecting vowel (or, if this is wanting, the flexible ending) may be termed the *base* of the tense (*βάσις*, *foundation*); as, in the Pres. of *βουλιύω*, *βουλιυ-*; in the Fut., *βουλιεύ-*; in the Perf. act., *βιβουλιυκ-*.

β. The *regular additions*, which are made to the base in the Present and Future, are throughout the same; as, *βουλιύ-ω*, *βουλιύσ-ω*, *βουλιύ-εις*, *βουλιύσ-εις* · *βουλιύ-οιμι*, *βουλιύσ-οιμι* · *βουλιύ-ομαι*, *βουλιύσ-ομαι*, *βουλιυθήσ-ομαι*.

§ 203. I. In the INDICATIVE, the connecting vowel is *-α-* in the Aorist and Perfect, and *-ει-* in the Pluperfect; in the other tenses, it is *-ο-* before a *liquid*, but otherwise *-ε-*.

Thus, A. *ἰβουλιύσ-α-μεν*, *ἰβουλιυσ-ά-μεν* · Pf. *βιβουλιύκ-α-μεν* · Plup. *ἰβιβουλιύκ-ει-ν* · Pres. *βουλιύ-ο-μεν*, *βουλιύ-ι-τε*, (*βουλιύ-ο-νσι*, § 58) *βουλιεύουσι* · *βουλιεύ-ο-μαι*, (*βουλιύ-ι-αι*, § 37. 4) *βουλιύη*, *βουλιύ-ι-ται* · Impf. *ἰβουλιύ-ο-ν*, *ἰβουλιύ-ι-ς* · *ἰβουλιύ-ό-μεν*, *ἰβουλιύ-ι-τε* · F. *βουλιύσ-ο-μεν*, *βουλιύσ-ι-τον* · *βουλιυσ-ό-μεθα*, *βουλιύσ-ι-σθον* · *βουλιυθήσ-ο-μαι*.

REMARKS. α. In the Sing. of the Pres. and Fut. act. the connectives *-ο-* and *-ι-*, either by union with the ending, or by simple protraction, become *-ω-* and *-ει-*; as, (*βούλιυ-ο-μ*, *-ο-α*) *βουλιύω*, (*βούλιυ-ι-ς*) *βουλιύεις*, (*βούλιυ-ι-σ*, *-ι-ε*) *βουλιύει* · *βουλιύσω*, *βουλιύσεις*, *βουλιύει*. See §§ 181. 1, 2; 183.

β. In the 3d Pers. sing. of the Aor. and Perf. act., *-i-* takes the place of *-α-*; as, (ἰσούλινο-α-σ) ἰσούλινοι, βισούλινοι. See § 181. 2.

γ. In the 3d Pers. pl. of the Plup., *-i-* commonly takes the place of *-ι-*.

NOTE. The original connective of the Plup. was *-ια-*, which remained in the Ion. (§ 179); as, ἦδια *Æ.* 71, Hdt. ii. 150, ἰσθία *ζ.* 166, ἰσθήσια *ω.* 90, ἦδι *B.* 832, ἦδιον *Σ.* 404, ἰγισίον *Hdt.* i. 11, συνηδία *Id.* ix. 58. The earlier contraction into *-η-* is especially old Attic, but also occurs in the Ep. and Dor.; as, 1 Pers. ἦδη *Soph. Ant.* 18, ἰσθίη *Ar. Eccl.* 650, πικρή *Id. Ach.* 10; 2 Pers. ἦδης *Soph. Ant.* 447, ἦδηθα *τ.* 93, ἰλιθήης *Ar. Eq.* 822; 3 Pers. ἦδη *A.* 70, *Soph. CEd. T.* 1525, ἰλιθήη *Theoc.* 10. 38. By precession (§ 29), *-η-* passed into *-ι-*, which became the common connective, and in the 3 Pers. sing. is already found in Hom. (arising from *-ιι-*); as, ἰσθί-πι *Σ.* 557; so λιλί-πι *Theoc.* l. 139. In the 3 Pers. pl., *-ια-* became *-ι-*, by the omission of the *α*, which was only euphonic in its origin (§ 179). So, in the 2 Pers. pl., ἦδιτι for ἦδιτι, *Eur. Bac.* 1345.

§ 204. II. The SUBJUNCTIVE takes the connecting vowels of the Pres. ind., lengthening *-ε-* to *-η-* and *-ο-* to *-ω-* (§ 177).

Thus, Ind. βουλιύ-ω, Subj. βουλιύ-ω, βουλιύ-ω · βουλιύ-ι-ε, βουλιύ-η-ε, βουλιύ-η-ε · βουλιύ-ι, βουλιύ-η, βουλιύ-η · βουλιύ-ο-μιν, βουλιύ-ω-μιν · βουλιύ-ι-τι, βουλιύ-η-τι · (βουλιύ-ο-σι, βουλιύ-ω-σι, § 58) βουλιύουσι, βουλιύωσι · βουλιύ-ο-μαι, βουλιύ-ω-μαι, βουλιύ-ω-μαι · βουλιύ-ι-ται, βουλιύ-η-ται, βουλιύ-η-ται.

§ 205. III. The OPTATIVE has, for its connective, *ι*, either alone or with other vowels (§§ 177, 184).

RULE. If the Ind. has no connecting vowel, and the base ends in *α*, *ε*, or *ο*, then the *ι* is *followed* by *η* in the *subjective* forms, but receives *no addition* in the *objective*. In other cases, the *ι* takes *before it α* in the Aor., and *ο* in the other tenses. The connective *ι* always forms a *diphthong* with the preceding vowel.

Thus, ἰστα-ίη-ν, ἰστα-ί-μην (§ 48), τιθε-ίη-ν, τιθε-ί-μην (§ 50), βουλιθε-ίη-ν (§ 35), διδο-ίη-ν, διδο-ί-μην (§ 51); βουλιύ-αι-μι, βουλιυ-αί-μην · βουλιύ-οι-μι, βουλιυ-οί-μην, βουλιύ-οι-μι, βουλιυ-οί-μην · ἰ-οι-μι (§ 56), δικνύ-αι-μι, δικνυ-οί-μην (§ 52).

REMARKS. 1. In Optatives in *-ίην*, the *η* is often omitted in the Plur., especially in the 3d Pers., and also in the Dual; as, ἰσταῖμιν, ἰσταῖτι, ἰσταῖν, ἰσταῖτον (§ 48), βουλιθεῖν (§ 35). In the 3d Pers. pl. of the Aor. pass. the longer form is rare in classic Greek (ἰσπυμφήσων *Th.* i. 38).

2. In *contract subjective forms*, whether Pres. or Fut., the connective *ο* often assumes *η*; as, φιλέ-οι-μι, contr. φιλεί-μι ὅρ φιλοῖη-ν (§ 46); ἀγγιλοῖη-ν (§ 41, § 56).

NOTES. α. The form of the Opt. in *-ίην*, for *-οιμι*, is called the *Attic Optative*, though not confined to Attic writers; as, ἰνωρῆ *Hdt.* i. 89, οἰκίη *Theoc.* 12. 28. This form is most employed in the Sing., where it is the common form in contracts in *-ίω* and *-έω*, and almost the exclusive form in contracts in *-έω*. In the 3d Pers. pl., it scarcely occurs (δοκίησαν *Æschin.* 41).

29). It is likewise found in the Perf., as *πρωτοείη* (§ 39) Ar. Ach. 940, *ἰασιφινυγίην* Soph. Oed. T. 840, *προεληλυθείης* Cyr. ii. 4. 17; and in the 2 Aor. of *ἔχω*, to have, which has, for its Opt., *σχοίην* in the simple verb (Cyr. vii. 1. 36), but *σχοιμι* in compounds (*πατάσχοις* Mem. iii. 11. 11). So *ἰοίην* (§ 56) Symp. 4. 16.

β. See, in respect to the insertion of *η* (*ι*) in the Opt., § 184.

3. The Aor. opt. act. has a second form, termed *Æolic*, in which the connective is that of the Ind. with *υ* prefixed; as, *βουλιύσ-ια-ς*. See § 184. α.

§ 206. IV. In the IMPERATIVE and INFINITIVE, the connecting vowel is *-α-* in the Aorist, and *-ε-* in the other tenses.

Thus, *βουλιύσ-α-τι*, *βουλιύσ-α-σθε*, *βουλιῦσ-α-ι*, *βουλιύσ-α-σθαι* · *βουλιύ-ι-τι*, *βουλιύ-ι-σθε*, *βουλιύ-ι-σθαι*, *βιβουλιυκ-ί-ναι*, *βουλιύσ-ι-σθαι*, *βουλιυθήσ-ι-σθαι*.

REMARKS. α. Before *ν* in the Imperative, *-α-* takes the place of *-ι-*, and, in the 2d Pers. sing., of *-α-*; as, *βουλιυ-ί-ντων*, *βούλιυσ-ε-ν* (§ 210. 2).

β. In the Infinitive of the Pres. and Fut. act., *-ι-* is lengthened to *-υ-* (§ 183); as, *βουλιύ-υ-ν*, *βουλιύσ-υ-ν*.

§ 207. V. In the PARTICIPLE, the connecting vowel is *-α-* in the Aorist, and *-ε-* in the other tenses.

Thus, (*βουλιῦσ-α-ντι*, § 109) *βουλιύσας*, *βουλιυσ-έ-μενος* · (*βουλιῦ-ε-ντι*, § 109) *βουλιύων*, (*βουλιύ-ε-ντα*, § 132) *βουλιύοντα*, (*βουλιῦ-ε-ν*, § 63) *βουλιῦν* · *βουλιύσαν* · (*βιβουλιυκ-ί-ντι*, §§ 112. α, 179) *βιβουλιυκώς*, (*βιβουλιυκ-ί-ντα*, § 132. 1) *βιβουλιυκυῖα*, (*βιβουλιυκ-ί-τ*, § 103) *βιβουλιυκῆς* · *βουλιυ-έ-μενος*, *βουλιυσ-έ-μενος*, *βουλιυθήσ-έ-μενος*.

§ 208. The INDICATIVE, IMPERATIVE, INFINITIVE, and PARTICIPLE are *nude* (*nudus*, *naked*), i. e. have no connecting vowel (§ 175),

1.) In the Aor., Perf., and Plup., passive, of all verbs.

In the Aor. pass., the flexible endings are affixed, in these modes, to the tense-sign (§ 198); in the Perf. and Plup. pass., they are affixed to the root; as, *ἰβουλιό-θη-ν* (§ 199); *βιβούλιυ-μαι*, *ἰβουλιεύ-μην*.

2.) In the Pres. and Impf. of some verbs in which the characteristic is a short vowel. These verbs are termed, from the ending of the theme, VERBS IN *-μι*, and, in distinction from them, other verbs are termed VERBS IN *-ω* (§ 209).

The flexible endings are here affixed to the root; thus, *ἵστα-μιν*, *ἵστα-σαν* · *ἵστα-μαι*, *ἵστά-μην* (§ 48). In the Inf. and Part., the connecting vowels *-ι-* and *-ε-* are inserted after *ι*; thus, *ἰ-ί-ναι*, (*ἰ-έ-ντι*) *ἰών* (§ 56). So, in the Imperative, *ἵντων*. Cf. §§ 185. γ, 205.

3.) In a few Second Perf. and Plup. forms (§ 186).

The flexible endings are here affixed to the root; thus, *ἵστα-μιν*, *ἵστα-θε*, *ἵστά-ναι* (§ 48). In the Part., the connecting vowel is inserted; as, *ἰδιδώς* (§ 58). So, in the Inf., *ἰδιδίναι*, with which compare *ἵναι*, above.

C. FLEXIBLE ENDINGS.

§ 209. The *flexible endings* (*flexibilis, changeable*) are the chief instruments of conjugation, marking by their *changes* the distinctions of *voice, number, person*, and, in part, of *tense and mode*. They are exhibited in ¶ 31, according to the classification (§§ 195, 196).

SPECIAL RULES AND REMARKS.

FIRST PERS. SING. The ending -μ, after -α- *connective*, and, in *primary* forms (§ 196. 1), after -ο- and -ω- *connective*, is dropped or absorbed; after -οι- and -αι-, and in the *nude Present* (§ 208. 2), it becomes -μ; in other cases, it becomes -ν; as, (Ind. βούλευ-ο-μ, Subj. βουλεύ-ω-μ) βουλεύ-ω, βεβούλευκ-α, έβούλευσ-α (so after -εα-, contr. -η-, § 203. N.); βουλεύσ-αι-μι, βουλεύ-οι-μι, βουλεύσ-οι-μι, ύστη-μι (¶ 48); έβούλευ-ο-ν, έβιβουλεύκ-ει-ν, έβουλεύθ-η-ν, βουλευθ-ει-ν · φιλοίη-ν, άγγελολή-ν (§ 205. 2); ύστη-ν, ισταιη-ν (¶ 48). See § 181. 1.

NOTE. Τρίφον, for τρίφουμι, occurs for the sake of the metre Eur. Fr. Inc. 152.

§ 210. SECOND PERS. SING. 1. For the form -σθα, see § 182.

2. The ending -θ is dropped after -σ- *connective*; after -α- *connective*, it becomes -ν, with a change of -α- to -ο- (§ 206. α); after a *short vowel in the root*, it becomes in the 2d Aor. σ, and in the Pres. ε, which is then contracted with the preceding vowel (αε becoming η); in other cases, it becomes -θι (see § 181. 3). Thus, βούλευ-ε · βούλευσ-ο-ν · θέ-ς, δό-ς, έ-ς (¶¶ 50, 51, 54); (ύστᾱ-ε) ύστη, (τίθ-ε-ε) τίθει, (δι-δο-ε) δίδου, (δείκνῦ-ε) δείκνῦ (¶¶ 48-52); φάνηθι (¶ 42), βουλεύθ-ητι (§ 62), ύστᾱθι (¶ 48), ύσθι, δέδιθι (¶ 58), and, in like manner, φᾶθι, ῥιθι (¶¶ 53, 56, § 181. 3), and the poet. ύᾶθι Theoc. 15. 143, έπόμνῦθι Theog. 1195.

NOTE. In composition, στήθι, βῆθι, and ῥιθι (¶¶ 48, 56, 57) are often shortened to στή, βῆ, and ῥι · as, παράσθᾱ for παράσσηθι, κατάρθᾱ for κατάρθῃθι, στήνῃ for στήσθῃθι.

3. The endings -σαι and -σο drop the σ, except in the Perf. and Plup. pass., and sometimes in the *nude Pres.* and Impf. (§ 208. 2); as, (βουλεύ-ε-αι, § 37. 4) βουλεύῃ or βουλεύει, (βουλεύ-ε-ο) βουλεύου, (έβουλεύ-ε-ο) έβουλεύου, (έβουλεύσ-α-ο) έβουλεύσω · βουλεύ-οι-ο, βουλεύσ-αι-ο · βεβούλευ-σαι, βεβούλευ-σο, έβεβούλευ-σο · ύστα-σαι, ύστα-σο and (ύστα-ο) ύστω (¶ 48); τίθ-ε-σαι

and (τιθᾶ-αι) τίθῃ, (ἔθῃ-ο) ἔθου (§ 50); διδο-σο and (δίδο-ο) δίδου, (δόο) δοῦ (§ 51). See § 182. III.

REMARKS. (a) The Aor. imperat. is irregularly contracted; thus, (βού-λιούσ-α-ο) βούλιουσαι. (b) The contraction of -αι into -ι (§ 37. 4) is a special Attic form, which was extensively used by pure writers; and which, after yielding in other words to the common contraction into -η, remained in βούλι, οἶμι, and ἴψι. (c) In verbs in -μι, -σαι remained more frequently than -σε, and was the common form if α or ο preceded. Yet poet. ἰτίσσεσθαι Aesch. Eum. 86, δύνεσθαι or δύνῃ (§ 29) Soph. Ph. 798. Further particulars respecting the use or omission of the -σ- in verbs in -μι are best learned from the tables and from observation.

§ 211. THIRD PERS. SING. The ending -τ becomes -σι in the *nude Pres.*, but in other cases is dropped, or lost in a diphthong; as, (ἴστη-τ) ἴστησι, ἴστη (§ 48); ἐβούλευε, βεβούλευκε, (βούλευ-ε-τ, βουλεύ-ε-τ) βουλεύει. See § 181. 2.

NOTE. The *paragoge* ν (§ 66), which is regularly affixed only to ι and simple ι, is, in a few instances, found after -ι in the Plup., and follows ι in the Impf. of εἰμί, even before a consonant; thus, 3 Pers. ἦδιν ὥς (§ 58) Ar. Vesp. 635, ἦιν οὐδῖαν (§ 56) Id. Plut. 696, ἰσιπιδῖν αὖν Id. Nub. 1347, ἰσθήκιν αὐτοῦ Ψ. 691, βεβλήκιν αἰχμή E. 661, ἦν δι i. 2. 3. In all these cases, the ν appears to have been retained from an uncontracted form in -ι(ν). See § 203. N., 230. γ. So Impf. ἤσκιν εἰρεα Γ. 388.

§ 212. FIRST AND SECOND PERSONS PL., WITH THE DUAL.
1. The 1st Pers. is the same in the Plur. and Du., having, for its *subjective* ending, -μεν, and for its *objective*, -μεθα, or sometimes in the poets, -μευθα · thus, βουλεύο-μεν, βουλευό-μεθα, and poet. βουλευό-μεσθα.

NOTE. Of the form in -μιθον (§ 174), there have been found only three classical examples, all in the *dual primary*, and all occurring in poetry before a vowel: περιδόμεθον Ψ. 485, λιλίμμεθον Soph. El. 950, δερμάμεθον Id. Ph. 1079. Two examples more are quoted by Athenæus (98 a) from a *word-hunter* (ἰνοματοθήρας), whose affectation he is ridiculing.

2. The 2d Pers. pl. always ends in -ε. The 2d Pers. du. is obtained by changing this vowel into -ον; and the 3d Pers. du., by changing it into -ον in the *primary* inflection, into -ην in the *secondary*, and into -ων in the *imperative*. Thus, Pl. 2, βουλεύετε, ἐβουλεύετε · Du. 2, βουλεύετον, ἐβουλεύετον · Du. 3, βουλεύετον, ἐβουλεύετην, βουλεύετων.

REMARK. In the *secondary dual*, the 3d Pers. seems originally to have had the same form with the 2d; and we find in Hom. such cases as 3d Pers. δάκνιτον K. 364, τιτιύχισιτον N. 346, λαφύσσειτον Σ. 583, θωρήσσειτον N. 301. On the other hand, the lengthening to -ην (with which compare the lengthening of the Plup. affix, § 179) was sometimes extended by the Attics even to the 2d Pers.; as, 2d Pers. εἰχίτην Soph. CEd. T. 1511, ἡλλαξάτην Eur. Alc. 661, εἰρήτην, ἰσιδημίτην Pl. Euthyd. 273 e.

§ 213. THIRD PERS. PL. 1. The ending -ντ, in the *pri-*

mary tenses, becomes *-νσι*. In the *secondary*, after *-ο-* or *-α-* connective, it becomes *-ν*; after a diphthong in the Opt., *-εν*; but, otherwise, *-σαν*. Thus, (βουλεύονται, § 58) βουλεύονται, βουλεύσονται, βεβουλεύκασι, βουλεύωσι · ἰστιάσι, ἰστιάσι (§ 48); ἐβούλευ-ο-ν, ἐβούλευσ-α-ν · βουλεύοι-εν, βουλεύσαι-εν, βουλευθεῖ-εν · ἐβουλεύε-σαν, ἐβουλεύθη-σαν, βουλευθείη-σαν · ἴστα-σαν, ἔστη-σαν, ἰσταίη-σαν (§ 48). See §§ 181, 184. β.

2. In the Perf. and Plup. pass. of *impure verbs*, the 3d Pers. pl. is either formed in *-αται* and *-ατο* (§ 60), or, more commonly, supplied by the Part. with *εἰσι* and *ἦσαν* (§ 55); as, ἐφθάρ-αται Th. iii. 13, from φθίρω (τ. φθαρ-), *to waste*, γεγραμμένοι εἰσι, γεγραμμένοι ἦσαν (§ 36).

REMARK. The forms in *-αται* and *-ατο* are termed *Ionic*. Before these endings, a labial or palatal mute must be *rough* (φ, χ), and a lingual, *middle* (δ); as, from τρέπω (τ. τραπ-), *to turn*, (τίτραπ-νται) τιτράφονται Pl. Rep. 533 b; from τάσσω (τ. ταγ-), *to arrange*, (τίταγ-νται) τιτάχονται iv. 8. 5, ἰσιτάχεται Th. vii. 4.

3. In the *Imperative*, the shorter forms in *-ντων* and *-σθων* (§ 177), which are termed *Attic* (§ 7), are the more common. In Homer, they are the sole forms.

NOTE. In ἴσταν and ἴσαν (§§ 55, 56), the old plur. form has remained without change.

§ 214. 1. INFINITIVE. The *subjective* ending, after *-ει-* connective (§ 206. β), has the form *-ν*; after *-α-* connective, *-ε* forming a diphthong with *-α-*; but, in other cases, *-ναι*; as, βουλεύ-ει-ν, βουλεύσ-ει-ν · βουλεύσ-α-ι · βεβουλεύκ-ε-ναι, βουλευθεῖ-ναι · ἰστά-ναι, σιτῇ-ναι, ἑστά-ναι (§ 48). See §§ 176, 183.

2. PARTICIPLE. For the change of *ν* to a connecting vowel in the Perf. act., see § 179. For the *declension* of the Part., see Ch. III., and the paradigms (§ 22).

§ 215. REMARKS. 1. For the REGULAR AFFIXES of the verb, which are those of the *euphonic* Pres. and Impf., and of the regularly formed Fut., Aor., Perf., and Plup., see §§ 29, 30. These affixes are *open* in the Pres. and Impf., and *close* in the other tenses. For the AFFIXES of the Pres. and Impf. of VERBS IN *-μι* (§ 208. 2), see §§ 29, 30. The AFFIXES of the 2d Aor. act. and mid. are the same with those of the Impf. (§ 199. α), or, except in the Ind., the same with those of the Pres. (§ 169. β). The AFFIXES of the other tenses denominated *second* (except the *nude* 2d Perf. and Plup., § 186) differ from the regular affixes only in the *tense-sign* (§ 199. II.). The Fut. Perf. or 3d Fut. has the same affixes with the common Fut. act. and mid. (§ 179).

2. Special care is required in distinguishing forms which have the same letters. In βουλιών (§§ 34, 35), we remark (besides the forms which are the same in the Plur. and Du., § 212) the following: Ind. and Subj. βουλιών · Fut. Ind. and Aor. Subj. βουλιύσω · Ind. and Imp. βουλιέσθαι, βουλιέσθαι · Ind.

Pl. 3, and Part. Pl. Dat. *βουλιόουσι, βουλιόουσι* · Imp. Pl. 3, and Part. Pl. Gen. *βουλιόντων, βουλιόντων, βουλιόντων* · Act. S. 3, and Mid. S. 2, *βουλιύει, βουλιύει* · Subj. Act. S. 3, and Ind. and Subj. Mid. S. 2, *βουλιύη* · Fut. Ind. Mid. S. 2, and Aor. Subj. Act. S. 3, and Mid. S. 2, *βουλιύσῃ* · Aor. Imp. *βούλιυσεν*, Fut. Part. *βουλιῦσεν* · Opt. Act. S. 3, *βουλιύσαι*, Inf. Act. *βουλιῦσαι*, Imp. Mid. S. 2, *βούλυσαι*.

3. With respect to the changes which take place in the root, or in the union of the affixes with the root, the tenses are thus associated: 1. the Pres. and Impf. act. and pass.; 2. the Fut. act. and Mid.; 3. the Aor. act. and mid.; 4. the Perf. and Plup. act.; 5. the Perf. and Plup. pass.; 6. the Aor. and Fut. pass. It will be understood, that whatever change of the kind mentioned above takes place in one of the tenses, belongs likewise to the associated tenses, if nothing appears to the contrary. For the Fut. Perf., see § 239.

II. UNION OF THE AFFIXES WITH THE ROOT.

A. REGULAR OPEN AFFIXES.

§ 216. When the regular open affixes (§ 215. 1) are annexed to *roots ending in α, ε, or ο*, CONTRACTION takes place, according to the rules (§§ 31–37). See the paradigms (§ 45–47).

NOTES. α. Verbs in which this contraction takes place are termed CONTRACT VERBS, or, from the accent of the theme, *Perispomena*. In distinction from them, other verbs are termed *Barytone Verbs*. See Prosody.

β. The verbs *κάω*, to burn, and *κλάω*, to weep, which have likewise the forms *καίω* and *κλαίω*, are not contracted. Dissyllabic Verbs in *-ίω* admit only the contractions into *ι*; thus, *πλίοω*, to sail, *πλίωσι* *πλίωσι*, *πλίωσι* *πλίωσι*, *πλίωσι* *πλίωσι*. Except *δίοω*, to bind; as, *τὸ δύνει*, *τῷ δύνει* Pl. Crat. 419 a, b.

γ. The contract Ind. and Subj. of verbs in *-αω* are throughout the same. See § 45. The contract Inf. in *-ᾶν* is likewise written without the *ι* subsc.; thus, *τιμᾶν*, as contr. from the old *τιμαίν* (§§ 25. β, 176, 183). So *φιλιῦν*, *θηλυῦν* may be formed from the old *φιλίην*, *θηλίην*.

B. REGULAR CLOSE AFFIXES.

§ 217. I. When the close affixes are annexed to a consonant, changes are often required by the general laws of orthography and euphony; as,

γράφω (§ 36, root *γραφ-*); *γράφω*, *ἰγράφω*, *γίγραψαι* (§ 51); *γίγραφα*, *ἰγίγραψαι* (§ 61); *γίγραμμαι*, *γίγραμμίς* (§ 53); *γίγραπται* (§ 52); *γίγραψθε*, *γίγραψθω* (§ 60).

λίσσω (§ 37, *ι. λιτ-, λισ-*); *λίσσθην*, *λιθθήσομαι* (§ 52).

πράσσω (§ 38, *ι. πραγ-*); *πράξω*, *πράξομαι*, *ἰπράξαμεν*, *πίπραξο* (§ 51); *πίπραχα* (§ 61); *πίπρακται*, *ἰπράχθην*, *πίπραχθε*, *πιπράχθαι* (§§ 52, 60).

πίω (§ 39, γ. *πιθ-*, *πιθ-*); *τίσω*, *τίσιαισε*, *τίσιαισθε*, *τισιῶσθαι* (§ 55); *πίσιαια* (§ 61); *τίσιαιμαι*, *τισιῶμαι* (§ 53); *τίσιαισαι*, *τισιῶσθην* (§ 52).

ἀγγίλλω (§ 41, γ. *ἀγγιλ-*); *ἀγγιλῶ*, *ἀγγιλοῦμαι*, *ἀγγιλα*, *ἀγγιλάμεν* (§ 56), *ἀγγιλι* (§ 60).

REMARKS. α. In the *liquid verbs* *κλίνω*, to bend, *κρίνω*, to judge, *πρίνω*, to slay, *τίνω*, to stretch, and *πλύνω*, to wash, *ν* is dropped before the affixes which remain close (§ 56), except sometimes in the Aor. pass. (chiefly in poetry for the sake of the metre); as, *κίπλωμαι*, *κίπλθην* and *κίπλθην*, Γ. 360, H. Gr. iv. 1. 30; *κίπρωμαι*, *κίπρωμαι*, *κίπρωθην* and Ep. *κίπρωθην*, N. 129.

β. In other verbs, *ν* characteristic, before *μ*, more frequently becomes *σ*, but sometimes becomes *μ* or is dropped (§ 54); as, *τίφασμαι*, *τιφασμένος* (§ 42); *παρεξύνω*, to exasperate, Pf. P. Part. *παρεξυμμένος* or *παρεξυμένος*.

γ. Before *μ* in the affix, neither *μ* nor *γ* can be doubled; hence, *κίκαρμαι*, *κίκαρμαι* (§ 44), for *κίκαρμαι*, *κίκαρμαι*.

§ 218. II. Before the *regular close affixes*, a *short vowel* is commonly *lengthened*; and here *α* becomes *η*, unless preceded by *ε*, *ι*, *ρ*, or *ρο* (§ 29); as,

τιμάω (§ 45), *τιμάσω*, *τίμησα*, *τίμησμαι*, *τίμησθαι*, *τιμήθην*.

φιλέω (§ 46), *φιλήσω*, *φιλήσμαι*, *φιφίλημαι*, *φιφιλήσμαι*.

δηλόω (§ 47), *δηλώσω*, *δηλωσάμεν*, *ιδιδηλώμεν*, *δηλωθήσμαι*.

τίω, to honor, poet., F. *τίσω*, A. *τίσεια*, Pf. P. *τίσιμαι*.

φύω, to produce, F. *φύσω*, A. *ίφύσα*, Pf. *φίφύκα*.

ίω, to permit, F. *ίάσω*, A. *ίᾶσα* (§ 189. 3), Pf. *ίᾶκα*.

θηᾶω, to hunt, F. *θηᾶσω*, A. *ίθήᾶσα*, Pf. *τιθήᾶκα* (§ 62).

NOTES. α. *Χράω*, to utter an oracle, *χράσμαι*, to use, and *τιτράνω* (γ. *τρα-*), to bore, lengthen *α* to *η*; as, F. *χρήσω*, *χρήσμαι*, *τρήσω*. 'Αλοάω, to thresh, with the common F. *άλοήσω*, has also the Old-Att. *άλοᾶσω*.

β. In the Perf. of verbs in *-μι*, *ι* is lengthened to *υ*, instead of *η* (§ 29); as, *τίθικα*, *τίθιμαι* (§ 50); *ίκα*, *ίμαι* (§ 54).

§ 219. REMARKS. 1. Some verbs retain the short vowel, and others are variable; as,

σάω, to draw, F. *σάσω*, A. *ίσάσω*, Pf. *ισάκα*, Pf. P. *ισασμαι* (§ 221), A. P. *ισάσθην*.

τελίω, to finish, F. *τελίσω*, *τελῶ* (§ 200. 2), A. *τελίσεια*, Pf. *τεσίλεια*, Pf. P. *τεσίλειμαι*, A. P. *τεσίλθην*.

ἀρόω, to plough, F. *ἀρόσω*, A. *ἄρῃσα*, A. P. *ἄρῃθην* (Ion. Pf. P. Part. *ἀρρησίνος*, Σ. 548, Hdt. iv. 97, § 191. 2).

δίοω, to bind, F. *δήσω*, A. *ίδησα*, 3 F. *διδήσμαι* · Pf. *δίδικα*, Pf. P. *δίδικμαι* (*διδισμαι* Hipp.), A. P. *δίδιθην*.

θύω (ϑ), to sacrifice, F. *θύσω*, A. *ίθύσα*, A. M. *ίθύσάμεν* · Pf. *τίθύκα*, Pf. P. *τίθύμαι*, A. P. *τεύθην* (§ 62).

NOTES. α. Verbs in *-αννύμι* and *-ιννύμι*, and those in which the root ends

in λᾱ-, for the most part retain the short vowel; as, γιλάω, to laugh, F. γιλάσσομαι, A. γιλάσα, A. P. γιλάσθην.

β. The short vowel remains most frequently before *θ*, and least frequently before *σ*. In the PERFECT and PLUPERFECT, it remains more frequently in the passive, than in the active voice.

§ 220. 2. In seven familiar dissyllables, mostly implying motion, F appears to have been once attached to the root (see §§ 22. δ, 117):

Σίω, to run (r. ΣιF-), F. (ΣιFσομαι) Σιώνσομαι (Σιύσω only Lyc. 1119). See § 166. α.

νίω, to swim, F. νιώνσομαι, -οῦμαι (§ 200. 3), iv. 3. 12, A. Ίνυσά, Pf. νίνυσκα. πλίσω, to sail, F. πλίσσω, commonly πλίσσομαι, v. 6. 12, or πλινυσοῦμαι, v. 1. 10, A. Ίπλυσα, Pf. πίσπλυκα, Pf. P. πίσπλυσμαι (§ 221).

πνίω, to breathe, F. πνίσσω, Dem. 284. 17, commonly πνίσσομαι Eur. Andr. 655, or πνινυσοῦμαι, Ar. Ran. 1221, A. Ίπνυσα, Pf. πίσπλυκα.

Add ϋίω, to flow, καίω, to burn, and κλαίω, to weep.

221. III. After a short vowel or a diphthong, σ is usually inserted before the regular affixes of the Passive beginning with θ, μ, or τ; as,

σάω, to draw (§ 219), Pass. Pf. Ίπα-σ-μαι, Ίπασαι, Ίπα-σ-ται, Ίπα-σ-μεθα. Ίπα-σ-μίνος. A. Ίπά-σ-θην. F. σπα-σ-θήσομαι.

τελίσω, to finish (§ 219), Pass. Pf. τιτίλισμαι, τιτιλισμίνος. Plup. ιτιτιλίσμεν, ιτιτιλίσο, ιτιτιλίσοτο. A. ιτιλίσθην. F. τελισθήσομαι.

κελίω, to command, Pass. Pf. κικίλισμαι, κικίλισται, κικιλιςμίνος. Plup. ικικιλιςμεν. A. ικίλισθην. F. κελισθήσομαι.

REMARKS. α. In some verbs, σ is omitted after a short vowel or diphthong; in some it is inserted after a simple long vowel; and some are variable; thus, ἠρόθην, διδίμαι, ἰδίθην, τίθῃμαι, ἰτύθην (§ 219); βιβούλυμαι, ἰβουλίθην (§ 35); χίω, to heap up, κίχυσμαι, ἰχώσθην. χρέομαι, to use, κίχημαι, ἰχρίσθην. μίμνημαι, to remember, ἰμνήσθην. παύω, to stop, πίσταμαι, ἰπαύσθην and ἰπαύθην. ϋώνυμι (r. ϋο-), to strengthen, ἱβῶμαι, ἱβῶσθην. δράω, to do, διδράμαι and διδρασμαι, ἰδράσθην. θραύω, to dash, τίθραυμαι and τίθραυμαι, ἰθραύσθην. It will be observed that the σ is attracted most strongly by the affixes beginning with θ.

β. When σ is inserted in the Perf. and Plup., the 3d Pers. pl. wants the simple form; as, Pl. 3, ἰσπασμίνι σίσι, κικιλιςμίνι ἦσαν. See § 213. 2.

§ 222. IV. The regular close affixes are annexed with the insertion of η,

1.) To double consonant roots, except those which end in a labial or palatal mute not preceded by σ, and those which end in a lingual mute preceded by ϣ; as,

αὔξ-ω (r. αὔξ-, ¶ 43), αὔξ-ή-σα, ηὔξ-η-σα, ηὔξ-η-κα, ηὔξ-η-μαι, ηὔξ-ή-θην, αὔξ-η-θήσομαι.

ἴψω, to boil, F. ἰψήσω, A. ἡψησα. ἴζω, to smell, F. ἰζήσω, A. ὤζησα.

μίλλω, to be about to, to purpose, to delay, F. μιλλήσω, A. ἰμίλλησα and ἡμίλλησα (§ 189. 1).

ἵρῳ, to go away, F. ἱρήσω, A. ἡρήσα, Pf. ἡρήκα.

βόσκω, to pasture, to feed, F. βοσκήσω.

But λάμψω, to shine, F. λάμψω, A. ἱλαμψα, 2 Pf. λίλαμπα. ἄρχω, to lead, to rule, F. ἄρξω, A. ἄρξα, Pf. P. ἄρχμαι, A. P. ἄρχθην. σκίνδω, to make a libation, F. (σκινδ-σω, §§ 55, 58) σκίσω, A. ἴσσωσα, Pf. P. (ἴσσωδ-μαι, ἴσσωμαι, § 53) ἴσσωμαι, A. P. ἴσσωσθην, late Pf. A. ἴσσωκα.

2.) To liquid roots in which the characteristic is preceded by a diphthong, and to a few in which it is preceded by ε; as,

βούλωμαι, to will, F. βουλήσωμαι, Pf. βεβούλημαι (Ep. 2 Pf. βίβουλα A. 113), A. ἰβουλήθην and ἡβουλήθην (§ 189. 1).

θίλω, and shortened θίλω, to wish, F. θιλήσω and θιλήσω, A. ἠθίλησα and ἰθίλησα, Pf. ἠθίληκα, and late τιθίληκα.

μίλω, to concern, F. μιλήσω, A. ἰμίλησα, Pf. μιμίληκα (Ep. 2 Pf. as Pres. μίμηκα, B. 25), A. P. ἰμιλήθην. This verb is commonly used impersonally: μίλει, it concerns, μιλήσει, &c.

μῖνω, to remain, F. μινῶ, A. ἔμεινα, 1 Pf. μεμίνηκα (cf. 54. γ), 2 Pf. μέμνηται.

νίμω, to distribute, F. νιμῶ, and later νιμήσω, A. ἵνυμα, Pf. νιμήκα, Pf. P. νιμήμαι, A. P. ἰνιμήθην and ἰνιμήθην (R. α).

3.) To a few other roots; as,

δέω, to need, F. διήσω, A. ἰδίσα (ᾄσει Σ. 100), Pf. διδίκα. Mid. δίμαι, to need, to beg, F. διήσομαι, Pf. διδίμαι, A. P. ἰδιήθην. The Act. is most common as impersonal: διί, there is need, διήσει, ἰδίσει, &c. See R. γ.

εὔδω, to sleep, Impf. εὔδον and πῦδον (§ 188. N.), F. εὔδήσω.

αἶρωμαι, to think, F. αἰήσομαι, A. P. ᾠήθην. When used parenthetically, the 1st Pers. sing. of the Pres. and Impf. has the nude forms αἶμαι, ᾠμην. In Hom. we find the forms ἰίμαι, ἰίω, εἶω (Dor. εἶω Ar. Lys. 156), αἰτάμην, αἰτέθην, with ι commonly long. See R. γ.

εἴχωμαι, to depart, to be gone (the Pres. having commonly the force of the Perf.), F. εἰχέσομαι, Pf. ἔχηναι, and post. εἴχωκα or ἔχωνκα (R. β) Soph. Aj. 896 (ἔχωναι K. 252).

παίω, to strike, F. παίσω, in Att. poetry παήσω, Ar. Nub. 1125, A. ἴσσωσα, Pf. σίτωκα, A. P. ἴσσωσθην.

REMARKS. α. In a few verbs, ι is inserted instead of η (cf. 219); as,

ἔχθωμαι, to be vexed, F. ἐχθήσομαι, A. P. ἠχθήθην.

μάχομαι, to fight, F. μαχίσσομαι, μαχῶμαι (§ 200. 2), A. ἱμαχισάμην, Pf. μιμάχημαι (Ion. μαχίωμαι, Hdt. vii. 104, F. μαχέσομαι A. 298).

β. In a very few verbs, we find the insertion of ε or υ. See εἴχωμαι (3. above), ἔμνυμι, ἰσθίω, ἔγω, εἶδα (in the two last the inserted vowel even precedes the characteristic).

γ. In most of these cases, the vowel is obviously inserted for the sake of euphony. That the vowel should be commonly η, rather than ι, results from

§ 218. In *δίω*, to need, and *εἶμαι*, to think, there appears to have been once a digamma, of which we find traces in the Homeric (*δίφομαι*) *δύομαι*, *δυνήσομαι*, *ιδιύησα*, and in the long *ι* of *ἴομαι*.

§ 223. V. In a few *liquid roots*, METATHESIS takes place before the terminations that *remain close* (§ 56), to avoid the concurrence of consonants (§ 64. 3); as,

βάλλω (r. *βαλ-*, transp. *βλα-*), to throw, F. *βαλῶ*, and in Att. poetry *βαλλήσω* (§ 222), Ar. Vesp. 222, 2 A. *ἱκάλον*, Pf. *βίβληκα* (§ 218), Pf. P. *βίβλημαι*, 3 F. *βίβλησομαι*, A. P. *ἱβλήθην*.

κᾶμνω (r. *καμ-*, transp. *καμ-*), to labor, to be weary, F. *καμῶμαι*, 2 A. *ἱκαμον*, Pf. *κίκαμηκα*.

C. VERBS IN -μι.

[For the paradigms, see §§ 48–57.]

§ 224. I. Before the *nude affixes*, the CHARACTERISTIC SHORT VOWEL (§§ 183, 208. 2) is *lengthened* (*ᾱ* becoming *η*, unless preceded by *ρ*, § 29; and *ι*, *ει*),

1.) In the *Indicative singular* of the PRESENT and IMPERFECT ACTIVE.

Thus, *ἵστημι* (§ 48; r. *σιᾱ-*), *ἵστην* · *τίθημι* (§ 50; r. *θῆ-*), *εἰτίθην* · *δίδωμι* (§ 51; r. *δο-*), *εἰδίδων* · *δείκνυμι* (§ 52; r. *δεικ-*), *δεῖκνυ-*, *εἰδείκνυν* · *εἶμι* (§ 56; r. *ῖ-*), *εἶ*, *εἶσι*.

2.) In the SECOND AORIST ACTIVE throughout, except before *ντ* (§ 183).

Thus, *ἔστην*, *ἔστημεν*, *στήθι*, *στήτωσαν*, *στήναι* · *σάντων*, (*σάν-ντς*) *σάς* · *ἀπιδράν* (§ 57; r. *δραᾱ-*), *ἀποδράναι* · *ἔγνων* (§ 57; r. *γνω-*), *ἔγνωμεν*, *ἔγνωτον*, *γνώθι*, *γῶναι* · *γρόντων*, (*γρόντς*) *γρούς*.

EXCEPTION. The short vowel *remains*, in the 2 Aor. of *τίθημι*, *δίδωμι*, and *ἵημι*, except in the Inf., where it is changed into its corresponding diphthong (§ 29); thus, *ἵημι*, *θίς*, *θῖναι*, (*θί-ντς*) *θίς* · *ἵδωμι*, *δές*, *δεῖναι*, (*δέ-ντς*) *δούς* · *εἶμι* (§ 54; r. *ι-*; for the augment, see § 189. 3), *ἴε*, *ἴναι*, (*ἴ-ντς*) *εῖς* (for the Sing. of these Aorists, see § 201. 3). Except, also, the poet. *ἱκάν* and *εἴτάν*.

3.) In a few MIDDLE forms, mostly *poetic*.

Thus, *διζήμαι* (r. *διζῆ-*), to seek; *ὀνίνημι*, to profit, 2 A. M. *ὀνίμην*, and later *ὀνάμην* · *πίμπλημι*, to fill, 2 A. M. poet. *ἐπλήμην*.

§ 225. II. If the characteristic is *ε*, *ο*, or *υ*, the *singular* of the IMPERFECT ACTIVE is commonly formed with the *connecting vowel* (§ 185. β); thus, *ἔλθειον*, contr. *ἔλθουν*, *ἔλθεις* *ἔλθεις*, *ἔλθεις* *ἔλθεις* · *ἐδίδοον* *ἐδίδουν* · *ἐδείκνυον* (§§ 50–52).

REMARK. In like manner, the *regular* affixes sometimes take the place of the *nude*, in other forms, particularly in *verbs in -μι*, which may be regarded as having a second but less Attic theme in -*υω* (§ 185. α); thus, *δείκνυμι* and *δεικνύω*, *δείκνυσι* and *δεικνύσι*, *δείκνυσαι* and *δείκνυσαι*, *δεικνύς* and *δεικνύων*.

§ 226. III. SUBJUNCTIVE AND OPTATIVE. 1. In the Subj., verbs in -μι differ from other verbs only in the mode of contracting -*αη* and -*οη* (§§ 33, 37. 3); thus, *ἰστιά-ω* *ἰστώ*, *ἰστιά-ης* *ἰσθῆς* · *ἰστιά-ωμαι* *ἰσθῶμαι*, *ἰστιά-ῃ* *ἰσθῇ* · *τιθέ-ω* *τιθῶ*, *τιθέ-ης* *τιθῆς* · *τιθέ-ωμαι* *τιθῶμαι*, *τιθέ-ῃ* *τιθῇ* · *διδό-ω* *διδῶ*, *διδό-ης* *διδῆς* · *διδό-ωμαι* *διδῶμαι*, *διδό-ῃ* *διδῇ* · *δεικνύ-ω*, *δεικνύ-ωμαι* · *ἔ-ω* (§ 56). If, however, *ε* precede -*αη*, the contraction is into *α*; as, *ἀποδρῆς* (§ 57).

2. VERBS IN -*ωμι* have a second form of the Opt. act. in -*ῶην*, which is most frequent in late writers, but is not confined to them; as, *ἀλόην* §. 183 (*ἀλόην* X. 253), *βιόην* Ar. Ran. 177 (the other form is not used in this word, perhaps to avoid confusion with the Att. Pres. opt., § 205. 2), *βιῶην* Pl. Gorg. 512 e.

3. In the Opt. mid., *ει*, if not in the *initial syllable*, is often changed before the flexible ending into *οι*, in imitation of *verbs in -ω*; thus, *τιθοίμην*, *ιοίμην* (§§ 50, 54), and the compound forms, *ἐπιθοίμην*, *συνθοίμην*, i. 9. 7, *προοίμην*, Ib. 10. So even *κρέμουςθε* for *κρέμαισθε*, Ar. Vesp. 298; *μαρνοίμεθι* for *μαρναίμεθα*, λ. 513; and *ἀφίοιτε* for *ἀφίεστε*, Pl. Apol. 29 d.

4. In a few instances, verbs in -*μι*, instead of inserting a connecting vowel in the Subj. and Opt., simply lengthen the *υ* (cf. § 177); as, *διασκιδάννυσι*, *διασκιδάννυται* for *διασκιδάννυ*, *διασκιδάννυται*, Pl. Phædo, 77 b, d; *παγγύντω* for *παγγύντω*, Ib. 118 a. Add the poet. *ινδύνειν* Π. 99, *φῶν* Theoc. 15. 94, *δαίνυτο* Ω. 665, *δαίνυτο* (for -*δντο*) σ. 248; and the similarly formed *φῶμην* α. 51, *φῶν* λ. 330.

§ 227. IV. SECOND AORIST. The 2 Aor. from a *pure root* retains the *primitive nude form*, whatever may be the form of the theme (§ 185. γ); as, *ἔδην*, *ἀπέδρῶν*, *ἔγνων*, *ἔδυν* (§ 57).

NOTES. α. Except *ἔω* (cf. §§ 205, 208. 2, 3), which yet has the Imp. *πῖθι*.

β. A few roots are transposed, in order to admit the nude form; thus, *ἐκίλλομαι*, to dry up, 2 A. (γ. *ἐκάλ-*, *ἐκλα-*) *ἔκλεην*, Opt. *ἐκλαίην*, Inf. *ἐκλήμην* Ar. Vesp. 160.

γ. We add a list of nude 2 Aorists, which may not be hereafter mentioned: *πλάω*, to break, 2 A. Part. *πλάς* Anacr. Fr. 16; *πλύω*, to hear, poet., 2 A.

Imp. *κλύθι* A. 37, Eur. Hipp. 872, *κλύτι* B. 56, *Æsch. Cho.* 399, redupl. *κίπλῦθι* K. 284, *κίπλυντι* Γ. 86; *λύω*, to loose, 2 A. M. *λύμην* Φ. 80, *λύετε* 114, *λύετε* H. 16; *φύω*, to produce, 2 A. *ἴφυν*, Cyt. ii. 1. 15, *Subj. φύω*, Opt. *φύην* (§ 226. 4), *Inf. φύναι*, *Part. φύς*.

REMARKS UPON PARTICULAR VERBS.

Φημί, to say.

[¶ 53.]

§ 228. (a) In certain connections, *φημί*, *ἴφην*, and *ἴφην* are shortened, for the sake of *vivacity*, to *ήμι*, *ήν*, and *ήν* · thus, *ήν δ' ἰγώ*, said I, Ar. Eq. 634; *ήν δ' ἴς*, said he, Pl. Rep. 327 b, c; *ήν*, he spake, A. 219; *παῖ, ήμί, παῖ, παῖ, boy! I say, boy! boy!* Ar. Nub. 1145. (b) The 2 Pers. sing. of the Pres. ind. is commonly written *φής*, as if contracted from *φασίς*. For *ἴφηντα*, in the Imp., see § 182. (c) To the forms in the table, may be added the Ep. Pres. M. Pl. 2 *φάσθε* π. 562, Imp. *φάσ* π. 168, *φάσθε* υ. 100, *φάσθε* I. 422 (*Inf. φάσθαι* A. 187, *Æsch. Pers.* 700); Pf. P. S. 3 *εἶφαται* Ap. Rh. 1. 988, *Part. εἶφαμένοι*, Ξ. 127.

Ἰημι, to send.

[¶ 54.]

§ 229. (a) Many of the forms of this verb occur only in composition. (b) Of the contract forms *ἱάσι* and *ἱήσι* (for *ἱ-ναι*, *ἱᾶσι*, § 58), the former is preferred in the Attic, and the latter in the Ionic. (c) The Impf. form *ἵεν*, which occurs only in composition (*αἰσῶν* π. 88, *ἠφίεν* Pl. Euthyd. 293 a), seems either to have come from *ἵην* (which is of doubtful occurrence) by *precession*, or to have been formed after the analogy of *ἵης*, *ἵι*, or of the Plup. (d) For the Opt. forms *ἰίμεν* and *ἰίμεν*, the latter of which can be employed only in composition, see § 226. 3. (e) In the dialects, we find forms from the simpler themes *ἵω* and *ἵω* · thus, Impf. *ἵοντες* A. 273, Imp. *ἵοντες* Theog. 1240, Pf. P. Part. *μειμιστιμένους* Hdt. v. 108 (§§ 69. α, 192. 3; cf. *μειμίσθαι*, Anacr. Fr. 74); Pr. *ἔνιενται* Hdt. ii. 165. In the S. S. we find *ἵφης* Mk. 1. 34, *ἑφίς* Rev. 2. 20, Pf. P. *ἑφίονται* Mt. 9. 2, 5.

Εἶμι, to be.

[¶ 55.]

§ 230. In the Present and Imperfect of this verb, the radical syllable *έ-*,

1.) Before a *vowel*, unites with it; thus, (*έ-ναι*, *έ-ᾶσι*, § 58) *εἶναι* · (*έ-ω*) *ᾶ*, (*έ-ης*) *ῆς* · (*έ-έην*) *εἶην*.

2.) Before *ντ*, becomes *ο* (cf. §§ 203, 206); thus, (*έ-ντες*, *ᾶ-ντες*, § 109) *ὄν*, Imp. (*έ-ντων*) *ὄντων* (less used than the other forms, Pl. Leg. 879 b).

3.) In other cases, is *lengthened*, as follows.

α.) It becomes *ι* in the forms *εἶμι*, *εἶς*, *εἷ*, *εἶναι* (cf. §§ 218. β, 224. E). The form *εἷ*, both here and in ¶ 56, is either shortened from *εἶς* (which is not used by the Attics), or is a middle form employed in its stead.

β.) In the remaining forms of the Pres., it assumes *ε* (compare § 221);

thus, *ἰ-σ-μίν*, *ἰ-σ-εῖ*, *ἰ-σ-εῖν*, *ἰ-σ-σῶ*, *ἰ-σ-σάτω*, *ἰ-σ-σῶν* (§ 213. N.). After the *σ*, the *τ* in the 3d Pers. sing. is retained; thus, *ἰ-σ-εῖ*. Before the *σ*, *ι* in the 2d Pers. sing. of the Imperative becomes *ι* by precession (cf. § 118); thus, *ἰ-σ-θι*.

γ.) In the Impf. it becomes *σ*, and may likewise assume *σ* before *τ*; thus, *ἴσῃ*, *ἴσῃς* or rather *ἴ-σ-εῖς*. The *Old-Att.* form of the 1st Pers. *ἴ* (Ar. Av. 1363), and the 3d Pers. *ἴσῃ*, appear to have been contracted from *ἴσῃ* and *ἴσῃς* (cf. § 179, 201. N., 211. N.). For *ἴσθαι*, see § 182. The *middle form* *ἴσμεν* is little used by the more classic writers (Cyr. vi. 1. 9). The Imp. *ἴστω*, which follows the analogy of the Impf., occurs but once in the classic writers (Pl. Rep. 361 c.), and is there doubtful.

REMARKS. a. In the Fut., instead of *ἴσεται*, the Attics always use the *nude form* *ἴσται*.

b. Some regard the root of this verb as being *ἰσ-*, and adduce in support of this view, the Lat. (*esum*) *sum*, *es*, *est*, (*e*)*sumus*, *estis*, (*e*)*sunt*, and the Sanscrit *asmi*, *asi*, *asti*, &c.

Εἶμι, to go.

[T 56.]

§ 231. (a) The Pres. of *εἶμι* has commonly in the Ind., and sometimes in the other modes, the sense of the Fut. (§ 200. b); thus, *εἶμι*, (*I am going*) *I will go*. (b) For *εἶεν*, in the Plup., the common Attic form was *ἴεν*, which appears to be a remnant of the old formation noticed in § 203. N. A Perf. *εἶα*, corresponding to this Plup., nowhere appears, and some regard *εἶεν* (omitting the *ι* subsc.) as an Impf. doubly augmented (§ 189). For the use of this tense, see § 233. (c) For *εἶμι* and *εἶεν*, see § 205; for *ἴστω*, § 213. N.; for *ἴσται*, *ἴων*, and *ἴοντων*, § 208. 2; for *ἴσθαι*, § 182; for *εἶεν* in the 3d Pers., § 211. N.; for *ἴμεν*, *ἴτε*, &c., § 237. (d) The *middle forms* *εἶμαι*, *εἶμεν* are regarded by some of the best critics as incorrectly written for *ἴμαι*, *ἴμεν*, from *ἴμι* (§ 54).

Κεῖμαι, to lie down.

[T 60.]

§ 232. (a) This verb appears to be contracted from *κίμαι*, a dependent inflected like *τίθαι* (§ 50); thus, *κίμαι κίμαι*, *κίονται κίονται*, *κίσει κίσει*, *κίσθαι κίσθαι*, *κίμενος κίμενος* · *κίμεν κίμεν* · *κίσεσθαι κίσεσθαι*. In the Subj. and Opt. the contraction is commonly omitted; thus, *κίωμαι*, Cœc. 8. 19, *κίωμεν*, iv. 1. 16, like *τίθωμαι* (also accented *τίθωμαι*) and *τίθει-μεν* · yet *κίονται* (also written *κίονται*), for *κίονται*, T. 32, β. 102. (b) The Subj. sometimes retains the form of the Ind. (§ 177); as, Subj. *διάνυμαι* Pl. Phædo, 84 e. (c) We find the following forms in the dialects, some of which have the shorter root *κί-*: Pres. S. 2 *κίμαι* Hom. Merc. 254, S. 3 *κίσται* Hdt. vi. 139, Pl. 3 *κίονται* X. 510, *κίσται* Ω. 527, *κίσται* Α. 659, Hdt. i. 14; Impf. Pl. 3 *κίονται* Ap. Rh. 4. 1295, *κίονται* φ. 418, *κίονται* Hdt. i. 167, *κίονται* N. 763; Fut. *κίσεσθαι* Theoc. 3. 53 (§ 200. 3); old Pres. as Fut. (§ 200. b) *κίω*, η. 342, *κίω* τ. 340. (d) Some of the best grammarians regard *κίμαι* as a Perf. having the sense of the Pres. (§ 233).

D. COMPLETE TENSES.

§ 233. I. In some verbs, the sense of the complete

tenses, by a natural transition (see Syntax), passes into that of other tenses; and the PERFECT becomes, in signification, a *Present*; the PLUPERFECT, an *Imperfect*, or *Aorist*; and the FUTURE PERFECT, a common *Future*. Thus, *ἵστημι* (§ 48), *to station*, Pf. *ἕστηκα*, (*I have stationed myself*) *I stand*, Plup. *ἕστηκιν*, *I stood*, F. Pf. *ἕστηξω*, *I shall stand*; *μῖμνήσκω*, *to remind*, Pf. P. *μῖμνημαι*, (*I have been reminded*) *I remember*, Plup. *ἐμμνήμην*, *I remembered*, F. Pf. *μῖμνήσομαι*, *I shall remember*; Plup. *ἤειν* (§ 56), *I went*.

REMARK. In a few of these verbs, the Pres. is not used, and the PERF. is regarded as the *theme*. Such verbs, as having a preterite tense for the theme, are termed PRETERITIVE. See ¶ 58, 59.

§ 234. II. MODES. 1. The PERFECT SUBJUNCTIVE and OPTATIVE are commonly *supplied* by the *Participle* with the *auxiliary verb* *εἶμι* (§ 55, § 169. β.); thus, Pf. Act. Subj. *βεδουλευκός ὦ*, Opt. *βεδουλευκῶς εἴην*. Pf. P. Subj. *βεδουλευμένος ὦ*, Opt. *βεδουλευμένος εἴην*.

REMARKS. α. Sometimes, however, the Perf. *forms* these modes according to the general rules (§§ 204, 205, &c.), chiefly when it is employed as a *Pres.*; as, *ἰστένω*, vi. 5, 10, *ἰστώ*, Pl. Gorg. 468 b, *ἰσταιν*, Y. 101 (§ 48), *πιστεύω* (§ 205. α), *διδίω* (§ 58), Rep. Ath. 1. 11; *εὐλόφω* Pl. Pol. 269 c, *πιστεύω* v. 7. 26, *βελύξω* Th. ii. 48, *πιστεύω* Id. viii. 108.

β. In the Perf. *pass.*, these modes are formed in only a *few pure verbs*, and in these without a fixed analogy; thus,

καλῶ, *to call*; Pf. P. *κίκλημαι*, *I have been called*, *I am named*, Opt. (*κίκλη-ί-μην*) *κίκλημην*, *κίκληο* Soph. Ph. 119, *κίκλητε*, &c.

κτάομαι, *to acquire*; Pf. *κίκτημαι*, *I have acquired*, *I possess*, Subj. (*κίκτη-ω-μαι*) *κίκτώμαι*, *κίκτη*, *κίκῃται* Symp. 1. 8; Opt. (*κίκτη-ί-μην*) *κίκτῃμην*, *κίκτηο*, *κίκτητε* Pl. Leg. 731 c, or (*κίκτη-οί-μην*) *κίκτῃμην*, *κίκτῃο*, *κίκτῃτε* Ages. 9. 7.

μῖμνημαι (§ 233), Subj. *μῖμνῶμαι*, Pl. Phil. 31 a, Opt. *μῖμνήμην* Ω. 745, *μῖμνήτο* Ar. Plut. 991, or *μῖμνήμην*, *μῖμνήο* (or *μῖμναιο*) i. 7. 5, *μῖμνήτο* Cyr. i. 6. 3.

For *κάθημαι*, see ¶ 59. Add Subj. *βεβλήσθῃ* Andoc. 22. 41, *τιτμήσθῃ* Pl. Rep. 564 c; Opt. *λιλύτε* c. 238 (cf. § 226. 4).

§ 235. 2. The Perfect, in its *proper sense*, may have the IMPERATIVE in the 3d Pers. *pass.*; but, otherwise, this mode belongs only to those Perfects which have the *sense of the Pres.*; and, even in these, the *Imperative active* is scarcely found except in the *nude form* of the 2d Perf. (§§ 237, 238); yet *ἄνοιγε*, *κεκράγετε* (§ 238. β), *γέγωνε* Eur. Or. 1220, *βεβηκέτω* Luc. de Hist. Scrib. 45, *εοικέτω* Ib. 49.

§ 236. III. VOWEL CHANGES. The affixes in *-α*, *-ειν* of

the SECOND PERFECT and PLUPERFECT are annexed with the following changes in the preceding syllable.

1.) *s* becomes *o*, and *ei* becomes *oi*; as, μένω, *to remain*, 2 Pf. μέμνη· δέχομαι, *to see*, poet., δέδοχα· λείπω, λείλοιπα (§ 37); πείθω, πέποιθα (§ 39).

NOTES. (a) The same changes take place in the 1st Perf. and Plup. of a few verbs; as, κλέπτω, *to steal*, κλέψα· τρέπω, *to turn*, τρέψα· στέλλω, *to send*, στέμψα· δίδωμι (§ 58). (b) Analogous to the change of *s* into *e*, is that of *n* into *o* in ῥήγνυμι, *to break*, 2 Pf. ῥήγω. (c) In the following Perfects, there appears to be an insertion of *e* or *o* (§ 222. β): ἄγω, *to lead*, ἄγηχα (§ 191. 2), Dem. 239. 1, ἔδω, *to eat*, ἔδωκα, iv. 8. 20 (Ep. Pf. P. ἰδόμεαι, χ. 56), σίω (r. ἰδ-), *to be wont*, preteritive, εἶχα (§ 222. 3). (d) In the following dialectic forms, the change or insertion of vowels has extended to the *passive*: ἐφίωνται (§ 229. c); ἔωρετο γ. 272, Theoc. 24. 43, for ἤρετο or ἔρετο, Plup. 8. 3 of αἶρεω or αἶρε, *to raise*; ἐπώχετο M. 340, Plup. Pl. 9 of ἐπείχω· ὑπώχομαι (N. c).

2.) Short *a*, *i*, or *u*, before a *single consonant*, is *lengthened* (*a*, not preceded by *s* or *ρ*, § 29, becoming *η*); as, φαίνομαι, πέφνη (§ 42; r. φᾶν-); θάλλω, *to bloom*, τέθηκα· ἄνυμι (r. ἄγ-), *to break*, ἔνυα· κρούω, κέκρῶγα (§ 238. β); κέκρυγα (r. κρέγ-), *to creak*, pret.; μῦκάομαι (r. μῦκ-), *to bellow*, μέμνυκα.

EXCEPTIONS. After the Attic reduplication, the short vowel remains; as, ἐλάσθαι (§ 191. 2). In λάσσω (r. λᾶσ-), *to wound*, *a* is not changed into *η* in the Att.; thus, 2 Pf. λίλασσα, Ar. Ach. 410 (λίλασσα, X. 141).

§ 237. IV. NUDE FORMS. In the SECOND PERFECT and PLUPERFECT, the connecting vowel is sometimes omitted in the *Indicative plural* and *dual* (§ 186). When this omission takes place, (a) the Ind. sing. is commonly *supplied* by forms from a *longer base* (cf. § 201. N.); which forms likewise occur in the *plural* and *dual*, but less frequently; (b) the Subj., Opt., Imp., and Inf. are formed after the analogy of *verbs in -μι*; (c) the Part. is *contracted*, if the characteristic is *a* or *o*. Thus,

Pf. Ind. Sing. ἴστηκα (§ 48; r. στα-, base ἵστα-, prolonged to ἵστηκα, § 186), ἴστηκας, ἴστημι, Pl. ἴστα-μιν Pl. Gorg. 468 b, and rarely ἵστηκαμιν, ἴστα-τι, (ἵστα-νι, ἵστα-σι, § 58) ἵστασι (ἵστηκασι Δ. 434); Subj. (ἵστα-ω) ἵστω and ἵσταν· Opt. ἵσταιν (poet.); Imp. ἵστα-θι (poet.) Ar. Av. 206; Inf. ἵσταναι iv. 7. 9; Part. Ep. ἵστα-ός, -ίος T. 79 (also ἵστικός Hes. Th. 519), commonly contr. ἵσός (§ 22. 8) i. 3. 2, (ἵστα-ί-σεν) ἵσῶσα, (ἵστα-ί-ς) ἵσώς and sometimes, by syncope, ἵσός Pl. Parm. 146 a, Ion. ἵσώς (§ 48. 1), ᾠτός Hdt. ii. 38; also ἵσσηκός Pl. Meno. 93 d. Plup. Sing. ἵσσηκον or ἵσσηκον, -αι, -αι, Pl. ἵσση-μιν, ἵσση-τι, ἵσση-σαν i. 5. 13 (ἵσσησαν Cyr. viii. 3. 9).

Θνήσκω, *to die* (r. θαν-, θνα-, § 64), Pf. Ind. Sing. εἶθνηκα (base εἶθνα-, εἶθηκα-), -ας, -αι, Pl. εἶθναμιν Pl. Gorg. 492 e, εἶθνατι, εἶθῶσι iv. 2. 17, Du. εἶθνασθαι iv. 1. 19; Subj. εἶθῶμαι, Th. viii. 74; Opt. εἶθῶναι, Cyr. iv. 2. 3;

Imp. *τίθησθαι* X. 365, *τιθέσσω* Pl. Leg. 933 e, &c.; Inf. *τιθέσθαι* Mem. i. 2. 16, *τιθηκίνας* Soph. Aj 474, and Poet. (*τιθηα-ί-νας*) *τιθέσθαι* Æsch. Ag. 539; Part. *τιθηκώς* (fem. δ. 734), *τιθέα-ώς*, Pind. Nem. 10. 139, commonly contr., with *ι* inserted (cf. §§ 35, 48. 1), *τιθιώς*, *-ῶσα*, *-ώς* or *-ός*, vii. 4. 19, τ. 331, Ep. *τιθηώς* or *τιθιώς*, *-όντος* or *-ῶτος*, α. 289, P. 435. Plup. Sing. *ιτιθένη-εν*, *-υς*, *-ι*, Pl. *ιτιθέμεν*, *-τι*, *-σαν* H. Gr. vi. 4. 16.

Pf. Ind. Sing. *δίδουκα* Cyr. i. 4. 12, and *δίδικα* Soph. Œd. C. 1469 (¶ 58; base *διδ-*, *διδουκ-*), *διδουκας* and *δίδικας*, *δίδουκας* and *δίδικας* Pl. *δίδικουν* Th. iii. 53, *δίδικα*, (*δίδικας*, § 58) *διδίκασι* Pl. Apol. 29 a; Subj. *διδίω* Imp. *δίδιθι* Ar. Vesp. 373; Inf. *διδίνας* (§ 208. 3) Rep. Ath. i. 11, and *διδουκίνας* Eur. Sup. 548; Part. *διδιώς* Pl. Prot. 320 a (contr. or sync. *διδυίαν* Ap. Rh. 3. 753), and *διδουκίνας* Eur. Ion. 624. Plup. Sing. *ιδιδούκουν* Pl. Charm. 175 a, and *ιδιδύν*, *-υς*, *-υ* Pl. *ιδιδίμιν*, *ιδίδικασι*, *ιδίδισαν* Pl. Leg. 685 c (*ιδιδούκισαν* iii. 5. 18).

Pf. Ind. Sing. *οἶδα* (¶ 58: base *οἶδ-*, *οἶδ-*), *οἶδα* (for *οἶδ-εθα*, § 182; *οἶδας* scarce occurs in the Att., yet Eur. Alc. 780; the Att. poets, by a mingling of forms, sometimes use *οἶδας* Eur. Ion. 999), *οἶδα* Pl. (*οἶδ-μιν*, § 53) *οἶδον* ii. 4. 6, (*οἶδ-τι*, § 52) *οἶσσι*, (*οἶδ-ναι*, the *δ* becoming *σ* in imitation of the other persons) *οἶσιν*, and rarely *οἶδαμιν* Pl. Alc. 141 e, *οἶδασι*, *οἶδασι* Imp. (*οἶδ-θι*) *οἶθι* ii. 1. 13. Plup. Sing. *ᾔδυν*, Pl. *ᾔδουμιν*, &c., and poet. (*ᾔδ-μιν*) *ᾔδουμιν* Eur. Hec. 1112, (*ᾔδ-τι*) *ᾔσσι*, (*ᾔδ-σαν*) *ᾔσαν* Æsch. Prom. 451.

Plup. Sing. *ᾔην* (¶ 56), *ᾔης*, *ᾔι*, Pl. *ᾔουμιν*, *-τι*, commonly *ᾔουν* Pl. Rep. 328 b, *ᾔσι* vii. 7. 6, *ᾔσαν* Cyr. iv. 5. 55, sometimes Ion. *ᾔσαν* τ. 445, Hdt. ii. 163.

§ 238. In the following examples, the nude forms are chiefly poetic, and, in part, Epic only.

α. PURE. *ἀριστάω*, to dine; Pf. Pl. 1 *ἤριστάμην* Ar. Fr. 428, Inf. *ἤριστάμην* Ath. 423 a. In imitation of these comic forms, we find also, from *δυσπνέω*, to snore, *διδύπνῃμιν* and *διδύπνῃναι* Ath. 422 e, Ar. Fr. 243.

βαίω, to go; Pf. *βέβηκα* (r. *βα-*), 2 Pf. Pl. poet. *βέβηκαμιν*, *βέβηκασι* B. 134, *βέβῃναι* Soph. El. 1386; Subj. Pl. 3 *βέβῃναι* Pl. Phædr. 252 e; Inf. *βέβῃναι* Eur. Heracl. 610, Hdt. iii. 146; Part. Ep. *βέβῃς*, *-νῖα*, *-ῶτος*, E. 199, Ω. 81, Att. contr. *βέβῃς*, *-ῶσα*, *-ῶτος*, Soph. Ant. 67, 996, Œd. C. 314, H. Gr. vii. 2. 3, Pl. Phædr. 254 b. 2 Plup. Pl. *ιβέβηκαμιν*, *-ασι*, *-ασαν* B. 720.

βιβρώσκω, to eat; 1 Pf. *βέβρωκα* (r. *βρω-*), 2 Pf. Part. (*βέβρω-ός*) *βέβρω-ός*, *-ῶτος*, Soph. Ant. 1022.

γίγνομαι (r. *γα-*, *γεν-*, *γιγν-*), to become; 2 Pf. *γέγονα*, poet. Pl. 2 *γέγονασι* (Ep. for *γέγονασι*) Hom. Batr. 143, 3 *γέγονασι* Δ. 41; Inf. *γέγοναμιν* (Ep. for *γέγονασι*) E. 248; Part. Ep. *γέγονας*, *-νῖα*, *-ῶτος*, Γ. 199, I. 456, Att. contr. *γέγονας*, *-ῶσα*, *-ῶτος*, Eur. Alc. 532, 677. Plup. Du. 3 *γέγονασι* α. 138.

μίμνημι (r. *μα-*, *μιν-*, § 236. 1), to be eager, pret., E. 482, *μίμνησας* Æsch. Sept. 686, *μίμνησι* Soph. Tr. 982, Pl. *μίμνημιν* I. 641, *μίμνησι* H. 160, *μιμνάσιν* K. 208, Du. *μίμνησας* Θ. 413; Imp. S. 3 *μιμνάτω* Δ. 304; Part. *μιμνάσιν*, *-νῖα*, *-ῶτος*, Δ. 40, 440, Θ. 118, and *μιμνάσιν*, *-όντος*, Π. 754, B. 818. Plup. Pl. 3 *μίμνησαν* B. 863.

πίπτω, to fall; 1 Pf. *πέπτωκα* (r. *πτι-*, *πτο-*); 2 Pf. Part. Ep. *πιπτάσιν*, *-ῶτος*, Φ. 503, and *πιπτάσιν*, *-νῖα*, *-όντος* and *-ῶτος*, ν. 98, Ap. Rh. 2. 832, Att. contr. *πιπτάσιν*, *-ῶτος*, Soph. Ant. 697, 1018.

τίτλημι (r. *τλη-*), to bear, pret., Pl. *τίτλημιν* ν. 311; Imp. *τίτληθι* A.

586; Inf. *τιτλάμην* (Ep. for *τιτλάμαι*) γ. 209; Part. *τιτληώς*, -*υῖα*, -*έτος*, υ. 23, E. 873.

β. IMPURE. In the nude forms of the first four verbs mentioned below, τ passes into θ, after the analogy either of the 2d Pers. sing., or of the objective inflection.

ἄνωγα, to command, poet. preteritive, Pl. *ἄνωγμην* Hom. Ap. 528; Imp. *ἄνωγι* Eur. Or. 119, and *ἄνωχθι* Id. Alc. 1044, *ἄνωγίτω* β. 195, and (*ἄνώγωτω*) *ἄνώχτω* Λ. 189, Pl. *ἄνώγιτι* ψ. 132, *ἄνωχθι* Eur. Herc. 241.

κράζω, commonly 2 Pf. *κίραγα*, to cry; Imp. *κίραχθι* Ar. Vesp. 198, Pl. *κίραγιτι* Ib. 415, and *κίραχθι* Ar. Ach. 335.

ιγνίω, to rouse; 2 Pf. *ιγρήγοσα*. Imp. Pl. 2 *ιγρήγορθι* Σ. 299; Inf. *ιγρηγόρθαι* (as if from *ιγρήγομαι*) K. 67.

πάσχω, to suffer; 2 Pf. *πίπειθα*, Pl. 2 (*πίπεισθι*, *πίπεισσι*, § 52, *πίπεισσι*, § 55) *πίπεισθι* Γ. 99, κ. 465.

ἴστω, to be like, pret. (base *σιπ*-, *σιπν*-, §§ 191. 3, 236. 1), Pl. trag. *ἴστωμην* Soph. Aj. 1239, Du. Ep. *ἴπτον* δ. 27, Plup. *ἴπτην* A. 104.

ἔρχομαι, to come; 2 Pf. *ἰλήλυθα*, Ep. Pl. 1 *ἰλήλυθμην* (§ 47. N.) γ. 81.

πίπρω, to trust (§ 39: base *πιπθ*-, *πιπιθ*-, *πιπιθ*-, § 236. 1); Imp. trag. *πίπισθι* Æsch. Eum. 599; Plup. Ep. Pl. 1 *πίπιθμην* B. 341.

§ 239. V. FUTURE PERFECT, OR THIRD FUTURE. The Fut. Perf. unites the *base* of the Perf. with the *affixes* of the Fut. act. and mid.; as, (*ἐστήκ*-σω, ¶ 48) *ἐστήξω*, (*γεγυῦφ*-σομαι, ¶ 36) *γεγυῡψομαι*.

REMARKS. 1. The Fut. Perf. is scarcely found in *liquid* verbs, or in verbs beginning with a vowel (*πιφύρεσθαι* Pind. Nem. 1. 104, *ιεήσομαι*, ¶ 53, Cyr. vii. 1. 9), and is frequent in those verbs only in which it has the *sense* of the common *future* (§ 233).

2. (a) Of the Fut. Perf. act., the only examples in Attic prose are *ἰσθήξω* and *τίσθῃξω*, both formed from Perfects having the sense of the Pres., *ἴστηκα* and *τίσθηκα* (§§ 233, 237), and both giving rise to *middle* forms of the same signification (§ 166. 2), *ἰσθήσομαι* and *τίσθησομαι*. (b) Other examples of a reduplicated Fut. in the active voice are *τιτορήσω* Ar. Pax, 381, and the Ep. *ἀπαρήσω*, Hom. Merc. 286, *κικαδήσω*, φ. 153, *πιπιθήσω* X. 223, *κίχαρήσω*, O. 98 (also *κίχαρήσομαι*, ψ. 266), all from verbs which have reduplicated 2 Aorists (§ 194. 3). (c) Other examples of the Fut. Perf. mid. with the Perf. act., are *κίελαγγα*, *κικλάγξομαι* Ar. Vesp. 930, *κίεραγα*, *κικεράξομαι* Ar. Ran. 265, *κίκηδα*, *κικαδήσομαι*, Θ. 353. (d) An example of a reduplicated Fut. mid. with a reduplicated 2 Aor. is *πιφιδήσομαι*, O. 215.

§ 240. VI. The student will observe, in respect to the complete tenses, the following particulars, which are far more striking in the Act. than in the Pass. voice (§ 256); 1. their *defective formation*; 2. the *entire want of these tenses* in many verbs; 3. the *comparative infrequency* of their use; and 4. their more frequent occurrence in the *later* than in the *earlier* writers.

DIALECTIC FORMS.

A. CONTRACTION.

§ 241. Forms which are *contracted* in the Att. (and which are also commonly contracted in the Dor., but often with a different vowel of contraction) more frequently remain *uncontracted* in Ion. prose, while the Ep. has great freedom in the employment of either *uncontracted*, *contracted*, or *variously protracted* forms. Here belong, Contract Verbs in -άω, -ίω, and -έω (§ 216), the Liquid, Att., and Dor. Fut. (§ 200), the Aor. Pass. Subj. (§ 199), the Subj. of Verbs in -μι (§ 226), and the 2d Pers. Sing. in -αι and -ε (§ 210. 3). In these forms, the first vowel is either (I.) α, (II.) ι or η, or (III.) ε. Of these, ι or η is far the most frequently uncontracted.

§ 242. I. *The first vowel α.* (a.) In the Ion., the α is commonly contracted or changed into ι (§ 44. 2); and when α with an O vowel is contracted into ω, ι is often inserted (§ 48. 1, cf. § 35). Thus we find, as various readings, *ιρῶνται*, *ιρίωνται*, and *ιρίωνται*, Hdt. i. 82, 99. So *ιωρῶμι* i. 120, *ιρίωμι* ii. 131, *χρησθαι* vii. 141, *χρησθαι* (§ 33. α) i. 47, *χρησθαι* 157, *ιχρίωνται* 53, *χρίω* (for *χράω*) 155, *ιμμηχανίωται* (for *ιμμηχανίωται*, one s dropped; see §§ 243. 2, 248, f) v. 63; Subj. of Verbs in -μι, *δυναίμην* iv. 97, 2 Aor. *πρίωμι* or *πρίωμι* χ. 216, for *πράωμι*, contr. *πρίωμι* (see also b. below).

NOTE. In the 2 Pers., the termination -αι commonly remains; as, *ιχρή-σαιο* Hdt. i. 117, *ιρίσσαι* vii. 209.

(b.) In the Ep., protracted forms are made by doubling the vowel of contraction, either in whole, or in part (i. e. by inserting one of its elements, or its corresponding short vowel, commonly ε with ω, and ε with α, § 48); and sometimes by prolonging a short vowel, particularly ι used for α to ω; as, *ιράω*, contr. *ιρῶ* Γ. 234, protracted *ιρῶω* E. 244, *ιράωις* *ιρῶις* Λ. 202, *ιράωις* H. 448, *ιράωις* *ιρῶις* E. 872, *ιρίωις* A. 350, *ιρίωις* Δ. 9, *ιρῶις* λ. 156, *ιράωις* α. 107, *ιρίωις* Δ. 347, *ἀντίωσαν* A. 31, *ἀσχαλάω* B. 293, *ἀσχαλάω* γ. 297, *ιμνῶνται* 686, *γιλῶνται* ε. 40, *γιλῶνται* 111, *ἐλῶω* (Imp. for *ἐλάω*, -ω) ε. 377; *μυῖαται* α. 39, *μυῖαται* N. 79 (*μυῖαται* M. 59), *δρῶωις* ε. 324; *δρῶωις* 317, *ἡδῶωις* H. 157 (*ἡδῶωις* 133), (*μυῖα*, *μυῖα*, *μυῖα*) *μυῖα* Ap. Rh. i. 896, *μυῖαται* Γ. 387; *μυῖαται* O. 82, for *μυῖαται*, *μυῖα* I. 203, for *μυῖα* Att. Fut. *ιλάωις* N. 315, η. 319, *ιλάωις* ε. 290 (see § 200. 2); *πριῶωις* H. 83; 2 Aor. Subj. of Verbs in -μι, *σπῶις* P. 30, *σπῶις* E. 598, *σπῶις* O. 297 (*σπῶωις* Δ. 348), *σπῶωις* P. 95, *σπῶωις* ε. 183; *βίωω* Z. 113, for *βῶω* (¶ 57), *βῶω* L. 501, *βίωωις* K. 97 (*βίωωις* Hdt. vii. 50. 2).

NOTES. 1. α is not prefixed, when the flexible ending begins with ε; as in *ιρῶ-ται*, *ιρῶ-ται*. Yet *ἄδται* Hes. Sc. 101, for *ἄδται* (α being resolved into ἄ, § 29).

2. We also find in Ion. prose, in imitation of the Ep., *πριῶωις* Hdt. iv. 191, *ἡγριῶνται* vi. 11. So Dor. *πριῶωις* Theoc. 4. 57.

(c.) The Dor. sometimes contracts α with an O sound following into α; and commonly α with an E sound following into η (§ 45. 1, 4); as, *πριῶωις* Theoc. 15, 148, *διαπινῶωις* Ar. Ach. 751; 1 Aor. Sing. 2 *πριῶωις* Theoc. 4. 28, for *πριῶωις*, -ω, *πριῶωις* Ar. Ach. 913; *πριῶωις* Theoc. 5. 35, *πριῶωις* 110, *πριῶωις* Ar. Ach. 778, *πριῶωις* 800. The latter contraction appears in some Ion. prose-writers (as Hipp.; so *πριῶωις* Hdt. iv. 75); and in the Ep. *πριῶωις* ξ.

343 (written by some *ζηαι*, as if from *ζηαι*, and in the Du. forms, *προσαν-
δήτην* A. 136, *συλήτην* N. 202, *συνατήτην* π. 333, *φωτήτην* M. 266.

§ 243. II. *The first vowel s or η.* (a.) In Ion. prose, contraction is commonly omitted, except as *se* and *sou* often become *su*: as, *παις* Hdt. i. 38, *ποις* 39, *ταίς* 22, *ποιόμενος* 73, *ποιόμενος* 68, *ποιῶσι* 131, *ποιῶμαι* *ἐξυμῶμαι* ix. 11; Fut. *σημανῶ* Ib. i. 75, *παρανῶ* 35, *ἰδῶ* 5; Aor. Subj. *ἀπαριθῶ* Ib. iii. 65, *φανῶσι* i. 41, *θῶσι* iv. 71 (see § 226. 1); 2 Pers. *βοῦ-
λαι*, *τιῶμαι* Ib. i. 90, *ἰγῶσι* 35, *ἴδῶ* vii. 209.

NOTES. 1. In like manner, *se*, used for *ae* (§ 242. a), may become *su*: as, *ἰερώτιον* Hdt. iii. 140, *ἰερωτίωντας* 62 (*ἰερωτίωνται* v. 13). So in the Dor., *ἠρώτιον* Theoc. i. 81, *γελῶντι* 90, for *γελᾶνται*, &c.

2. If *se* is followed by another distinct vowel, one *s* is often dropped; as, *φοβῖαι*, *φοβῖα* Hdt. vii. 52 (*φοβῶ* i. 9), for *φοβῖαι*, *φοβῖα*. So Ep. *ἰαλίς* Ω. 202, *πωλίς* or *πωλίαι* δ. 811. A similar omission of *s* appears in *ἀνακονίς* Theog. 73.

3. After the analogy of the contract Pres., the Ion. extends the 2 Aor. Inf. in *-ῶν*, as if formed by contraction, to *-ῖον*; as, *ἴδῖον*, *παθῖον* Hdt. i. 32, *φν-
γῖον* 1, B. 393 (*φνγῖν* 401), *πίῖον* Δ. 363.

4. The Ion. often renders impure verbs pure, by the insertion of its favorite *s* (§ 48. 1); as, *συμβαλλόμενος* (cf. *συνεβάλλετο*) Hdt. i. 68, *ἰνῶσι* 118, *ἀγνόμε-
νον* iii. 14, *ἰδνῶνται* 98.

(b.) The Ep. commonly omits contraction if the last vowel is *ω*, *η*, *οι*, or *ου* (except in the Aor. pass. subj., and in the Perf. subj. *ἰδῶ*); but otherwise employs or omits it according to the metre (*se*, when contracted, becoming *su*; yet *ἰπέρου* Δ. 308, *ἀνῆρῖστων* v. 78). Synizesis is frequent when *s* pre-
cedes a long *O* vowel, and sometimes occurs in *seu*, and even in *σαι*. The Ep., also, often protracts *s* to *u*, and sometimes doubles the vowel of contraction *η*. Thus, *φιλῖαι* ε. 305 (yet *φιλῶν* δ. 692, and *φορῶν* ι. 320), *φιλῶμεν* δ. 42, *οἰκῶ-
το* Δ. 18, *πυρῶμεν* X. 381, *ἰδῶ* A. 515, *ἰδῶ* π. 236; *φιλῶ* B. 197, *φι-
λῖαι* I. 342, *ἴρῖαι* P. 86, *ἴρῖαι* N. 539, *ἴση* v. 254, *ἴσαι* A. 563, *ἴσαι* Σ. 95, *ἴσαι* ζ. 33, *γνώσαι* B. 567, *γνώση* 365; *μυθῖαι* δ. 180 (*μυθῖαι* στ *μυθῖη* β. 202, § 243. a. 2), *νῖαι* λ. 114, for *μυθῖαι*, *νῖαι*; *ἴτλις* X. 281, *ἴτλις* Υ. 69, *φράζω* E. 440, *φράζω* δ. 395, *πάλλιον* Δ. 477, *πάλλιον* δ. 550, *καλῶντα* B. 644; *νικῶν* Δ. 359, *ἰταλῶντα* A. 5, *ἰταλῶν* 62, *ἴτα* A. 611, *σπῖο* K. 285; Aor. Pass. Subj. *δαμῶν* ε. 54, *δαμῶν* Γ. 436, *δαμῶν* X. 246, *δαμῶντα* H. 72; 2 Aor. Subj. of Verbs in *-μι*, *θῶσι* Π. 83 (*θῶσι* Hdt. i. 108, *θῶσι* π. 341, *θῶσι* 301, *ἀνῶ* B. 34, *θῶμεν* ω. 485, *θῶμεν* A. 143, *θῶμαι* Σ. 409).

(c.) For the Dor. contraction of *se* and *sou* into *su*; and, in the stricter Dor., of *se* into *η*, see §§ 45. 3, 44. 4; e. g. *ἰλῶν* Theoc. i. 86, *μάχῶν* 113, *ἀμάρτῶν* 2. 73, *ἔσσα* 76; *σῶν* Ar. Lys. 1318. So, in Hom., *ἰμαρτήτην* N. 584, *ἀπειλήτην* λ. 313.

REMARKS. a. Some varieties of the Dor. change *se* into *se* or *sw*, and *su* into *sw*; as, *μογιόμεν* Ar. Lys. 1002, *ἰμώμεθα* 183, *ἰσάνειν* 198, for *μογιόμεν*, *-οῦμαι*, *ἰμώμεθα*, *ἰσάνειν*.

β. The later Dor., from the influence of analogy (§§ 44. 1, 248. d), has sometimes *a* for *η*, in verbs in *-ῶν*; as, *φιλᾶν* Theoc. 3. 19, *δάσας* 5. 118. So, Aor. Pass. *ἰτύσῃ* Id. 4. 53.

§ 244. III. *The first vowel σ.* (a.) Here the Ion. and Dor. usually employ contraction, following the common rules, except that the Ion. sometimes uses *υ* for *ου*, and the Dor. *ω* and *ω* for *ου* and *ι* (§§ 44. 4, 45. 3); as, *δικαίους* Hdt. i. 133, *ἰδικαίους* vi. 15, *εἰσιπνύται* i. 4, *σφιγνύται* viii. 59; *ὑπών* Ar. Lys. 143, *μαστιγών* Epich. 19 (1). The Dor. *ω* is likewise used by other dialects in *ρίγιω*, to be cold, and in the Ion. *ἰδρῶ*, to sweat; as, *ρίγων* Ar. Vesp. 446 (*ρίγων* Cyr. v. 1. 11), *ρίγῳ* Pl. Gorg. 517 d; *ἰδρῶσι* A. 598.

(b.) The Ep. sometimes protracts the *σ* to *ω*, and sometimes employs the combination *ωω* after the analogy of verbs in *-άω*; as, *ἰδρῶντα* Σ. 372, *ἰδρῶντα* A. 119, *ὑπνώντας* s. 48; *ἀρώσιν* i. 108, *δηϊόντες* N. 675, *δηϊόμεν* d. 226; 2 Aor. Subj. of Verbs in *-μι*, *γνώω* ξ. 118, *ἄλλωω* A. 405, *δῶμ* μ. 216, *δῶσιν* A. 324 (*δῶσι* 129), *δῶμιν* H. 299 (*δῶμιν* Ψ. 537), *δῶσιν* A. 137.

B. TENSE-SIGNS.

§ 245. 1. In verbs in *-ζω*, the Dor. commonly employs ξ for σ, in the Fut. and Aor.; as, *καθίξας* Theoc. 1. 12, for *καθίσας* from *καθίζω*, *χαρίζη* 5. 71, *ἐκόμεζαν* Pind. N. 2. 31. This change appears also in a few other verbs in which short *α* precedes; as, *γυλάξας* Theoc. 7. 42, *ἰφθαξά* 2. 115, from *γυλάω* (§ 219. α), *φθάνω* (§ 278). Similar forms sometimes occur in other poets besides the Dor., for the sake of the metre; as, *σφιστιρίζαμενον* Æsch. Sup. 39, *ἡλιόξαι* Ar. Lys. 380, *ἰκφυλάξαι* (φλύω) Ap. Rh. 1. 275.

2. In the Fut. act. and mid., the Dor. commonly adds to the tense-sign *σ*, which is then contracted with the connecting vowel; as, (*ἀείω*) *ἀεῶ* Theoc. 1. 145, (*ἀείομαι*), § 45. 3) *ἀεῖσμαι* 3. 38, *πῶσειε* 3. 9, *ἄξῃ* 1. 11, *αἰμψεῖ* 6. 31, *διξιῖται* Call. Lav. 116, *γυρλλιξιῖται* Ar. Ach. 746, *πυρρῶσι* 743, for *ῥωσ*, *ῥομαι*, &c. See § 200. 3.

3. The Ep. employs the Att. Fut. (§ 200. 2), both *uncontracted*, *contracted*, and *protracted*; and has also other examples of the Fut. with *σ* dropped (or of the Pres. used as Fut.); as, *ἀνύω* A. 365, *ἐρύουσι* 454, *χρύω* β. 222. So *ἰκγυγάνεται* (from Pf. base *γυγα-*, see §§ 238. α, 239. c) Hom. Ven. 198.

4. The formation of the 1 Aor. without *σ* is extended, (a) in the Ion. and poet. language, to a very few liquids, in which the characteristic is preceded by a diphthong (cf. § 222. 2), or by another consonant; thus, *ἀπύρας* A. 356, *ἀπηνύρα* Æsch. Prom. 28, *ἰταυρέμην* Hipp., *εὔρατε* Ap. Rh. 4. 1133, *ἰσφρακτο* Hipp. i. 80; (b) in the Alex. and Hellenist. dialects, to a number of verbs which in the classic Greek employ the 2 Aor.; as, *ἄλθατε* Mt. 25. 36, *ἐνίλατε* Acts 7. 21.

5. For the doubling of *σ* by the poets, especially the Ep., to make a short vowel long by position (*καλίσσιντε* A. 54, *ἔμωσιν* 76, *λάσσαι* 147), see § 71. For Ep. examples of *σ* retained in liquid verbs, see § 56. β. In *ἰφίλλιν* Π. 651, β. 334, the λ is doubled to compensate for the loss of the *σ*.

C. CONNECTING VOWELS.

§ 246. 1. For *-ιι-* connective, the Dor. and Æol. sometimes employ *-η-* (§ 44. 4); as, *ἰδύηντα* Theoc. 29. 4, for *ἰδύις*, *εὔρην* 11. 4, for *εὔρις*, *ἄγην* Sapph. 1. 19. For the Dor. forms in *-ις* and *-ις*, see § 183. N.

2. The Dor. and Æol. sometimes give to the Perf. the connecting vowel of the Pres. (§ 185), especially in the Inf.; as, *διδόικω* Theoc. 15. 58, for *δίδωκα*, *πρωίνης* 10. 1 (see 1. above), *ἰπώσῃ* 5. 7, *πρωίδι* 5. 28; Inf. *διδύκων*

1. 102, *γυγάειν* Pind. O. 6. 83, *τιθῆσκειν* Sapph. 2. 15; Part. *πυλάδοντας* Pind. P. 4. 318, *πιφρίκοντας* 325. Instances likewise occur in the Ep. of the Perf. passing over into the form of the Pres., and of the Plup. into that of the Impf.; as, *κικλήγονται* M. 125, *ἱερέγοντι* Hes. Sc. 228; *ἱμίμηκον* i. 439, *ἱπίφῶκον* Hes. Th. 152.

NOTE. In this way new verbs arose, not confined to the Ep.; as, from *ἀνώγω*, *ἀνώγω*, to order, O. 43, Δ. 287, Hdt. vii. 104, Impf. *ἠνώγον* I. 578 (*ἠνώγων* H. 394), F. *ἀνώξω* σ. 404, A. *ἠνώξα*, Hes. Sc. 479; from *ὀλίω*, *ὀλίω*, to destroy, Σ. 172, A. 10, Soph. Ant. 1286; from *γίγωνα*, *γίγωνίω* and *γίγωνίσκω*, to cry aloud.

3. In the Subjunctive, the Ep. often retains the old short connective (§ 177), for the sake of the metre; as, *ἀγείρομεν* A. 142, *τομεν*, *ἰγείρομεν* B. 440, *φείμιμεθα* H. 87, *φείσται* T. 173, *ἰδομεν* A. 363, *ἰῆται* O. 18.

4. In the following poet. chiefly Ep. forms, the connecting vowel is omitted:

α.) Of Pure Verbs. *ἀνύω*, to accomplish; Impf. *ἤνυτο* i. 243, *ἄνυτο* Theoc. 2. 92, *ἄνυμις* 7. 10.

ἱεύω, Ion. and Poet. *ἱεύω*, to draw, Mid. to draw to one's self, to protect; Act. Inf. *ἱεῖμαι* Hes. O. 816; Mid. *ἱεῖται* Ap. Rh. 1208, *ἱεῖσθαι* A. 239, *ἱεῖτο* X. 507, *ἱεῖτο* Δ. 138, *ἱεῖτο* Π. 542, *ἱεῖντο* Theoc. 25. 76, *ἱεῖντο* M. 454, *ἱεῖσθαι* i. 484, *ἱεῖσθαι* ψ. 82; Pass. *ἱεῖτο* Hes. Th. 301; from the shorter *ῥύεμαι*, *ῥήνυτο* Soph. Oed. T. 1352, *ῥύετο* Σ. 515, *ῥέσθαι* O. 141; Iter. *ῥύεσκυ* Ω. 730.

σειύω, to shake, *σειῖται* Soph. Tr. 645.

στειῖται, he takes his stand, purposes, Γ. 83, *στειῖνται* Æsch. Pers. 49, *στειῖτο* B. 597, λ. 583.

τεινύω, to stretch; *τένυται* P. 393.

β.) Of Impure Verbs. *ἔδω*, comm. *ἑδῶν*, to eat; Inf. *ἔδμεναι* Δ. 345.

λείπω, to leave; Impf. *ἔλειπτο* Ap. Rh. 1. 45.

πείθω, to lay waste, Inf. Pass. (*πείθεσθαι*, § 60) *πείθεαι* Π. 708.

φίρω, to bear; Imp. *φίρεται* I. 171.

φυλάσσω, to watch (r. *φυλάσσω*); Imp. *προ-φύλαχθαι* (cf. § 238. β) Hom. Ap. 538.

D. FLEXIBLE ENDINGS.

§ 247. a. 2d Pers. Sing. (a) For the form *-σθα*, see § 182. II. (b) For uncontracted, variously contracted, and protracted objective forms, see § 243. (c) The Ep. sometimes drops *σ* in the Perf. and Plup. pass.; as, *μίσθηται* Φ. 442, contr. *μίσθη* O. 18, Theoc. 21. 41, *βίβληται* E. 284, *ἔσσυται* Π. 585. (d) On the other hand, in the S. S., we find *σ* retained in some contract forms, and in the Presents having the sense of the Fut. *πίσμαι*, *φάγομαι*; thus, (*παυχάισμαι*) *παυχάισμαι* Rom. 2. 17, *ἔδυνάισμαι* Lk. 16. 25, *πίσμαι*, *φάγομαι* Id. 17. 8.

b. 1st Pers. Pl. and Du. The Dor. uses *-μυς* for *-μιν* (§ 70. 9); as, *δεδοίκαμυς* Theoc. 1. 16, *ἰδομυς* 2. 25. For the endings *-μινθα* and *-μινθον*, see § 212.

§ 248. c. 3d Pers. Pl. (a) For the Dor. *-νται*, see § 181. α. (b) The Æol. uses *-νται* for *-νται*, and *-νται* for *-νται* (§ 45. 5); as, *πρόντοιται*

Alc. 7 (1), *στάξεισι* Pind. P. 9. 110, *φαισί* Sapph. 35 (88). (c) In the Alexandrine Greek we find *-αν* for *-αισι* of the Perf., and *-σαν* for *-ον* of the Impf.; as, *πέφρικαν* Lyc. 252, *ἔγνωκαν* St. Jn. 17. 7 (so *ἔργαν* Hom. Batr. 179); *ἐξαχζουσιν* Lyc. 21, *ἤλθοσαν* LXX. Ps. 79. 1, *ἰδλιούσαν* Rom. 3. 13. So, in the Opt., *ἴπαισαν* Ps. 35. 25, *ποιήσαισαν* Deut. 1. 44, for *ἴπαιεν*, *ποιήσαιεν*. (d) Rare instances occur in the poets of *-αισι* in the Perf. with a short penult (cf. § 45. 5); thus the old reading *λελόγγασιν* λ. 304, *νινύπῃσιν* Antim.

(e) In the nude Impf. and 2 Aor., and in the Aor. pass., the Ep. and Dor. often retain the older ending *-ν* (§ 181. γ); as, *ἴσταν* A. 535, Pind. P. 4. 240 (*ἴσταν* N. 488), *ἴν* M. 33, Pind. I. 1. 34, *τίδιν* Id. P. 3. 114, *ἴδιδαν* Hom. Cer. 437, *ἴγνω* Pind. P. 4. 214, and *ἴγνω* Ib. 9. 137, *ἴφυν* ε. 481, Pind. P. 1. 82, *ἤγριβιν* A. 57, *τρέφιν* 251, *φάυνδιν* 200, Mosch. 2. 33, *ἰφίπδιν* Theoc. 7. 60, *φάνιν* Pind. O. 10. 101. So, in imitation of the Ep., *ἐπέρριβιν* Ar. Pax. 1283, *ἐπυρρβιν* Eur. Hipp. 1247. We even find, as 3 Pers. pl., *ἴιδιν* Ap. Rh. 4. 1700, *ἴδιν* 2. 65.

(f) In the Ion., the endings *-ᾶται* and *-ᾷτο*, for *-νται* and *-ντο* (§ 213. 2), are the common forms in the Perf. and Plup., are very frequent in the Opt., and are also employed in the Impf., 2 Aor., and nude Pres. ind. Before these endings, a short vowel in the root is not lengthened (§ 218), except in the poets for the sake of the metre, the connective *-ι-* is used instead of *-ο-* (§ 203), *α* and sometimes *ι* become *ι*, and consonants are changed according to § 213. R. Thus, *οἰκιάται* Hdt. i. 142, for *ᾠκνῆται*, *ἵαται* Γ. 134, Hdt. ii. 86, *ἵαται* (§ 47. N.) B. 137, *ἵατο* H. 414, *ἵατο* Γ. 149, for *ἦνται*, *ἦντο*, *καφοβήατο* Φ. 206; *ἰουλίατο* Hdt. i. 4, for *ἰούλυοντο*, *ἀπικίατο* 152; *δυνίαται* Id. ii. 142, *ἰδύνιατο* iv. 114, *ἀναπαστῆνται* ix. 9, for *δύνανται*, &c.; *κίαται* A. 659, Hdt. i. 14, *κίαται* Ω. 527, *κίατο* Hdt. i. 167, *κίατο* φ. 418, *ἀποικιλίατο* Hdt. ix. 50, for *κύνται*, &c. (so, with an intervening consonant, *ἰερείδαται* Ψ. 284, *ἰερείδατο* η. 95, from *ἰερίδω*); *επιτρίφαται* (τ. τριβ-) Id. ii. 93, *διδίχαται* (τ. δικ-, Ion. δικ-) 65 (yet *ἀπικάται* vii. 209, cf. § 69. α), *πιχωρίδαται* i. 140, *ἰσκιυάδατο* vii. 67 (so, as if from verbs in *-ζω*, *ἰληλάδατο* η. 86, *ἀκηχίδαται* P. 637, *ἡβμάδαται* υ. 354, *-το* M. 431, *ἰσταλάδατο* Hdt. vii. 89); *βουλίατο* Hdt. i. 3, *πυρράατο* iv. 139, *γυνεαίατο* ii. 47. The Opt. forms in *-ατο* are likewise used by the Att. poets; as, *δεικίατο* Soph. CEd. C. 44, *πυμφαίατο* 602, *πυθίατο* 921.

(g) In the Imperative, a third form is found in Dor. inscriptions, made by prefixing *ν* to the flex. ending of the Sing. (cf. § 172); as, *ποιούντω* (compare Lat. *faciunto*), (*διδόντω*, cf. § 177) *διδόντω* Inscr. Corcyr.

d. For the Subj. forms in *-μι* and *-σι*, see § 181. β. For the Dor. Sing. 3. in *-τι*, see § 181. α. For the Dor. Sing. 1 in *-μᾶν*, and Du. 3 in *-τᾶν*, *-σῶν* (for *-μην*, *-την*, *-σθην*), cf. §§ 44. 1, 243. c. β.

§ 249. e. *Iterative Form.* The Ion., especially the Ep., to express with more emphasis the idea of repeated or continued action, often prolongs the flex. endings of the Impf. and Aor., in the sing. and the 3d Pers. pl., to *-σκον*, *-σκεις*, *-σκε(ν)*, *-σκον* in the subjective inflection, and to *-σκέμην*, *-σκεο* (*-ιν*, *-ον*), *-σκεντο*, *-σκοντο* in the objective. This form, which is called the *iterative* (*itero*, to repeat) is likewise used by the Dor. poets, and sometimes in lyric portions by the tragic. It sometimes appears to be used for metrical effect, rather than for special emphasis. It commonly wants the augment. Thus, Impf. *ἔχισκον*, *I was in the habit of carrying*, N. 257, *ἔχισκεις* E. 472, *ἔχισκεις* 126, Hdt. vi. 12, Pl. 3 *ἔχισκον* δ. 627, for *ἔχον*, *-ις*, *-ι*, *-ον*, *ὕφαινεσκον*, *she kept weaving*, β. 104, *ἀλλύσκεν* 105, *πέμπισκει*, *πέμπισκον* Hdt. i. 100,

φίρεισι Theoc. 25. 138, παύεισι Soph. Ant. 963, μαχίσειντο H. 140, πιλίσει X. 433, ἱμωγίσειντο v. 7, ζωνύσειντο E. 857; 2 Aor. ἴδισι Γ. 217, λάβεισι Hdt. iv. 78, ἰλάσειντο 130, δύνει Θ. 271, γυίσειντο λ. 208, ἐλίσσειντο 586; 1 Aor. (only poet.), στέρψασκεν Σ. 546, δάσει λ. 599, μητάσειντο Δ. 566.

NOTES. (a) That the connecting vowel before -σθ- is *e* rather than *o*, follows from § 203. (b) Before -σθ-, a short vowel remains, and *e* takes the place of *u*; as, στάσειν Γ. 217, for ἴσθι (r. στα-), δάσειν Γ. 331, ἀνίσσει Hes. Th. 157, for ἀνίη, φάνισιν Δ. 64, for ἰφάνη (§ 199), ἔσκει H. 153, for ἔν, κάλσειν Ap. Rh. 4. 1514, for ἰκάλι (καλίσσειν ζ. 402, for ἰκάλι), καλίσσειντο O. 338, for ἰκαλίτω, κίσσειντο φ. 41, for ἔκιστο. (c) Verbs in -άω have commonly the iterative Impf. in -ασκεν, sometimes doubling the *a* for the sake of the metre (cf. 242. b); as, ἴασκεν T. 295, for ἴαια, ναιτάσκειν B. 539; so Pl. 1 νικάσκειν λ. 512, for ἰνικῶμιν. (d) There appears to be a blending of Impf. and Aor. forms (or formation as if from a theme in -άω), in πρύσσειν Θ. 272, ῥίσσειντο O. 23, ριζάσειν Hes. Th. 835, ἀνασσειναι Hom. Ap. 403, from πρύσσω, ῥίστω, ριζίω, and ἀνασείω.

§ 250. *f. Infinitive.* In the Inf., instead of -ναι, the Dor. and Æol. commonly retain the old ending -ν (§ 176), or, with the Ep., reduplicate this ending to -μιν (cf. §§ 174, 176), which may be still farther prolonged (chiefly by the poets) to -μιναι. (a) Thus the Æol. forms the Aor. pass. inf. in -ην, the Dor. in -ήμιν, and the Ep. (which also employs the common form) in -ήμιναι; as, μιδύσθην Alc. 28(29), ἰμνάσθην (for ἰναμνησθῆναι) Theoc. 29. 26; διακρηθῆμιν Th. v. 79; ἰμνωθῆμιναι A. 187. (b) In other tenses, the *nude* Inf. has commonly in the Dor. the form -μιν, in the Æol. -ν and -μιναι, and in the Ep. -ναι, -μιν, and -μιναι; as, θίμει Theoc. 5. 21, Pind. P. 4. 492, λ. 315, θίμιναι Inscr. Cum., B. 285, Pind. O. 14. 15, θίναι Δ. 26 (cf. 57), φάμειν Pind. O. 1. 55, δέμειν Th. v. 77, Δ. 379, δέμιναι A. 98, 116, α. 317, δούμαι 316, γινώμιναι α. 411; νίπην (§ 251. 2) Alc. 86(15), ἄνσλην 11(3); τιθάμειν O. 497, τιθάμιναι Ω. 225, ἴδμειν A. 719, ἴδμιναι N. 273. So ἰστιάμιναι Hdt. i. 17. Before -μιν and -μιναι, a short vowel in the 2 Aor. does not pass into a diphthong (§ 224. E.). (c) In like manner the non-Attic poets employ, for -ειν (originally -εν, § 176), the prolonged -ίμιν and -ίμιναι; as, (ἀποι-εν) ἀποιίμιναι A. 547, Pind. O. 3. 44, Theoc. 8. 83, ἀποιίμιναι λ. 380, ἀξίμειν Ψ. 111, ἀξίμιναι 50, χολωσίμειν A. 78, ἰλθίμιναι 151. (d) So, in the Perf., πειπληγίμειν II. 728. For the Perf. inf. in -ειν or -ην, see § 246. 2. The common form in -ίναι first occurs in Hdt. (e) Verbs in -άω and -ίω have a contract form in -ήμιναι; as, (γοά-εν) γοήμιναι Ξ. 502, πινήμιναι v. 137, καλήμιναι K. 125, πινθῆμιναι σ. 174, from γοάω, πινάω, καλίω, πινθίω. Yet (ἀγίμιναι) ἄμιναι Φ. 70. In ἀγινίμιναι v. 213, from ἀγινίω, and ἀρέμιναι Hes. Op. 22, from ἀρέω, the connecting vowel is omitted.

g. Participle. For the Æol. contraction into *αι* and *ωι* in the Part., see § 45. 5; thus, κίρταις Alc. 27, ῥίφταις Pind. P. 1. 86, θρίφταις 8. 37, ξυζαται Sapph. 1. 9, ἴχουσα 77(76), Pind. P. 8. 4, Theoc. 1. 96. For the Fem. -ουσα, the Laconic uses -ωα; as, ἐκλιπῶα, κλιῶα, θυρεαδδῶα (§ 70. V.), for ἐκλιπούσα, κλιούσα, θυρεαζουῶα, Ar. Lys. 1297, 1299, 1313. So Μῶα 1293 (§ 45. 5).

E. VERBS IN -μιν.

§ 251. 1. The Ion. and Dor. employ more freely than the Att. the forms with a connecting vowel (§ 225), especially in the Pres. sing. of verbs whose characteristic is *i* or *e*; as, τιδίς Pind. P. 8. 14, τιδί α. 192, Hdt. i.

133, *διδῶς* I. 164, *διδῶ* 519, Hdt. i. 107; *ισσῆ* Ib. iv. 103, Imp. *καλίστα* I. 202; *προβίον* (unredupl., for *προτιδῶ*) A. 291; 2 Aor. Opt. *προβίοντο* Hdt. i. 53; Inf. *συνίεν* Theog. 565, *διδῶν* (§ 244. a) Theoc. 29. 9.

2. On the other hand, the Æol., Dor., and Ep. retain the form in -*μι* in some verbs, which in the Att. and in Ion. prose have only the form in -*ω*; as, *κάλημι* Sapph. 1. 16, *ἔρημι* 2. 11, *φίλημι* 79(23), *αἰνέμι* Hes. Op. 681, *νίκημι* Theoc. 7. 40, for *καλίω*, *ἰράω*, &c.; *ἀνίχησι*, *φίρησι*, *βρίθησι* τ. 111, 112, for *ἀνίχῃ*, &c. (unless rather Subj. *ἀνίχησι*, &c.); *φρεῖναι* B. 107.

3. The Ion. changes a characteristic before another *α* to *ι* (cf. 242. a), and sometimes inserts *ι* before *α* (§ 48. 1); as, (*ιστάσαι*, § 58) *ιστίσαι* Hdt. v. 71, *δυνάσαι* (§ 248. f), *ιστίνατο* Hdt. iv. 166. So, in the nude Perf., *ιστιάσαι* Hdt. i. 200, *ιστίαι* v. 49.

4. The Ep. sometimes differs from the common language in the length of the characteristic vowel (§ 224); as, Inf. *τιθήμιναι* Ψ. 247, *διδῶναι* Ω. 425, *ζυγνῶμιν* Π. 145, for *τιθίμαι*, &c.; Part. *τιθήμινον* K. 34; Imp. *ἴληθι*, *διδῶθι* γ. 380 (so nude Perf. *ἴστητι* Δ. 243, 246, for *ίσταται*): 2 Aor. *βῆσαν* M. 469, *βᾶτην* A. 327, for *ἔησαν*, &c.

5. For the Impf. *ἰρίθην* and *ῆν*, the Ion. has *ἰρίθια* Hdt. iii. 155, and *ῆα* β. 313, unaugmented *ἴα* Δ. 321, Hdt. ii. 19. So *ἴα* Hdt. i. 187, *ῆν* A. 381, *ἴατι* Hdt. iv. 119, *ἴσαν* ix. 31. Cf. §§ 179, 201. N, 252. b.

§ 252. 6. *Dialectic forms of ἰμί, to be* (§ 55). (a) Those which arise from different modes of lengthening the radical syllable (§ 230. 3): *ἰμί* Theoc. 20. 32, Sapph. 2. 15, *ισί* (*ι* assumed after the analogy of the other persons) A. 176, Theoc. 5. 75, S. 3 *ισί* (*ι* inserted instead of *ο*) Id. 1. 17, *ἰμίν* E. 873, Hdt. i. 97; Inf. *ῆμιν* (for which some give the form *ῆμις*, cf. § 70. 3) Theoc. 2. 41. (b) Uncontracted forms, and forms like those of verbs in -*ω*: *ἴαειν* B. 125, *ἴω* A. 119, Hdt. iv. 98, *ἴησι* B. 366, *ἴωσι* I. 140, Hdt. i. 155, *ἴωσι* I. 284, *ἴω* 142, Hdt. vii. 6, *ἴων* B. 27, Hdt. i. 86, *ἰῶσα* Γ. 159, *ἰῶσα* Pind. P. 4. 471, Theoc. 2. 64, *ἰῶσα* 76, (*ἰ-νσα*, § 58) *ἴασα* or *ἴασα* Tim. Loc. 96 a, *ἴεν* A. 762, *ἰῶσα* Theoc. 2. 3. (c) Various protracted forms: *ἴην* (1 P.) A. 762, (3 P.) B. 642, Hdt. vii. 143, *ἴης* Theoc. 19. 8, *ἴηθα* X. 435, *ῆην* A. 808, *ἰῶ* Ψ. 47; Impf. iter. (§ 249. b), *ἴκον* (1 P.) H. 153, (3 P.) Hdt. i. 196, *ἴκσι* Ib., E. 536, Æsch. Pers. 656. (d) Middle forms: *ἴω*, commonly *ἴωω* a. 302, Sapph. 1. 28, *ἰῶω* v. 106 (for *ῆω*, cf. S. 1 *ῆμην* - others read *ἰῶω*, Ep. for *ῆω* from *ῆμαι*). (e) Old short and unaugmented forms: *ἰμίν* Call. Fr. 294, *ἴσαν* A. 267, Pind. P. 4. 371, *ἴσαν* Id. O. 9. 79. (f) For *ἴς* Π. 515, Hdt. vii. 9, see § 230. a; for P. 3 *ισί* Pind. O. 9. 158, Th. v. 77, Theoc. 5. 109, § 181. a; for *ἴα*, *ῆα*, *ἴας*, *ῆς*(*ν*), *ἴασι*, *ἴασαν*, § 251. 5; for *ῆσι* T. 202, and *ἴησι*, § 181. β; for *ἰηθα* Theog. 715, *ἴηθα*, § 182; for *ἰμῖς*, *ῆμῖς* Theoc. 15. 9, *ῆμῖς* 14. 29, § 247. b; for Impf. S. 3 (*ῆεν*) *ῆς* Theoc. 2. 90, § 230. γ; for Inf. *ἴμιν* Δ. 299, *ἴμιναι* Γ. 40, *ἴμιν* Pind. O. 5. 38, Theoc. 7. 28, Soph. Ant. 623, *ἴμιναι* A. 117, Sapph. 2. 2, *ῆμιν* Theoc. 2. 41, *ἰμῖν* for which some write *ἰμῖς*, cf. a above) Th. v. 79, Tim. Loc. 93 a, *ἰμῖναι* or *ῆμῖναι* Ar. Ach. 775, § 250. b; for *ἴσσομαι* Δ. 267, *ἴσσαι* Δ. 164, Æsch. Pers. 121 (*ἴσσαι* A. 211), § 71; for *ἴσαι* A. 563, *ἴσαι* Σ. 95, § 243; for *ἴσῃ* Theoc. 10. 5, *ἴσῃται* Eur. Iph. A. 782, *ἴσῃται* B. 393, Theoc. 7. 67, *ἴσῃται* Th. v. 77, § 245. 2.

7. *Dialectic Forms of ἰμί, to go* (§ 56). (a) The protraction of *ι* to *υ* (§ 224) likewise appears in P. 3 *ἰύσι* (or *ἰυ*, or perhaps *ἰύσι* from *ἰμί, to be*)

Hes. Sc. 113, Theog. 116, *εἶν* only Sophr. 2 (23), *εἶη* (by some ascribed to *εἰμί*, to be) ζ. 496, Ω. 139, *εἴσεμαι* Ξ. 8, *εἴσατε* Δ. 138, *εἴσατε* O. 415, *εἴσαθην* 544. (b) In the Impf., we find both nude forms and forms with a connecting vowel, from the root *i-*, both unaugmented, doubly augmented (§ 189), and doubly augmented with contraction; thus, (*ἦν*, cf. 251. 5) *ἦν* (from which may be formed by contr. the Att. *ἦα*, § 231. 6) δ. 427, Hdt. i. 42, *ἦε* A. 47, Hdt. i. 65, *ἦε* M. 371, *ἦε* B. 872, *ἦομεν* κ. 251, *ἦσαν* A. 494, *ἦσαν* K. 197, Hdt. i. 62, *ἦεν* ψ. 370, *ἦεν* A. 347. (c) The Opt. *εἴην* (only T. 209) is formed, as if from the root *is-* (cf. § 231. d). (d) The Inf. *εἶναι* Ath. 580 c, is the regular nude form. (e) For *εἶς* see § 230. α; for *εἶσθε* K. 450, *ἦσθε* K. 67, § 182; for *ἦσι* I. 701, § 181. β; for *ἦμεν* B. 440, § 246. 3; for *ἦμεν* A. 170, Pind. O. 6. 108, *ἦμεναι* γ. 32, *ἦμεναι* 365, § 250. b.

F. PERFECT PARTICIPLE.

§ 253. 1. In Perf. Participles ending in *-ώς* pure, the Ep. more frequently lengthens the preceding vowel; and the Part. is then declined in *-ίως* or *-ῶως*, according to the metre. If the preceding vowel remains short, the form in *-ῶως* is commonly required by the metre. Thus; *βιβαρηέντες* γ. 139, *κικμηέντες* A. 801, *κικμηῶντα* κ. 31. See, also, §§ 237, 238.

2. In some fem. forms, the antepenult is shortened on account of the verse, as, *λilέκυiα* μ. 85 (*λilηκυῶς* X. 141), *μiμᾶκυiα* Δ. 435 (*μiμμηῶς* K. 362), *δeῖρiα* Γ. 331, *τiθᾶλiα* I. 208.

CHAPTER X.

ROOT OF THE VERB.

§ 254. The root of the Greek verb, although not properly varied by inflection, yet *received many changes* in the progress of the language. These changes affected the different tenses unequally, so that there are but few *primitive* verbs in which the root appears in only a single form.

NOTE. The earlier, intermediate, and later forms of the root may be termed, for the sake of brevity, *old*, *middle*, and *new* roots. The final syllable of the earliest form of the root is commonly short; and the oldest roots of the language are monosyllabic.

§ 255. The tenses may be arranged, with respect to the degree in which they exhibit the *departure of the root from its original form*, in the following order.

I. THE SECOND AORIST AND SECOND FUTURE.

REMARKS. α. The 2d Aor. act. and mid. is simply the Impf. of an old root

(§ 178. 2); thus *ἔλπει* and *ἐλπόμενος* (§ 37) are formed from the old root *λει-*, in precisely the same way as *ἔλπισεν* and *ἐλπίσμενος* from the new root *λεισ-*.

β. The 2d Aor. and Fut. *pass.* are chiefly found in *imperfect* verbs which *want* the 2d Aor. *act.* and *mid.* They affix *-ην* and *-ησόμενος* (§ 180) to the simplest form of the root.

γ. These tenses (except the nude 2 Aor. *act.*, § 224. 2) have commonly a short syllable before the affix (§ 254. N.).

δ. In a few verbs, the original root appears to have received some change even in the 2 Aor.; chiefly, in accordance with the prevailing analogy of the tense, to render the root *monosyllabic*, or its *last syllable short* (§ 254. N.), or to enable it to receive the *nude form* (§ 227. β).

§ 256. II. THE PERFECT AND PLUPERFECT PASSIVE. These tenses have not only a more complete, uniform, and simple formation than the Perf. and Plup. *act.* (§§ 179, 186, 235), but are likewise more common, and are formed in some verbs (see *τέρεθω*, § 263, *φθείρω*, § 268, &c.) from an earlier root.

III. THE PERFECT AND PLUPERFECT ACTIVE. For the various formations of these tenses, see §§ 179, 186, 234-238.

IV. THE FIRST AORIST AND FUTURE.

V. THE PRESENT AND IMPERFECT. These tenses, with very few exceptions, exhibit the root in its latest and most protracted form.

§ 257. REMARKS. 1. The 2 Aor. and 2 Fut. are widely distinguished from the other tenses by their attachment to the original form of the root; while the Pres. and Impf. are distinguished no less widely by their inclination to depart from this form. The other tenses differ comparatively but little from each other in the form of the root. If the verb has three roots, they are commonly formed from the middle root. See, for example, *λαμβάνω* (§ 290).

2. Many verbs are DEFECTIVE, either from the want of a complete formation, or from the disuse of some of their forms. In both cases, the defect is often supplied by other verbs having the same signification (§ 301). In the poets, especially the older, we find many fragments of verbs belonging to the earlier language. These occur often in but a single tense, and sometimes in only a single form of that tense; as, 2 A. S. 3 *ἰβραχι*, *rang*, Δ. 420, *διᾶρε* (i. δια-), *appeared*, ζ. 242, 1 A. *ἐπέπνευσεν*, *breathed*, X. 467, *λίγξι*, *twanged*, Δ. 125, Pf. Pt. *πικαφνήσα*, *gasping*, E. 698.

3. On the other hand, many verbs are REDUNDANT, either through a double formation from the same root, or the use of forms from different roots. It should be observed, however, that two or more forms of the same tense, with few exceptions, either,

(α.) Belong to different periods, dialects, or styles of composition; thus, *παίω*, and later *παινώμι* (§ 295); *τάσσω* (§ 274. γ), A. P. *ἐτάχθην*, and later *ἐτάχην*. *παίω* (§ 267. 3), A. P. *ἐπαύθην*, and Ion. *ἐπέην*. *πυθόμενος* and poet. *πυθόμενος* (§ 290); *πείθω* (§ 39), A. *ἔπεισα*, and poet. *ἔπειθεν*.

Or, (β.) Differ in their use; thus, 1 Pf. *πίπεινα*, transitive, *I have persuaded*, 2 Pf. *πίπειθα*, intransitive, *I trust* (§ 39); 1 A. *ἵστημι*, trans. *I placed*, 2 A. *ἵστημι*, intrans. *I stood* (§ 48). The second tenses are more inclined than the first to an intransitive use. From the prevalence of this use in the 2d Perf. and Plup., these tenses were formerly called the *Perf.* and *Plup. middle*.

Or, (γ.) Are supplementary to each other. See §§ 201. N., 237. α.

NOTE. From the various changes which take place in the root, many verbs, together with their common themes, have others, either derived or collateral. In regard to some forms, it seems doubtful whether they should be rather viewed as redundant forms of the same verb, or as the forms of distinct but kindred verbs.

§ 258. The changes in the root of the Greek verb are of three kinds; EUPHONIC, EMPHATIC, and ANOMALOUS.

NOTE. The lists which follow are designed both to exemplify the various changes of the root, and likewise to present, in a classified arrangement, all those verbs upon whose inflection farther remark seemed to be required. It will be observed, that some of the words might have been arranged with equal propriety under other heads, from their exhibiting more than one species of change in the root.

A. EUPHONIC CHANGES.

§ 259. 1. Radical vowels are sometimes changed by PRECESSION (§ 28), α becoming ε, and ε and ο becoming ι.

α. Change of α to ε.

NOTE. If the α is preceded or followed by a liquid, it is sometimes retained in the Perfect, particularly the Perfect passive.

δίδωμαι (τ. *δακ-*, *δικ-*), and 2 Pf. *δίδωκα*, to see, poet., Γ. 342, Soph. Œd. T. 389, 2 A. *ἰδῶμαι* (§ 262) Eur. Or. 1456, 1 A. P. *ἰδέσθην*, Æsch. Pr. 53, 2 A. P. *ἰδράμην*, Pind. N. 7. 4.

δίκω (τ. *δακ-*), to slay, F. *διδῶ*, A. *ἰδύκα*, Pf. P. *δίδαμμαι*, 2 A. P. *ἰδάρην*, iii. 5. 9. Poet. and Ion. *δαίρω*, Ar. Nub. 442, *δίρω*, Hdt. ii. 39.

δρίω, to pluck, poet. *δρίπτω* (§ 272), Mosch. 2. 69, F. *δρίψω*, A. *ἰρίψα*. 2 A. *ἰδραπτον*, Pind. P. 4. 231.

πλίνω, to wreath, F. *πλίζω*, A. *ἱπλίζα*, Pf. P. *πίπλωμαι*, 1 A. P. *ἱπλίχθην*, 2 A. P. *ἱπλάμην*, A. M. *ἱπλιζάμην*. In Hipp., Pf. *ἱμ-πίπλωχα*, *δι-πίπλωχα*.

στρίφω, to twist, F. *στρίψω*, A. *ἱστρίψα*, Pf. P. *ἱστραμμαι*, 1. A. P. *ἱστρίφθην*, 2 A. P. *ἱστράφην*. Pf. *ἄν-ἱστρόφα*, Ath. 104 c. 1 A. P. Ion. and Dor. *ἱστράφθην*, Hdt. i. 130, Theoc. 7. 132. Extended forms, chiefly poet., *στρωφάω*, ζ. 53, *στρωφάμμαι*, Eur. Alc. 1052, Hdt. ii. 85, F. *στρωφῆσθαι* Theog. 837; *στρωφίω*, Ar. Pax, 175.

τρέπω (Ion. *τρέπτω* Hdt. ii. 92), to turn, F. *τρέψω*, A. *ἱτρέψα*, Pf. *τίτρεφα* (§ 236. α) and *τίτρεφα*, Pf. P. *τίτραμμαι*, 1 A. P. *ἱτρέφθην*, 2 A. P. *ἱτρέπτον*, 1 A. M. commonly trans. *ἱτρίψάμην*, 2 A. M. intrans. *ἱτραπύμην*. 2 A. Ep. *ἱτραπτον*, E. 187, F. Pf. *ἱτρίψομαι* Hesych.

b. Change of *s* and *z* to *z*.

The change of *s* and *z* to *z* is almost wholly confined to syllables which become long in the Pres. and Impf., by the addition of one or more consonants; as, *τίκτω* (§ 272. β), *κίρηντι* (§ 278. δ), *ἀμείλιον* (§ 280).

§ 260. 2. Some roots are CONTRACTED; as,

ᾄδω, to sing, F. *ᾄσομαι*, A. *ᾄσα*, Pf. P. *ᾄσμαι*, A. P. *ᾄσθην*· contr. from *ᾄδιω*, A. I. *ᾄτισομαι*, χ. 352 (*ᾄσιω* Theoc. 22. 26, Eur. Herc. 681), &c. For *ᾄσιω*, see § 185. i.

ῥέω or *ῥένω* (§ 70. 1), to rush, F. *ῥέω*, A. *ῥῆα*· contr. from *ῥέισω*, Θ. 88, &c. A. P. *ῥίχθην*, Γ. 368.

λούω, to wash, F. *λούσω*, A. *ἴλουσα*, Pf. P. *λίσουμαι*, A. P. *λίσουθην*· contr. from Ep. *λοίω*, δ. 252, F. *λοίω*, &c. From the old r. *λο-*, we have the Ep. Impf. or 2 A. *λοί* κ. 361, *λίου* Hom. Ap. 120, Mid. Inf. *λίσσθαι* or *λοίσθαι* Hes. Op. 747; and from the same root, or from *λου-* with the omission of the connecting vowels, are the common shorter forms of the Impf. act. and Pres. and Impf. mid.; as, (for *λίσουμι* or *λίσουμι*) *λίσουμι* Ar. Pl. 657, *λίσουμι*, *λίσουμι* Cyt. i. 3. 11, *λίσουμι* ζ. 216.

§ 261. 3. Some roots are SYNCOPATED in the *theme*, chiefly in cases of *reduplication*; as, (r. *γίγεν-*, *γίγν-*) *γίγνομαι*, *πίπτω*, *μῖμνω* (§ 286): others in the 2d Aor. (§ 255. δ); as, (r. *έγερ-*, *έγρ-*) *ήγρούμην* (§ 268), *ήλθον* (§ 301. 3), Ep. defect. (r. *τεμ-*) *έτετμον* (§ 194. 3), *found*: others in *other tenses*; as,

καλώ, to call, F. *καλίσω*, *καλῶ* (§ 200. 2), A. *ικάλισα*, Pf. (r. *καλι-*, *κλι-*) *κίκληκα*, Pf. P. *κίκλημαι*, F. Pf. *κικλήσομαι*, Ar. Av. 184, A. P. *ικλήσθην* (*ικαλίσθην*, Hipp.). Poet., *κικλήσω* Æsch. Sup. 217, *προ-καλίζομαι*, Γ. 19.

μίλω, to concern (§ 222. 2); Ep. Pf. P. *μίμωλιστα*, *-ισθι*, T. 343, Flup. *μίμωλιστα* Φ. 516. See §§ 64. 2, 222. α.

NOTE. In regard to some forms, it seems doubtful whether they are best referred to syncope, or to metathesis with, in some cases, contraction; thus, (r. *καλι-*, *κλαι-*, *κλη-*) *κίκληκα*.

§ 262. 4. In some roots, METATHESIS takes place, chiefly by changing the place of a *liquid*. This occurs, (a) in the *theme*; as, *βλώσκω*, *θνήσκω*, *θρώσκω* (§ 281): (b) in the 2d Aor. (§ 255. δ); as, *ἔσκλην* (§ 227. β), *ἔτλην* (§ 301. 2), *ἔδρακον* (§ 259. α), *ἔπραθον* (§ 288): (c) in *other tenses*; as, *βέβληκα*, *έβλήθην*, *πέμνηκα* (§ 223).

§ 263. 5. A few roots are changed to avoid a DOUBLE ASPIRATION (§ 62); as,

τρέφω (r. *τρεφ-*, *τρεφ-* § 259, *τρεφ-*, *τρεφ-*), to nourish (Old *τράφω*, Pind. P. 4. 205), F. *τρέφω*, A. *τρέφω*, Pf. *τίτρεφα*, Pf. P. *τίτρεμμαι*, 1 A. P. *τίτρεθην*, commonly 2 A. P. *ίτρεφθην*. Ep. 2 Aor. intrans. or pass. *ίτρεφον*, E. 555, Pf. *εν-ίτρεφε* Hipp.

NOTE. See, also, *ίχω* (§ 300), *θάπτω*, *θρύπτω* (§ 272), *θύω* (§ 219),

τρέχω (§ 301), τρέφω (§ 270). A few other roots have both aspirated and unaspirated forms; as, τυχ- and τυφ- (§§ 270. 9, 285, 290), χαδ- and καδ- (§ 275. ζ), ψύχω, to cool, F. ψύξω, &c., 2 A. P. ψύχων, Ar. Nub. 151, and ψύχων, Æsch. Fr. 95.

6. In a few cases, a consonant is DROPPED OR ADDED for the sake of euphony or the metre; as, λείδω, to pour out, Ep. εἰδω, II. 11; δουπέω, to sound, A. εἰδούπησα, i. 8. 18, Δ. 504, and εἰδούπησα, A. 45; λείχω, to lick, Pf. P. λειχμῶς Hes. Th. 826. So, in reduplicated forms, πλεπλημι, πλεπρημι (§ 284), and in the Att. Redupl., ἐγρήγορα (§ 268), ἡμύνω, to bow down, ἐμνήμυκε X. 491 (for ἐμνημύκε, ἐμ- being prefixed according to analogy, § 191. 2, although the η is radical). With χολόομαι, -ώσομαι, to be angry, we have also the Ep. (χοόομαι, § 29. α) χῶομαι, χῶομαι, A. 80 (see Γ. 413, 414).

§ 264. 7. In some verbs, the omission of the DIGAMMA (§ 22. δ) has given rise to different forms of the root; as,

ἀλείνω (r. ἀλειF-, ἀλει-, ἀλειν-), to avert, poet. Æsch. Prom. 568, F. ἀλείνω Soph. Fr. 825, A. ἄλεινα, Æsch. Sept. 87; Mid. ἀλείμαι and ἀλείομαι, to avoid, Σ. 586, α. 29, A. ἄλειάμην and ἄλειάμην (§ 201. 2). Deriv., ἀλείνω, A. 794, ἀλύσσω (§ 273. α).

ἀνα-πνίω, Ep. ἀμ-πνίω (§ 48. 2; r. πνιF-, πνι-, πνιυ-, πνυ-, πνυν- § 277), to recover breath, X. 222, A. P. ἀμπνύθην, E. 697, nude 2 A. M. ἀμπνύσο A. 359. From the root πνυ- are formed the extended πνύσσω and πνύσσω, to make wise, Æsch. Pers. 830, Ξ. 249, and the Pf. P. πίνυμαι, to be wise, Ω. 377, referred by some to πνίω, by others to πνύσσω.

ῥίω (r. ριF-, ρυ-), to flow, F. ῥύομαι (§ 220), A. ῥύωμαι, and better Att. F. M. (or 2 F. P.) ῥύομαι, 2 A. P. (or 2 A. Act. r. ρυ-) ῥύωμαι, Pf. ῥύωμαι. Ion. Pres. Pt. ῥύωμαι Hdt. vii. 140. Late F. ῥύωμαι.

σείομαι and σόομαι (r. σιF-, σιν-, συ-, σι-, whence σο- § 28), to rush, poet. Soph. Tr. 645 (§ 246. α), Æsch. Pers. 25, A. σινάμην (§ 201. 2) H. 208, Pf., as Pres., ἰσύνωμαι, Z. 361, A. P. ἰσύνω or ἰσύνω, Eur. Hel. 1302, Soph. Aj. 294, 2 A. M. ἰσύνω or ἰσύνω, Eur. Hel. 1162, Ξ. 519. Ep. A. Act. ἰσύνω E. 208. Lacon. 2 A. P. ἀπ-ισύνω H. Gr. i. l. 23, for ἀπισύνω. Observe the augm. and redupl.

χίω (r. χιF-, χυ-), to pour, F. χίω (§ 200. 2), A. χίω (§ 201. 2), rare and doubtful ἰχύνω, Pf. P. χίχυνται, A. P. χίχυνται. Ep. F. χίωμαι, χίωμαι β. 222, A. ἰχύνω, ἰχύνω, Δ. 269, 2 A. M. ἰχύνω, Δ. 526, Æsch. Cho. 401. Late Pf. χίχυνται, Anth. Late form, χύνω.

NOTE. See, also, θίω, τίω, πλίο (§ 220), δαίομαι, παίομαι, πλίο (§ 267. 3). An Ep. and Ion. form of πλίο is πλώω, -ώω, &c., i. 240, Hdt. vi. 97, 2 A. ἰπλυνω, γ. 15; extended, πλώω, Th. l. 13.

B. EMPHATIC CHANGES.

§ 265. Most impure roots and many pure roots are PROTRACTED in the Present and Imper-

fect, to express with more emphasis the idea of *continued action*. This protraction takes place,

§ 266. I. By LENGTHENING A SHORT VOWEL, as follows.

In *mute verbs*, *ā* becomes *η*; in *liquid verbs*, and in some *mute verbs*, *ī* and *ū* are *simply lengthened*; in other cases, the short vowel is usually changed to a *diphthong*.

In *mute verbs*, the change commonly extends to all the *regular tenses* (§ 215. 1).

1. Change of *ā* to *η*.

ρήνω (r. *σαπ*-, *σηπ*-), to rot, trans., F. *ρήψω*, 2 Pf. intrans. (§ 257. β) *ρήσθω*, iv. 5. 12, 2 A. P. *ιράσθην*.

ρήνω, to melt (Dor. *ρήνω* Theoc. 2. 28), F. *ρήξω*, A. *ιρηξω*, 2 Pf. intrans. *ρίρηκα*, iv. 5. 15, 1 A. P. *ιρήχθην*, commonly 2 A. P. *ιράσθην*. Pf. P. *ιρήσθην* Anth.

§ 267. 2. Change of *ā* to *αι*.

δαίνομαι (r. *δα*-, *δαι*-), to divide, chiefly poet. s. 140, F. *διείρομαι*, A. *ιδιάρημαι*, Ec. 7. 24, *διδάσμαι*, A. 125, *διδάμαι*, s. 23. Kindred, *δαίζω*, -ίξω, to read, Æsch. Ag. 207, *δαρίομαι*, to divide, S. 264, Hdt. i. 216, A. *δαρίασθαι* (§ 201. 2).

καθαίρω (r. *καθα*-), to purify, F. *καθαρεύω*, A. *ικαθήρεα* (sometimes written *ικαθήρεα*, cf. § 56. α), Pf. P. *κικαθήραμαι*, A. P. *ικαθήρθην*.

κείνω, to kill, chiefly poet., F. *κάνω*, 2 A. *ίκανον*.

καίω (r. *κα*-), to dwell, poet., Soph. Tr. 40, F. *κέσσομαι* (§ 71) Ap. Rh. 2. 747, A. *ίκανσα*, built, S. 174, Pf. P. *κίνασμαι*, Herod. Att., A. P. *ικαθήην* Eur. Med. 166. Ep. deriv. *καυτάω*, Δ. 45.

ὠφείνω, to weave, F. *ὠφεινῶ*, A. *ὠφνηα*, Pf. P. *ὠφασμαι* (§ 217. β), A. P. *ὠφάνθην*. From the pure root *ὠφα*-, Ep. *ὠφίωσι* (§ 242. b) η. 105.

φαίνω (§ 42), to show, F. *φανῶ*, &c. The Pf. *τίφαγχα* is late, first occurring in Dinarch., who employs it in composition with *ἀπό*. Kindred poet. verbs, *φαίρω*, to shine, μ. 383; from r. *φα*-, Impf. *φάει* ξ. 502, F. *τιφάσθηναι* P. 155; from r. *φαιθ*-, Pt. *φαιθων* A. 735, Soph. El. 824.

χαίρω (r. *χαε*-, *χαε*-), to rejoice, F. *χαίρεω* (§ 222. 2), Pf. *κίχαρηκα*, Pf. P. *κίχαρημαι* and *κίχαμαι*, 2 A. P. *ίχαρην*. Ep., redupl. F. *κίχαρῶμαι*, *κίχαρησσομαι* (§ 239. b), 2 A. M. *κίχαρέμην* (§ 194. 3), 1 A. M. *ίχηγάρην*, H. 270, 2 Pf. Pt. *κίχαρηώς* (§ 253. 1), H. 312. Late, 1 Aor. *ίχαιρησα*, 2 F. P. *κίχαρησμαι*.

3. Various Changes of *α*.

δαίω (r. *δαφ*-, *δα*-, *δαι*-), to burn, poet. Æsch. Ag. 496, 2 Pf., as Pres. intrans., *δίδηα*, T. 18, 2 A. M. *ιδάίμην*, T. 316, Pf. P. *διδάυμαι*, Call. Ep. 52.

καίω and *κᾶω* (r. *κᾶφ*-, *καυ*-, *κῑ*- § 259, *και*-, *κᾶ*-), to burn, F. *καίω* and *καύσομαι*, A. *ίκανσα* and poet. *ίκαα* (§ 201. 2), Æsch. Ag. 849 (Ep. *ίκαα* A. 40, *ίκαα*, φ. 176), Pf. *κίκαυσα*, Pf. P. *κίκαυμαι*, A. P. *ικαύθην*. Ion. 2 A. P. *ικᾶην*, Hdt. ii. 180.

πλαῖω and πλαῖω, to reap, F. πλαύσσαι or πλαυνῶμαι (§ 200. 3), and πλαῖσθαι or πλαῖσθαι (§ 222), A. ἱπλασθαι, Pf. P. ἐκπλασμαι, 3 F. ἐκπλαύσμαι, Ar. Nub. 1436. F. πλαύσω, Theoc. 23. 34. Late, A. P. ἱπλαύσθην, Pf. P. ἐκπλαύσμαι, Anth.

NOTE. Εἶω and πλάω are Att. forms, and are not contracted (§ 216. β). For πείσω, πλαύσμαι, διδάσμαι, from πείσσω, πλάσσωμαι, διδάσσωμαι, &c., see § 220.

τρώγω (τ. τρωγ-, τρωγ- § 28. 1), to eat, F. τρώξω, 2 A. ἱτρώμαι, Pf. P. ἐτίτρωμαι. Ion. 1 A. ἱτρώξω Hom. Batr. 126.

§ 268. 4. Change of *σ* to *ω*.

ἀγρίζω (τ. ἀγρι-, ἀγρι-), to collect, F. ἀγριῶ, A. ἄγριω, A. P. ἀγρίσθην. Ep., Pf. P. ἀγρίσμαι, Δ. 211, 2 A. M. ἀγρίσμεν, B. 94, Pt. sync. ἀγρίσμενος, H. 134. Ep. forms, ἀγρίσμαι, Γ. 231, ἀγρίσμαι, K. 127; later Ep. ἀγρίσμαι Ap. Rh. 3. 895.

αἰρίζω (τ. αἰρ-, αἰρ-), to raise, poet. and Ion., F. αἰριῶ, contr. 'αῖρῶ, Æsch. Pers. 795, A. αἰριω, Pf. P. αἰριμαι (for αἰριτω, see § 236. d), A. P. αἰρίσθην. commonly αἰρω (τ. 'αῖρ-, sync. from αἰρ- § 261, αἰρ- § 267), F. 'αῖρῶ, A. 'αῖρω, Subj. 'αῖρω (§ 56. α), Pf. 'αῖριω, Pf. P. 'αῖριμαι, A. P. 'αῖρίσθην, 1 A. M. 'αῖρίσμεν, 'αῖριμαι, 'αῖρίσμεν, Eur. Or. 3, 2 A. M. poet. 'αῖριω, 'αῖριμαι, 'αῖρίσμεν Soph. El. 34. Æol. αἰρίω, Sapph. 44(73). Poet. deriv., αἰρίσμαι, Γ. 108, αἰριάξω, Ap. Rh. 1. 738, αἰριῶμαι Soph. Ant. 903, αἰριῶμαι (§ 293. 3), ξ. 144.

ιγρίζω (τ. ιγρι-, ιγρι- § 261, ιγρι-), to rouse, F. ιγριῶ, 2 Pf. as Pres. intrans., (the sync. root prefixed, by a peculiar Att. redupl., § 263. 6) ιγρήγωμαι, Pf. P. ιγρήγμαι, A. P. ιγρίσθην, 2 A. M. ιγρίσμεν. For ιγρήγορε, ιγρηγόρεαι, see § 238. β. 2 Pf. Pl. 3 ιγρηγόρεαι (as from τ. ιγρι-) K. 419. Hipp. has ἱγ-ίγρετο and ιγρίστω. Deriv., Ep. ιγρηγόρεαι, v. 6, ιγρίστω v. 33; late γρηγορίω.

εἰλω (τ. ἐλ-, ἐλ- § 259), to roll up, press hard, Ep. E. 203, A. ἱλω (§ 56. β) A. 409, Pf. P. ἱλωμαι, Ω. 662, 2 A. P. ἐλάην, N. 408. Att. forms, εἰλλω or ἐλλω, Ar. Nub. 761, Th. ii. 76, and ἱλλω Soph. Ant. 340. Deriv. εἰλίω or εἰλίω, -ήσω, εἰλύω, -έσω (Ep., A. P. ἐλάσθην, Ψ. 393; Deriv. εἰλύσθην, A. 156, εἰλύσξω, T. 492), ἐλάσω, -έξω (poet. and Ion. ἐλάσσω or ἐλάσσω, Æsch. Pr. 1085, Hdt. ii. 38), ἐλαλῶ, -έξω, Ep. A. 530.

εἶνω, to smile, poet., F. εἶνω, 2 A. ἱεῖνω, Ar. Av. 54, 1 A. ἱεῖνω, T. 481.

κίρω (τ. κερ-, κερ- § 259), to shear, F. κεριῶ, A. ἱκίρω, Pf. P. κίραμαι. F. κίρω, Mosch. 2. 32, A. ἱκίρω, v. 456, κερσάμεν, Æsch. Pers. 952 (§ 56. β), 1 A. P. κίρην, Pind. P. 4. 146, 2 A. P. κερσάν, Anth.

μείρωμαι (τ. μαρ-,), to obtain, chiefly poet., I. 616, 2 Pf. ἱμωμαι, A. 278, Pf. P. ἱμωμαι (§ 191. 1), it has been fated, Pl. Rep. 566 a, Pt. ἱμωμένους, later Ep. μωμένους Ap. Rh. 1. 646, Dor. μωμένους Tim. Locr. 95 a.

ἐφίλω, to owe, ought (Ep. ἐφίλλω S. 462), F. ἐφιλῶ (§ 222. 2), 1 A. ἐφίλῃω, 2 A., used only in the expression of a wish, ἐφίλει, Pf. ἐφίλῃω. Kindred verbs, ἐφίλλω, to assist, poet. (for ἐφίλλω, see § 245. 5), ἐφίλῃω, to incur (§ 289), ἐφίλω, to assist.

πίρω (τ. περ-,), to pierce, F. περιῶ, Pf. P. πίραμαι. A. ἱπιρω, A. 465, 2 A. P. ἐπάρην, Hdt. 4. 94, Ath. 349 c.

στίρω, to sow, F. σπιῶ, A. ἱστίρω, Pf. P. ἱσπασμαι, 2 A. P. ἐσάρην.

τείνω (τ. ταν-,), to stretch, F. τινῶ, A. ἱτινω, Pf. τίνῃω (§ 217. α), Pf. P. τίνῃμαι, A. P. ἐπάρην. Kindred Ep. forms, τινάινω, B. 390, A. Pt. τινάινω

N. 534; *καίω* P. 390, F. *καίω*, &c.; *Imp.* *τι* (contr. from *ταί*, r. *τα-*) *Ξ.* 219; 2 *Aor. Pt.* *καταγών* (§ 194. 3; r. *καγ-*) *A.* 591.

φθείρω, to destroy, F. *φθείρῶ*, A. *ἴφθικα*, 1 *Pf.* *ἴφθακα*, 2 *Pf.* *ἴφθικα*, *Pf. P.* *ἴφθακα*, 2 A. P. *ἴφθικην*. F. *φθίρω*, N. 625, F. M. *φθαρίομαι* *Hdt.* viii. 108, *φθερίομαι* ix. 42, 2 A. M. *ἰφθαρίων* (§ 248. f) *Id.* viii. 90.

§ 269. 5. Change of *i* to *r*.

κλίνω, to bend, F. *κλινῶ*, A. *ἰκλινω* (§ 56), *Pf. P.* *κίκλιμαι* (§ 217. a), 1 A. P. *ἰκλίνην* and *ἰκλίνην*, 2 A. P. *ἰκλίνην*.

ερίβω, to rub, to wear, F. *ερίψω*, A. *ἱερίψα*, *Pl.* *τίτριφα*, *Pf. P.* *τίτριμμαι*, 1 A. P. *ἱερίφην*, commonly 2 A. P. *ἱερίκην*.

6. Change of *i* into *u*.

ἀλείφω (r. *ἄλωφ*, *ἄλυφ*), to anoint, F. *ἀλείψω*, A. *ἡλυψα*, *Pf.* *ἄλῃλψα* (§ 191. 2) and *ἡλυφα*, *Pf. P.* *ἄλῃλμμαι* and *ἡλυμμαι*, 1 A. P. *ἄλείφην*, 2 A. P. *ἄλείφην*.

ῥείνω, to break, F. *ῥεῖξω*, 1 A. *ῥεῖξα*, *Ar. Vesp.* 649, and *ῥεῖξα*, *Hipp.* 2 A. *ῥεῖκον*, P. 295, *Pf. P.* *ῥεῖγγμαι*, *Hipp. Collat.*, *Ep.* *ῥεῖχθω*, i. 83.

ῥείσω, to cast down, F. *ῥεῖψω*, A. *ῥεῖψα*, A. P. *ῥεῖφην*. 2 A., comm. intrans., *ῥεῖσκον*, *E.* 47, *Plup. P.* *ῥεῖσκον* *Ξ.* 15, late *Pf. P.* *ῥεῖσκμμαι*.

See, also, *λείσω* (§ 37) and *τεῖσω* (§ 39).

7. Change of *e* into *ou*.

ἀκούω (r. *ἄκω*, *ἄκου*), to hear, F. *ἀκούομαι*, A. *ἤκουσα*, 2 *Pf.* *ἠκούκα*, 2 *Plup.* *ἠκούκειν* (§ 191. 2), A. P. *ἠκούσθην*. Late, F. *ἀκούσω*, *Pf. P.* *ἠκουσμαι*. *Ep.* *ἀκουάξω*, *Hom. Merc.* 423.

§ 270. 8. Change of *υ* into *ε*.

ἀλγύνω, to afflict, F. *ἀλγυνῶ*, A. *ἡλγυνω*, A. P. *ἡλγύνθην*.

ᾄδωμαι and *ᾄδεμαι*, to lament, F. *ᾄδεοῦμαι*, A. *ᾄδεράμην*.

πλύνω, to wash, F. *πλυνῶ*, A. *ἱπλυνω*, *Pf. P.* *πίπλυνμαι* (§ 217. a), A. P. *ἱπλύνην*.

τίφω (r. *θῦφ*, *τυφ* - § 263), to fumigate, to burn, F. *θύψω*, *Pf. P.* *τίθυμμαι*, 2 A. P. *ἱτίφην*.

9. Change of *υ* into *ou*.

κρύβω (r. *κρυ*, *κρυβ*), to hide, poet. *Æsch. Pr.* 571, F. *κρύβω*, 1 A. *ἱκρύβω*, a. 263, 2 A. *ἱκρύβω*, γ. 16 (*κρύβω*, § 194. 3), 2 *Pf.* *κρύβω*, *Soph. El.* 1120. *Ep.* *κρύβω*, γ. 453.

τιύχω, to prepare, poet., F. *τιύξω*, A. *ἱτιύξω*, *Pf. P.* *τίτυγγμαι*, A. P. *ἱτιύχθην*. *Pf. Pt.* intrans. *τιτυχώς* μ. 423, *Pf. P.* *τιτιύχασαι* (§ 248. f) β. 63, *Plup.* *ἱτιτιύχωντο* Λ. 808, *Pf. P.* *ἱπ. τιτυχῆσθαι* χ. 104, F. *Pf.* *τιτιύξομαι*, M. 345, A. P. *ἱτιύχθην*, *Hipp.* Kindred verbs, *τυγχάνω* (§ 290), *τιτύσκομαι* (§ 285).

φύγω, and sometimes *φυγγάνω* (§ 290), to flee, F. *φύδομαι* and *φυνδοῦμαι* (§ 200. 3), 1 A. *ἱφύξα*, commonly 2 A. *ἱφύγον*, 2 *Pf.* *πίφινω*. *Ep. Pf. Pt.* *τιφύξοις* (cf. 274. 3) Φ. 6, *τιφύγμαι*, a. 18.

10. Change of *ε*, in the diphthong *υ*, to *α*.

ελίω and *ελήω*, to *shut*, F. *ελίσσω* and *ελήσω*, A. *ἑλίσσω* and *ἑλήσω*, Pf. P. *ἑλίσσωμαι*, *ἑλίσσωμαι*, and *ἑλίσσωμαι*, F. Pf. *ἑλίσσωμαι*, Ar. *Ly.* 1072, A. P. *ἑλίσσθην*. Ion. *ελήω*, *-ίσω*, Hdt. iii. 117; Dor. F. *ελαζῶ* or *ελαζῶ* Theoc. 6. 32, A. *ἑλαζω*, &c., as from *ελαζω* or *ελαζω* (§ 245. 1).

§ 271. II. By the ADDITION OF CONSONANTS, usually either *τ*, *σ*, *ν*, *σκ*, or *ζ*.

Of these consonants, *τ* is chiefly added to *labial* roots; *σ*, to *palatal* and *lingual* roots; *ν* (without further addition, § 289. 2), to *liquid* and *pure* roots; *σκ*, *ζ*, &c., to *pure* roots. In a few instances, the *close terminations* are affixed to the protracted root.

§ 272. 1. ADDITION OF *τ* (see § 52).

a. To Labial Roots.

ἄπτω (r. *ἄφ-*, *ἄπτ-*), to *fasten to*, to *set on fire*, F. *ἄψω*, A. *ἄψω*, Pf. P. *ἄψμαι*, A. P. *ἄφθην* (*ἄφθην*, Hdt. i. 19, *ἰάφθην*, v. 543). Kindred, *ἄφάω*, to *handle*, Ion. *ἄφάσσω*, A. *ἄφασσω*, Hdt. iii. 69, *ἄπαφίσσω* (§ 296).

βάπτω (r. *βαφ-*, *βαπτ-*), to *dip*, F. *βάψω*, A. *ἱβαψω*, Pf. P. *βίβαρμαι*, 1 A. P. *ἱβάφθην*, commonly 2 A. P. *ἱβάφθην*.

βλάπτω (r. *βλαβ-*), to *hurt*, F. *βλάψω*, A. *ἱβλαψω*, Pf. *βίβλαφα*, Pf. P. *βίβλαμμαι*, 1 A. P. *ἱβλάφθην*, 2 A. P. *ἱβλάβην*. F. Pf. *βίβλάφωμαι*, Hipp. Ep. *βλάβωμαι*, T. 82.

δρύπτω (r. *δρυφ-*), to *tear the flesh*, poet. Eur. *El.* 150, F. *δρύψω*, 1 A. *Περύψω*, Π. 324, 2 A. *Opt.* *ἀποδρύψω* Ψ. 187, A. P. *ἰδρύφθην*, v. 435.

θάπτω (r. *θαφ-*), to *bury*, F. *θάψω*, A. *ἱθαψω*, Pf. P. *τίθαρμαι*, 3 F. *τιθάφωμαι*, Soph. *Aj.* 577, 2 A. P. *ἰθάφθην* (§ 263). 1 A. P. *ἰθάφθην*, Hdt. ii. 81. From the r. *θαφ-* in another sense, come the Ep. and Ion. 2 Pf., as Pres., *τίθητα*, to *be amazed*, Δ. 243, Hdt. ii. 156, 2 A. *ἱθαφον*, I. 193; and the late 1 Pf. trans. *τίθαφα*, Ath. 258 c.

θρύπτω (r. *θρυφ-*), to *break in pieces*, F. *θρύψω*, Pf. P. *τίθρουμαι*. A. *ἰθρυψω*, Hipp., 1 A. P. *ἰθρύφθην*, Anth., 2 A. P. *ἰθρύφθην* (§ 263), Γ. 363.

κάπτω (r. *καπτ-*), to *bend*, F. *κάμψω*, A. *ἱκαμψω*, Pf. P. *κίκαρμαι* (§ 217. γ), A. P. *ἱκάμφθην*. Kindred, *γράφω*.

κλίπτω (r. *κλατ-*, *κλισ-* § 259), to *steal*, F. *κλίψω*, A. *ἱκλίψω*, Pf. *κίκλοφα* (§ 236. α), Pf. P. *κίκλιμμαι*, 1 A. P. *ἱκλίφθην*, commonly 2 A. P. *ἱκλάπη*. Late 2 A. *ἱκλαπον*.

κίπτω (r. *κισ-*), to *cut*, to *strike*, F. *κίψω*, A. *ἱκίψω*, Pf. *κίκοφα*, Pf. P. *κίκομαι*, 3 F. *κικίφωμαι*, Ar. *Ran.* 1223, 2 A. P. *ἱκίσην*. 2 Pf. *Πτ.* *κικισαί* N. 60.

κρύπτω (r. *κρυφ-*), to *hide*, F. *κρύψω*, A. *ἱκρυψω*, Pf. P. *κίκρυμαι*, 1 A. P. *ἱκρύφθην*, sometimes 2 A. P. *ἱκρύβην*. In Hipp., Pf. *κίκρυφα*, F. Pf. *κικρύφωμαι*. For *κρύπτασθαι*, see § 249. d.

ῥάπτω (r. *ραφ-*), to *stitch*, F. *ράψω*, A. *ἱρραψω*, Pf. P. *ἱρραρμαι*, 2 A. P. *ἱρράφθην*.

ῥάπτω (r. *μαρπ-*), to *seize*, poet., F. *μάρψω*, O. 137, 1 A. *ἱμαρψω*, Ar. *Eq.*

197, Ep. 2 A. *μίμαρτον*, shortened *μίματον* (§§ 194. 3, 255. 3, 263. 6), and *ἴματον*, Hes. Sc. 231, 2 Pf. *μίμαρτα*, Id. Op. 202.

τύπτω (τ. τυπ-, τυπτ-), F. *τυπτήσω* (§ 222. 1), 2 A. *ἵτυπον*, Pf. P. *τιτύπημαι* and *τίτυμαι*, 2 A. P. *ἵτυπον*. Ion. 1 A. *ἵτυφα*, Δ. 531, *ἵτυφάμην*, Hdt. ii. 40. For *τιτυπίνετι*, see § 194. 3.

β. To Other Roots.

ἀνύω, ἀνύτω (τ. ἀνυ-, ἀνυτ-), to accomplish, F. *ἀνύσω*, A. *ἠνύσα*, Pf. *ἠνύκα*, Pf. P. *ἠνυσμαι*. A. P. *ἠνύσθην*, Hes. Sc. 311. The simpler form *ἄνω* likewise occurs in the Pres. and Impf. For *ἠνύσα*, &c., see § 246. α.

εἵκτω (τ. εικ-, εικτ- § 259), to begot, to bring forth, F. *εἵξω*, commonly *εἵξμαι*, 1 A. *ἑἵξα*, commonly 2 A. *ἑἵπειν*, 2 Pf. *εἵτανα*, A. P. *εἵσιχθην*. Late Pf. P. *εἵσιγμαι*. For *εἵσιθαι*, see § 200. γ.

§ 273. 2. ADDITION OF σ.

This letter is sometimes *simply prefixed* or *affixed* to the characteristic, but commonly *unites* with it, if a *palatal*, to form *σσ* (ττ, § 70. 1), or less frequently ζ, and, if a *lingual*, to form ζ (§ 51. N.), or less frequently σσ (ττ).

NOTES. (1.) Palatals in -ζω are mostly onomatopoes. (2.) Linguals in -ζω are mostly derivatives, wanting the second tenses, and, by reason of euphonic changes, nowhere exhibiting the root in its simple form. The characteristic may, however, be often determined from another word. It is most frequently λ, and may be assumed to be this letter, if not known to be another. (3.) In a few instances, σ unites with γγ to form ζ, and even with a labial to form ζ or σσ.

α. Prefixed.

ἀλύσσω (τ. ἄλυκ-, ἄλυκτ-), to avoid, poet., F. *ἀλύξω*, A. *ἤλυξα*. Extended Ep. forms, *ἀλυσσάξω* Z. 443, *ἀλυσσάωνι* χ. 390.

ἵκτω (τ. ἵκ-, ἵκτ- § 260, *ἵκν-*), to liken, Ep. Γ. 197 (also *ἵκνω* δ. 279), Pf. P., as Pres., *ἥγγμαι*, to be like, Eur. Alc. 1063, Plup. P. *ἥγγμην*, δ. 796. The common trans. form is *εἰκάζω*, -άσω, &c., and the common intrans., the pret. *ἵκνα* (§ 238. β), for which are also used the simpler *εἵκα* (having in the 3d Pers. pl. the irregular form *εἴκασι* Ar. Av. 96; cf. *ἵδασι*, § 237. *εἵδα*), and Ion. *εἵκα*, Hdt. i. 155; Plup., as Impf., *ἑἵκων* (§ 189. 5), F. *εἴξω*, Ar. Nub. 1001. Ep. Impf. intrans. (or Pf.) *εἵκασι* Z. 520.

ἰνύω and *ἰνύτω* (τ. ἰνυ-, ἰνυτ- § 259, *ἰνυκ-*), to speak, tell, poet. A. 643, B. 761, Soph. Oed. T. 350, F. *ἰνύσω*, H. 447, and *ἰνυσήσω* (§ 222) i. 98, 2 A. *ἰνυσον*, Eur. Sup. 435. Kindred, *ἰνύτω* and *ἰνύσω* (§ 276. θ), to reproach, Ep. Γ. 438, O. 198, 2 A. *ἠνύσασον* and *ἰνύπον* (§ 194. 3). Related to *εἵπον* (§ 301. 7).

λάσσω (τ. λακ-, λακτ-), to sound, to utter, poet., F. *λαπήσμαι* (§ 222), A. *ἰλάκνω*, commonly 2 A. *ἰλάκων*, 2 Pf. *ἰλάκνα* (§ 236. E.). 2 A. M. *λελάκωντο* (§ 194. 3). For *λελάκω*, see § 253. 2. Deriv. forms, Ep. *ληκίω*, θ. 379, Dor. *λεκίω*, Theoc. 2. 24, Att. *λαπάξω*, Aesch. Sup. 872.

β. Affixed.

ἀλίξω (τ. ἀλικ-, ἀλιξ-), to ward off, poet. in the Act., F. *ἀλιξήσω*, Z. 109, 1 A. *ἀλιξήσα*, γ. 346, and *ἠλιξα*, Aesch. Sup. 1052, 2 A. *ἀλαλκων* (§§ 194. 3,

261), ἤλασεν (§ 299) *Æsch. Fr. 417; Mid. to repel, F. ἀλιζόμεναι, vil. 7. 3, A. ἡλιζόμεν, i. 3. 6.*

ἰδάσθαι, *to bite, Ion. and Poet., F. ἰδαζόμεναι, Hipp., A. ἰδαζόμεν, Anth., Pf. P. ἰδαγμαι. Act. ἰδάξω, to smart from a bite, Symp. 4. 27.*

§ 274. γ. Uniting with a Palatal to form *σσ* (σσ).

ἀλλάσσω or ἀλλάττω (γ. ἀλλαγ-), *to change, F. ἀλλάξω, A. ἄλλαξα, Pf. ἄλλαχα; Pf. P. ἄλλαγμα, 1 A. P. ἡλλάχθην, 2 A. P. ἡλλάγην.*

πλάσσω (γ. πलग-), *to strike, in composition with ἰσ or πατά, to strike with terror, F. πλάξω, A. ἰπληξα, 2 Pf. τίπληγα, Pf. P. τίπληγμα, 3 F. σιπλάξομαι, Ar. Eq. 272, 1 A. P. ἰπλάχθην, commonly 2 A. P. ἰπλάγην, but ἱξιπλάγην, πασιπλάγην (-ήγην, Γ. 31, Σ. 225). For σίπληγον, &c., see § 194. 3. The form πλάγνυμαι (§ 293) occurs Th. iv. 125. In the simple sense *to strike*, the Att. writers associate the Act. of πατάσσω with the Pass. of πλάσσω (§ 301).*

πτάσσω (γ. πταν-, πτην- § 266), *to crouch from fear, F. πτάξω, 1 A. ἰπτηξα, poet. 2 A. ἰπταναι, Æsch. Eum. 252, Pf. ἰπτηχα. Ep., from γ. πταν-, 2 A. D. 3 πτάτην H. 136, Pf. Pt. πιπτηώς (§ 253. 1), B. 312 (cf. § 238. α). Kindred, πτώσσω, Δ. 371, πτωσαίξω, Δ. 372.*

ταράσσω (γ. ταραχ-), *to disturb, F. ταράξω, A. ἰτάραξα, Pf. P. τιτάραγμα, A. P. ἰταράχθην. From ταράσσω is formed, by metathesis, contraction, and the aspiration of τ before ρ (§ 65. N.), Θράσσω (ταρασ-, τρασσε-, Θράσσε-), F. Θράξω, A. ἰθραξα, A. P. ἰθράχθην. Ep. Pf., as Pr. intrane. τίτηραχα (§ 62), H. 346.*

τάσσω (γ. ταγ-), *to arrange, F. τάξω, A. ἰταξα, Pf. τίταχα, Pf. P. τίταγμα, F. Pf. τιτάξομαι, Th. v. 71, 1 A. P. ἰτάχθην, rare 2 A. P. ἰτάγην.*

φρίσσω (γ. φριγ-), *to shudder, F. φρίξω, A. ἰφριξα, 2 Pf. σίφρινα. For σιφρίπονται, see § 246. 2.*

δ. Uniting with a Palatal to form ζ.

πράζω and 2 Pf. πικράγα (§ 238. β), *to cry, F. Pf. πικράξομαι (§ 239. ε), 2 A. ἰκράγον. Kindred, πλάζω (§ 277. α), πράζω, -ξω, πλάζω.*

οἰμάζω (γ. οἰμωγ-), *to bewail, F. οἰμάξομαι, A. ὀμώξα, Pf. P. οἰμωγμαί (§ 189. 4). A. P. Pt. οἰμωχθείς Theog. 1204, late F. οἰμάξω, Anth.*

ὀλοόζω (γ. ὀλονυγ-), *to shout, to shriek, F. ὀλοούξομαι, A. ὀλόλυξα.*

σσινάζω, and poet. σσινάχω, *to groan, F. σσινάξω, A. ἰσσιναξα. Poet. forms, σσιναχίω, Soph. El. 133, σσιναχίζω or σσιναχίζω, B. 781, A. ἰσσιναχισα, Σ. 124.*

σφαίζω and σφαίντω (γ. σφαγ-), *to slay, F. σφαίξω, A. ἰσφαξα, 1 A. P. ἰσφαχθην, commonly 2 A. P. ἰσφαγην. Pf. P. ἰσφαγμαί, κ. 532. The shorter root φα- appears in the Ep. Pf. P. σίφᾶμαι, E. 531, F. Pf. σιφᾶσθαι, N. 829. Hence (γ. φα-, φιν- §§ 259, 277), the poet. 2 A. ἰσιφισεν (§ § 194. 3, 261).*

ε. Uniting with γγ to form ζ.

πλάζω (γ. πलगγ-), *to cause to wander, poet. (= πλανᾶν), B. 132, A. ἰπλαγξα, κ. 307; Mid. πλάζομαι, to wander, Soph. Aj. 886, F. πλάγξομαι κ. 312, A. P. ἰπλάγχθην Eur. Hipp. 240.*

σαλπίζω (γ. σαλπιγγ-), *to sound a trumpet, F. σαλπίζω, A. ἰσάλπιγξα. Late F. σαλπίσω, &c.*

See, also, πλάζω (§ 277. α).

§ 275. ζ. Uniting with a Lingual to form ζ.

καθίζω (r. i-, iδ- § 282, iζ-, iζ- § 259), to seat, to place, F. *καθίσω*, *καθίσω* (§ 200. β), A. *καθίσω* and *καθίσω* (§ 192. 3), Ar. Ran. 911. Mid. *καθίζομαι*, and rarely *καθίζομαι*, Pl. Ax. 371 c, to sit, F. *καθίζομαι* (§ 222), Pl. Phædr. 229 a, and *καθιδύμαι* (§ 200. γ), Pl. Theæt. 146 a, 1 A. commonly trans. *καθισάμεν*, Dem. 897. 3, and *καθισάμεν* (§ 189. 3), Eur. Hipp. 31, 2 A. intrans. *καθίζομεν*, i. 5. 9. Late, A. P. *καθισθην*, Anth., F. M. *καθισθόμαι*, Diog. Laert. ii. 72. The simple forms are chiefly poet. and dialectic: *ίζω*, to seat, sit, B. 53, Æsch. Eum. 18 (extended *ίζάτω*, Th. ii. 76), A. *ίσω*, B. 549, Pt. *ίσας*, n. 361 (Ion. *σω-ίσας* Hdt. iii. 126); Mid. *ίζομαι*, Γ. 162, and rarely *ίζομαι*, Soph. Œd. T. 32, F. *ἐρ-ίσσισθαι* I. 455, later *ίσσομαι* Ap. Rh. 2. 807, 1 A. *ισάμεν*, Theog. 12, *ισάμεν*, Pind. P. 4. 363, *ισσάμεν*, ζ. 295, 2 A. *ίζομεν*, Æsch. Eum. 3; Pf. P. *ήμαι*, to sit (§ 59), A. 134, Eur. Alc. 604, of which the comp. *κάθημαι* is also common in Att. prose. Deriv. *ιδρύω*, -ύσω, &c., A. P. *ιδρύθην* and *ιδρύθην* (§ 278. γ).

ινομάζω (r. *ινομαν-*), to name, F. *ινομάσω*, A. *ινομάσω*, Pf. *ινομάκα*, Pf. P. *ινομάκαμαι*, A. P. *ινομάσθην*. Ion. *ινομάζω* (§ 44. 4), Hdt. iv. 6, Æol. *ινομάζω* (§ 44. 5), Pind. P. 2. 82, chiefly Ep. *ινομαίνω*, B. 488.

φράζω (r. *φραδ-*), to tell, F. *φράσω*, A. *ίφρασσ*, Pf. *πίφρακα*, Pf. P. *πίφρακαμαι*, A. P. *ίφράσθην*. Pf. P. Pt. *πρι-πιφραδμίνοις*, Hes. Op. 653. For *πίφραδον*, &c., see § 194. 3. Extended, 1 A. *φράδασσι* Pind. Nem. 3. 45.

χάζω (r. *χαδ-*, *καδ-* § 263. N.); to drive back, retire (*ανα-χάζω* iv. 1. 16), more frequently, but chiefly Ep., Mid. *χάζομαι*, to retire, F. *χάσσομαι*, 1 A. *ιχασσάμεν*, Δ. 535. Ep. 2 A. Pt. *κικαδάν*, 2 A. M. *κικαδοντο* (§ 194. 3), F. *κικαδόν* (§ 239. β).

α. Uniting with a Lingual to form σσ (σσ).

ἀνήσσω, to be unused, Ep. K. 493, A. *ἀνήσω*, Ap. Rh. 1. 1171.

ἀρμίζω, and Att. *ἀρμίσσω* (r. *ἀρμιδ-*), F. *ἀρμίσσω*, *ἤρμισσαι*, Dor. A. P. *ἀρμίζθην*, Diog. Laert. viii. 85.

βλίσσω or *βλίσσω* (r. *μλισσ-*, *μλισσ-* § 261, *βλισσ-* § 64. N.), to take honey from the hive, F. *βλίσσω*, A. *βλίσσω*.

κορύσσω (r. *κορυθ-*), to arm, poet., Pf. P. Pt. *κικορυθμίνοις* (§ 53), Γ. 18, Eur. Andr. 279. A. M. Pt. *κορυσσάμινοις* (§ 71) T. 397, Dor. A. *κικρύσσω* (§ 245. 1), Theoc. 3. 5.

πάσσω, to sprinkle, F. *πάσω*, A. *ίπασσ*, A. P. *ιπάσθην*.

πλάσσω, to fashion, F. *πλάσω*, A. *ίπλασσ*, Pf. P. *πίπλασσαι*, A. P. *ιπλάσθην*.

9. Uniting with a Labial to form ζ or σσ.

νίζω (r. *νιφ-*), to wash, F. *νίψω*, A. *ινίψα*, Pf. P. *νίπμαι*, A. P. *νίφθην*, Hipp. Late *νίσσω*, Plut., but *απο-νίσσασθαι* σ. 178.

πίσσω or *πίσσω* (r. *πιπ-*), to cook, F. *πίψω*, A. *ίπιψα*, Pf. P. *πίπιμαι*, A. P. *ιπίφθην*. Late *πίσσω*.

See, also, *ίπισσω* (§ 273. α), *λάζομαι* (§ 290).

§ 276. REMARK. As verbs in -ζω and -σσω are formed from both palatal and lingual roots, and as pure verbs often pass into verbs in -ζω, it is not strange that in some verbs there should be an intermingling of forms. Thus,

ἀρπάζω, to *snatch*, F. ἀρπάσσω, A. ἄρπασσα, Pf. ἄρπασσα, Pl. P. ἄρπασμαι, A. P. ἄρπάσθην. Non-Att. F. ἀρπάξω, X. 310, A. P. ἄρπάχθην, Hdt. ii. 90, &c. Late 2 A. M. Pt. (r. ἀρπα-, § 227) ἀρπάμηνος, Anth.

ἰσρίζω, to *slay, strip*, poet., F. ἰσρίζω, A. ἴρι, A. ἰνάριζα P. 187, and ἡνάρισα, Anacr., Pf. P. ἡνάρισμα, Soph. Aj. 26, ἡναρίσθην, Æsch. Cho. 347. Primitive, ἰσάριω Θ. 296, 2 A. ἡναρον, Soph. Ant. 871, 1 A. M. ἰσναίμηνος, E. 43.

ἔδω (or ἔδω) and μέω (r. ἔγω-, μέγ- § 262, ἔδω-), to *do*, poet. and Ion. Æsch. Sept. 231, Φ. 214, F. ἔξω s. 360, and μέω, Eur. Alc. 262, A. ἔξα, Æsch. Sept. 924, and ἱμέξα or ἱεῖξα, L. 536, Soph. (Ed. C. 539 (observe the augment), 2 Pf. ἱεργα, B. 272, 2 Plup. ἱεργων (§ 189. 5), 2. 693, ἱεργια, Hdt. i. 127, A. P. Pt. μυχθείς, L. 250.

μεμμερίζω, to *ponder*, poet., F. μεμμερίζω π. 261, A. ἡμεμερίζω, A. 189, and ἡμεμερίσσω, Ar. Vesp. 5.

παίζω, to *play*, F. παίζομαι, παίζομαι (§ 200. 3), A. ἴπαισα, Pf. σίπαισα, Pl. P. σίπαισμαι. Later, παίζω, ἴπαιζα, σίπαιζα, σίπαιγμα, σίπαιχθην.

NOTE. See § 245. 1. The Dorics sometimes extend the palatal forms to other tenses, besides the Fut. and Aor. act. and mid.; as, ἰλονίχθης (for -ίσθης) Theoc. l. 98, τίθλαγμα (Θάλα) Id. 22. 45, ἀρμόχθην (§ 275. α).

§ 277. 3. ADDITION OF ν.

In *impure* roots, ν is commonly *prefixed* to the characteristic, but in *pure* roots, *affixed*.

NOTE. In a few poetic forms, ν is prefixed to a characteristic. For the changes of ν before a consonant, see § 54. A short vowel is sometimes lengthened before ν.

α. Prefixed to a Consonant.

ἄλλομαι (r. ἄλ-, ἀνλ-, ἄλλ-), to *leap*, F. ἄλλομαι, A. ἄλλομαι, Subj. ἄλλομαι (§ 56. α), &c., 2 A. ἄλλομαι, Subj. ἄλλομαι, &c. Ep. nude 2 A. S. 2 ἄλλο π. 754, 3 ἄλλο 755, Pt. ἄλλομαι A. 421 (§§ 13. 4, 185. 2).

βάλλω (r. βαλ-, βλα- § 262, βολι- §§ 28, 288), F. βαλλῶ, &c., see § 223. Ep., F. βλήσεται, T. 335, 2 A. ἔβλην (§ 227. β), φ. 15, ἔβλημαι, H. 39, commonly pass. A. 675, Opt. S. 2 βλῆο or (r. βλι- § 259, cf. χρεῖσι, πλείμην, § 284) βλιῶ N. 288, Inf. βληῖσθαι Δ. 115, &c.; Pf. P. βεβλήμαι, I. 9.

κλάζω (r. κλαγ-, κλαγγ-, κλαζ- § 274. α), to *clang, to scream*, F. κλάζω, 1 A. ἱκλαζα, 2 A. ἱκλαγον, Pf., as Pres., κίκλαγγα or κίκλαγγα, Ar. Vesp. 929 (κίκλαγγα, B. 222, see § 246. 2), F. Pf. κικλάζομαι (§ 239. c). Extended forms, κλαγγίω, Theoc. Ep. 6. 5, κλαγγαίω, Æsch. Eum. 151, κλαγγαίω Soph. Fr. 782.

σφάλω (r. σφαλ-,), to *deceive*, F. σφαλῶ, A. ἱσφαλα, Pf. P. ἱσφαλαί, 2 A. P. ἱσφάλην.

στέλλω (r. σταλ-, στίλ- § 259), to *send*, F. στίλῶ, A. ἱστίλα, Pf. ἱσταλα, Pl. P. ἱσταλαί, 2 A. P. ἱστάλην, rarely 1 A. P. ἱστάλθην. For ἱσταλάδατο, see § 248. f.

β. Affixed to a Consonant.

δάνω (r. δαν-, δην- § 266), to *bite*, F. δάξομαι, 2 A. ἴδανον, Pf. P. δίδημαι, A. P. ἰδήχθην. Post. Mid. δαννάξομαι, Æsch. Pers. 571.

τίμνω (r. *ταμ-*, *τεμ-* § 259), to cut, F. *τιμῶ*, 2 A. *ἵταρον* and *ἵτιμον*, Pf. *τίτμηκα* (§ 261), Pf. P. *τίτμημαι*, 3 F. *τιτμήσομαι*, A. P. *ἱτμήθη*. Ion. *τάμνω*, Γ. 105. For *τιτμήσθην*, see § 234. β. Kindred Ep. *τμήγω*, Π. 390 (*τμήσω*, Mosch. 2. 81), F. *τμήξω*, 1 A. *ἱτμήξα*, 2 A. *ἱτμαγον*, 2 A. P. *ἱτμάγων*, later *ἱτμήγων*. Some read *τίμι*, as Pres., N. 707.

See, also, *κάμνω* (§ 223).

§ 278. γ. Affixed to a Vowel.

βαίνω, and poet. *βάσσω* (§ 279; r. *βα-*), to go, F. *βήσομαι*, 2 A. *ἴβην* (§ 57; see § 227, 242. b, 251. 4), Pf. *βίβηκα* (see § 238. α). Poet. and Ion., F. *βήσω*; *I will cause to go*, Eur. Iph. T. 742, 1 A. *ἴβησα*, Hdt. i. 46. In composition, Pf. P. *βίβασμαι* and *βίβασμαι* (§ 221. α), A. P. *ἰβάσθην*. For *βήσι*, &c., see § 185. ι. Kindred forms, *βάω* in Dor. *ἰκῶντας* Th. v. 77; Ep. *βιδάω*, Γ. 22, *βίβημι*, H. 213, *βιδάσθην* N. 809; Ion. *βιδάσκη*, Hipp.; the common causative *βιδάζω*; and apparently the Ep. Pres. used as Fut. (§ 200. b) *βίομαι*, *I shall walk, live*, O. 194, X. 431. Pl. *βιόμεθα* (or *βιόμμεθα*) Hom. Ap. 528.

δύνω (r. *δύ-*), to enter, F. *δύσομαι*, 2 A. *ἰδύν* (§ 57; see §§ 227, 226. 4), Pf. *διδύκα*. For *δυνίονται*, see § 243. 4. The primitive *δύνω* is commonly causative, to make to enter (yet = *δύνω*, ι. 272), F. *δύσω*, A. *ἰδύσα*, Pf. *ἐποδιδύκα* v. 8. 23, Pf. P. *διδύμαι*, A. P. *ἰδύθην*. Chiefly Ep. and Ion., Pres. M. *δύομαι*, E. 140, A. M. *ἰδυσάμην*, B. 578, 2 A. P. *ἰδύην*, Hipp. For *δύσι*, &c., see § 185. ι. Later Ep. form, *δύπτω*, Ap. Rh. 1. 1008, A. P. *δύψαι* 1326.

ἰλάω, commonly *ἰλαύνω*, to drive, F. *ἰλῶσω*, *ἰλῶ* (§ 200. 2), A. *ἦλασα*, Pf. *ἰήλακα* (§ 191), Pf. P. *ἰήλαμαι*, A. P. *ἦλάθην*. Ion., Pf. P. *ἰήλασμαι* Hipp., A. P. *ἦλάσθην*, Hdt. iii. 54. For *ἰηλάδατο*, see § 248. f. Ion. and Poet. *ἰλαστρίω*, Σ. 543.

μαίνομαι and *μαίρομαι* (r. *μα-*, *μαι-* § 267, *μιν-* § 259), to seek after, poet. Soph. Oed. C. 836, v. 367, Ep. F. *μάσσομαι* (§ 71) Δ. 190, A. *ἱμασσάμην*, v. 429, 2 Pf. *μίμωνα* (§ 238. α). Pres. Imp. *μῶτω* (§ 242. b) Mem. ii. 1. 20 (Epich.), Inf. (as from r. *μα-*) *μῶσθαι* Theog. 769. Extended, *μαιμάω*, *-ήσω*, Soph. Aj. 50.

πίνω (r. *πί-*, *πι-* § 259), to drink, F. *πίομαι* (§ 200. b), later *πιούμαι* (§ 200. 3), 2 A. *ἰπίον* (§ 227. α), Imp. *πίε*, commonly *πίθι*, Pf. *πίπωκα*, Pf. P. *πίπομαι*, A. P. *ἰπίθην*.

τίνω (r. *τι-*), to pay, to expiate, F. *τίσω*, A. *ἵτισα*, Pf. *τίτικα*, Pf. P. *τιτίσμαι*, A. P. *ἰτίσθην*. Mid. *τίνομαι*, and *τίνυμαι* or *τίνυμαι* (§ 293), to avenge, to punish, chiefly poet. Γ. 279, 366, Eur. Or. 323, 1172, Hdt. v. 77. Poet. *τίω*, to pay honor to, F. *τίσω* I. 142, *ἵτισα*, Soph. Ant. 22, Pf. P. P. *τιτιμίνω*, T. 426.

φθάνω (r. *φθα-*), to anticipate, F. *φθῶσω*, commonly *φθήσομαι* (§ 219), 1 A. *ἰφθῶσα*, 2 A. *ἰφθην* (§ 227), Pf. *ἰφθῶκα*. Ep. 2 A. M. P. *φθάμηναι* E. 119.

φθίνω (r. *φθι-*), to perish, to destroy, F. trans. *φθίσω*, *φθίω*, Soph. Aj. 1027, intrans. *φθίσομαι*, A. trans. *ἰφθισα*, Pf. P. *ἰφθίμαι*, Plup. P. and 2 A. M. (§§ 227, 226. 4) *ἰφθίμην*. Ep., *φθίω*, Σ. 446, β. 368, A. P. *ἰφθίσθην*, ψ. 331, 2 A. Act. *ἰφθίον* (cf. § 299) E. 110. Extended poet. form, *φθινύω*, A. 491, α. 250.

δ. Prefixed to α.

See *δάμναμαι* (§ 298), *κίεσθαι*, *πρήμναμαι*, *πίεσθαι*, *σπιδέσθαι* (§ 293), *πύεσθαι* (§ 285), *πυλῶναι*, *πύλασθαι* (§ 282).

§ 279. 4. ADDITION OF *en*.

The addition of these letters is commonly attended with the *precession* or *protraction* of the preceding vowel, with *metathesis*, or with the *loss of a consonant*.

a. Without further Change.

ἄριστον (τ. ἀρι-), to please, F. *ἀρίσω*, A. *ἄρισσα*, A. P. *ἀρίστην*. See *ἀραρίσκω* (§ 285).

γηράω and *γηράσκω*, to grow old, F. *γηράσω* and *γηράσσομαι*, 1 A. *ιγήρεσσά*, 2 A. *ιγήρεῖν* (§ 227), Pf. *γιγήρεκα*.

ιλάσσομαι (τ. ἰλα-), to propitiate, F. *ιλάσσομαι*, A. *ιλάσσομαι*, A. P. *ιλάσθην*. Kindred Att. forms, *ιλιόμαι* Æsch. Sup. 117, *ιλιόμαι*, Pl. Leg. 804 b. Ep., *ιλάομαι*, B. 550, Pf. Subj. *ιλάω*, φ. 365, Opt. *ιλάομαι*, Hom. Ap. 165; forms as from *ἰλημι*, Imp. *ἰλῆθι*, Ap. Rh. 4. 1014, *ἰληθι* (§ 251. 4), Mid. *ἰλῆμαι* Hom. Hym. 20. 5; later Ep., F. *ιλάξομαι* Ap. Rh. 2. 808, A. *ιλαξάμεν*, 1. 1093.

μεθύσκω (τ. μεθυ-), to intoxicate, F. *μεθύσω*, A. *ιμίδυσσα*, A. P. *ιμιδύσθην*. The intrans. *μεθύω*, to be drunk, occurs in the Pres. and Impf.

§ 280. β. Vowel changed by Precession.

ἔμειλιν, commonly *ἔμειλίσκω* (τ. ἔμειλο-, *ἔμειλιν*- § 259), to miscarry, F. *ἔμειλώσω*, A. *ἔμειλωσα*, Pf. *ἔμειλωκα*, Pl. P. *ἔμειλωμαι*. 2 A. *ἔμειλον* in Suid. Ion. *ἔμειλίσσαι* Hipp.

ἀνέλιω, commonly *ἀνέλισκω* (τ. ἄλο-, ἄλιω-), to expend, F. *ἀνέλωσω*, A. *ἀνέλωσα*, Pf. *ἀνέλωκα*, Pl. P. *ἀνέλωμαι*, A. P. *ἀνελύσθην*. This verb often retains *α* in the augment (§ 189. 4), especially in the older Att.; and sometimes, in double composition, augments the second preposition (§ 192. 3); thus, A. *ἀνέλωσα*, Soph. Aj. 1049, *κατηνέλωσα*, Isoc. 201 b.

γ. Vowel Lengthened.

βιώσσομαι (τ. βιο-, βιωσα-), chiefly in the comp. *ἀνα-βιώσσομαι*, to revive, both trans. and intrans., F. *βιώσσομαι*, 1 A. trans. *ιβιώσσομαι*, 2 A. intrans. *ιβίων* (§ 227), βιώ, βιήν (§ 226. 2), βιώθι, βιώντι, βιούς. Primitive, βίω, to live, Fut. *βιώσω*, commonly *βιώσσομαι*, 1 A. *ιβιώσα*, commonly 2 A. *ιβίων*, Pf. *βιόωκα*, Pl. P. *βιόωμαι*. Shorter Ep. forms, *βιόμισθα* (*βιόμισθα* Wolf, § 278) Hom. Ap. 528, F. *βώσισθι* Ap. Rh. 1. 685. For βίω, we commonly find, in the Pres. and Impf., ζάω, which again in the other tenses (F. *ζήσω* or *ζήσομαι*, A. *ἰζήσα*, &c.) is rare or late. For the contraction of ζάω, see § 33. α. From the contr. forms of the Impf. (*ἰζαις*) *ἰζης*, *ἰζη*, appears to have arisen a 1st Pers. *ἰζην* Eur. Alc. 295, and a late Imp. *ζῆθι* Anth. The prolonged ζάω and ζώω (§ 242. b) have given rise to A. *ιω-ἰζωσι* Hdt. i. 120, Inf. *ζῶιν* Simon. Fr. 231. 17.

§ 281. 2. Metathesis.

βλώσκω (τ. μελο-, μελο-, βλο- § 64. N.), to go, to come (in the Pres., Ep. and found only in composition, α. 466), F. *μελοῦμαι*, 2 A. *ἰμελον*, Pf. *μέμειλωκα* (§ 223).

θνήσκω (τ. θαν-, θνα-), to die, F. *θανῶμαι*, 2 A. *ἰθανον*, Pf. *τιθήνκα* (§ 237), F. Pf. *τιθνήξω* and *τιθνήξομαι* (§ 239. α). See *πνίω* (§ 295).

θράσκω (r. *θρε-, θρε-*), to leap, F. *θραύμαι*, 2 A. *ἴθρον*. Collat. *θρέννυμαι*, Hdt. iii. 109.

1. Consonant Dropped.

χάσκω (r. *χαν-,* § 55), to gape, F. *χανῶμαι*, 2 A. *ἵχανον*, 2 Pf. *κίχνηα*. Late *χαίνω*. Extended *χασκάζω*, Ar. Vesp. 695.

πάσχω (r. *παθ-,* *πινθ-* §§ 259, 277, *παθεν-,* *πασχ-*, the aspiration of the S, which is dropped before *σ*, being transferred to the *π*, which thus becomes *χ*), to suffer, F. *πείσμαι* (§ 58), 2 A. *ἵπαθον*, 2 Pf. *πίπειθα*. Poet. 1 A. *Πτ. πήσας* (but *πταίσας* Dind.) Æsch. Ag. 1624, Ep. Pf. *Πτ. πινάβην* (§ 259. 2) ε. 555, Dor. Pf. *πίπεισχα*, Epich. 7(2). For *πίπειθα*, see § 238. β.

§ 282. 5. ADDITION OF *δ*, *ζ*, *θ*, AND *χ*.

ἀμίσω and *ἀμίδω* (r. *ἀμιε-*), to deprive, poet. Pind. P. 6. 27, r. 18, F. *ἀμίσω*, A. *ἡμίσω*, S. 64, A. P. *ἡμίδην*, X. 58.

δίω and *διίδω* (r. *δι-,* *διιδ-* § 269. 6) both Ep. I. 433, A. 470, commonly *διδω* or *διδωκα* (§ 58, § 237), to fear, F. Ep. *δίσσωμαι*, O. 299, A. *ἴδιωσα*, Cyr. i. 4. 22; Mid. *δίσσωμαι*, to frighten, poet. E. 763, Æsch. Eum. 357. Deriv. *διδίσσωμαι* or *διδίττωμαι*, to frighten, *διώω* (§ 299), and Ep. *δίημι*, to chase.

νήσω (r. *νι-,* *νηθ-* § 266), to spin, F. *νήσω*, A. P. *ινήθην*. Ep. *νίω*, Hes. Op. 775, A. *ἴνησα*, T. 128, *ινησάμην*, η. 198. Late Pf. P. *νίησμαι*.

οὐτάζω (r. *οὐτα-*), to wound, F. *οὐτάσω*, &c. Ep. *οὐτάω*, χ. 356, F. *οὐτάσω*, 1 A. *οὐτήσα*, 2 A. S. 3 *οὐτά* (§ 224. E.), Inf. *οὐτάμην*, *-άμηναι*, E. 132, 2 A. M. *Πτ.*, as Pass., *οὐτάμηναι*, A. 659.

πιλάζω, and poet. *πιλάθω*, Eur. Rh. 555, or *πλάθω*, Soph. El. 220 (r. *πιλα-,* *πιλαζ-,* *πιλάθ-,* *πιαθ-,* §§ 260, 262), to approach, F. *πιλάσω*, *πιλάω* (§ 200. 2), A. *ιπιάσσα*, A. P. *ιπιλάσθην* and poet. *ιπλάθην* (§ 261. N.), Æsch. Pr. 896. Ep., *πιλάω*, Hom. Bac. 44, Pf. P. *πίπλημαι* μ. 108, 2 A. M. *ιπλήμην*, Δ. 449; *πιλιάνω*, to bring near, Hes. Op. 508, *πίλιναμαι*, to approach, T. 93.

πρίω and *πριζω*, to saw, F. *πρίσω*, A. *ἴκρισα*, Pf. P. *πίκρισμαι*, A. P. *ιπρίσθην*.

σάζω (r. *σαι-,* *σαι-* § 261), to save, F. *σώσω*, A. *ἴσωσα*, Pf. *είσωκα*, Pf. P. *είσωμαι* and *είσωσμαι*, A. P. *ινώθην*. Ep., *σάω*, Call. Del. 22, *σάώσω*, A. 33, &c.; Pres. Imp. (*σάοι*, *σάου*, *σῶ*, § 242. b) *σάω* r. 230, Impf. S. 3 (*ισάοι*) *ισάω* or *σάω* Π. 363, Φ. 238; contr. *σάω*, Ap. Rh. 4. 197; *σάω*, in the Subj. *σάης* I. 681, *σάη* 424.

τεύω, to afflict, F. *τεύσω*, Pf. P. *τίτερῶμαι* and *τερεύω* (r. *τεν-,* *τενχ-,* *τενχο-* § 298), F. *τερεύω*, Pf. P. *τιτερεύωμαι*, Th. iv. 60. So *νίω* (§ 220), to swim, poet. *νήχω*, ι. 375; *ψάω* and *ψάχω*, to rub.

§ 283. III. By INCREASING THE NUMBER OF SYLLABLES, either, 1. by reduplication, or 2. by syllabic affixes, or 3. by exchange of letters.

1. REDUPLICATION.

Reduplication in the root is most frequent in verbs in *-μι* and *-σχω*. It is of three kinds:

a. *Proper*, which belongs to roots beginning with a *single consonant*, with a *mute and liquid*, or with *μν*, and which prefixes the *initial consonant* with *ι*, or rarely with *ε*. See *διδωμι*, *κίχρημι* (§ 284); *βιβρώσκω*, *μιμνήσκω* (§ 285).

b. *Attic*, which belongs to roots beginning with a *short vowel followed by a single consonant*, and which prefixes the *two first letters*. See *απαρίσχω* (§ 285).

Instead of repeating the initial vowel, *ι* is sometimes inserted, in imitation of the proper reduplication. See *δίνημι* (§ 284).

c. *Improper*, which belongs to roots not included above, and which simply prefixes *ι* with the *rough breathing*.

Compare §§ 190, 191. 2. 4.

§ 284. a. Verbs in -μι.

διν, to bind, rarely *διδημι* (r. *δι-*, *διδ-*), v. 8. 24 (Impf. *δίδη* A. 105), F. *δέσω*. See §§ 219, 216. β.

διδωμι (r. *δο-*, *διδ-*), to give, F. *δώσω*, Ep. *διδάσω*, v. 358. See ¶ 51.

ἵημι (r. *ι-*, *ι-*), to send, F. *ἴσω*. See ¶ 54, § 229.

ἵστημι (r. *στα-*, *ιστα-*), to place, F. *στήσω*. See ¶ 48. Poet. 1 A. *ἵσταν*, M. 56. Late Pf. trans. *ἵσταν* Anth., Dor. 1 A. P. *ἵσταν* Call. Lav. 83. Kindred forms, *ιστάω* in composition only, Dem. 807. 6; rare *ιστήσω* (§ 246. N.) Ath. 412 e; late *στήσω*, Rom. 14. 4; *στυμαι* (§ 246. α).

κίχρημι (r. *χε-*, *κίχε-* § 62), to lend, F. *χέσω*, A. *ἵχρησα*, Pf. P. *κίχρημαι*. Mid. *κίχραμαι*, to borrow. The primitive sense of the root *χε-* appears to be to supply need. Hence we have,

1. *κίχρημι*, to supply the need of another, by lending him what he requires. Mid. *κίχραμαι*, to supply one's own need by borrowing.

2. *χράω* (§ 218. α), to supply the need of one who consults an oracle, by answering his inquiries, F. *χρήσω*, A. *ἵχρησα*, Pf. P. *κίχρημαι* and *κίχρησμαι*, A. P. *ἵχρησθην*. Mid. *χράομαι*, to consult an oracle. Poet. *χρήζω* or *χρήζω*, Eur. Hel. 516.

3. *χράομαι*, to supply one's own need by making use of a thing, F. *χρήσομαι*, Pf. *κίχρημαι*, A. P. *ἵχρησθην*, A. M. *ἵχρησάμην*. In the Att. contract forms of *χράω* and *χράομαι*, α takes the place of α (§ 93. α), which, on the other hand, is commonly retained by the Ion.; as *χρή* Hdt. i. 55.

4. *χρή* (3 Pers. sing., for *χράω* or *χρήν*), it supplies need, i. e. it is useful or necessary, it must or ought to be, impers.; Subj. *χρή*, Opt. (*χε-*, *χει-* § 259) *χρήν*, Inf. *χρήναι*, and poet. (*χράν*) *χρήν*, Part. Neut. (*χράν*, ι inserted after contraction, § 35) *χρήν*. Impf. *χρήν* (with ι paragogic, for *χρήαι*, or *χρήν*, cf. § 211. N.) or unaugm. (§ 194. 1) *χρήν*. Fut. *χρήσιν*. The participle *χρήν* is sometimes used as an indeclinable noun; thus, *τοῦ χρήν*. Personally, S. 2 *χρήν* (§ 182), you must, Ar. Ach. 778 (Meg.); Pf. P., as Pres., *κίχρημαι*, to need, want, Eur. Iph. A. 382, α. 13, F. Pf. *κίχρησμαι*, Theoc. 16. 73. Kindred, *χρήζω*, to want, desire, Ion. *χρήζω* Hdt. i. 41, Dor. *χρήζω* Theoc. 8. 12, and *χρήδω*, Ar. Ach. 734 (§ 70. V.); Ion. depon. *χρήνισμαι*, Hdt. iii. 117.

5. ἀπὶ-χρη, it fully supplies need, i. e. it suffices, it is enough; Inf. ἀπο-χεῖν · Impf. ἀπώχρη, F. ἀποχρήσει, A. ἀπώχρησι. Ion. ἀποχεῖ, -χεῖ, &c. (see 3 above), Hdt. ix. 79. So ἀπώχρηστο (§ 242. a) Id. viii. 14, κατα-χεῖ i. 164, λα-χρήσει iii. 137. These verbs are also used personally.

ὀνύημι (γ. ὀνα-, ὀνυα-), to benefit, F. ὀνήσω, A. ὀνήσα, A. P. ὀνήσῃ, 2 A. M. ὀνήσῃ and ὀνύσῃ (§ 244. 3), Opt. ὀνείμην, Inf. ὀνασθαι, Ep. and Ion. Imp. ὀνησο γ. 68, Inf. ὀνέσθαι Hipp., Pt. ὀνέμινος β. 33. Doubtful 2 A. Act. Inf. ὀνῆσαι Pl. Rep. 600 d; late 1 A. M. ὀνέσάμην, Anth.

πῖμπλημι (γ. πλα-, πι-μ-πλα- § 263. 6), to fill, F. πλήσω, A. ἱπλήσω, Pf. πῖπλησα, Pf. P. πῖπλησμαι (Plup. ἰν-πῖπληντο Lys. 180. 4), A. P. ἱπλήσῃ, 2 A. M. ἱπλήμην (§ 244. 3), Opt. (πλη-ί-μην) πλήμην or (πλα-, πλι- § 259) πλιμην (cf. χρεῖν, 4 above, βλῖν, § 277. a), Imp. πλῆσο, Part. πλήμινος. Imp. ἰμ-πῖπληθι (§ 251. 4) Φ. 311, Pt. (γ. πλι-) ἰμ-πῖπλεις, Hipp. Collat. Ion. forms, πῖμπλάω, -ίω, Hes. Th. 880, πῖπλω, Hes. Sc. 291 Gaisf., πῖμπλόομαι I. 679. Kindred, πληρέω, and the intrans. πλῆθω (2 Pf. πῖπληθω, Theoc. 22. 38), whence πλεθύνω and πλεθύνω.

πῖμπερμι (γ. περ-, πῖμπερ-), to burn, F. πρήσω, A. ἱπρησω, Pf. P. πῖμπερμαι or πῖμπερμαι, A. P. ἱπρήσῃ. Pf. ὑπο-πῖμπερμαι, Hipp., F. Pf. πῖμπερσομαι, Hdt. vi. 9, A. ἱπρῖσι Hes. Th. 856, Ep. Subj. (as from πῖμπερ) πῖμπερησι (§ 181. β) Ar. Lys. 248. Rare Ep. form, πρήσω, I. 589.

NOTE. The epenthetic μ of πῖμπλημι and πῖμπερμι is commonly omitted, when these verbs, in composition, are preceded by μ; thus, ἰμπῖπλημι, but ἰνπῖμπερμι.

τίθημι (γ. τι-, τίθε-, § 62), to put, F. θήσω. See ¶ 50.

REMARK. Φημί (§ 53) is the only verb in -μι having a monosyllabic root, and beginning with a consonant, which is not reduplicated.

§ 285. β. Verbs in -σκω.

ἀερίσκω (γ. ἀε-, ἀερ-, ἀερισκ- § 296), to fit, Ep. ξ. 23, 1 A. ἤρσα, H. 167, a. 280, 2 A. ἤραρον Δ. 110, Soph. El. 147 (§ 194. 3), 2 Pf. intrans., as Pres., ἀερεα, N. 800, also Att. ἀεῖρα, Æsch. Prom. 60, H. Gr. iv. 7. 6, A. P. ἤρῃ Π. 211. Pf. P. ἀερίσμαι, Hes. Op. 429, Ap. Rh. 1. 787. For ἀερενία, see § 253. 2. Deriv., ἀερίσκω (§ 279), ἀερίων and ἀερίων, &c.

βιβρώσκω (γ. βρο-, βιβρωσκ-, § 280. γ), to eat (the Pres. rare), Pf. βίβρωκα (see § 238. a), Pf. P. βίβρωμαι. Ep., 2 A. ἔβρων, Hom. Ap. 127, 2 Pf. Opt. (γ. βρωθ-; or from new Pres. βιβρώθω) βιβρώθεις Δ. 35, F. Pf. βιβρώσομαι, β. 203; Ion. A. P. ἔβρώθην Hdt. iii. 16; late Ep. 1 A. ἔβρωξα, Ap. Rh. 2: 271; late F. βρώξομαι. The deficiencies of this verb are supplied by ἑσθίω (§ 298) and τρώγω (§ 267. 3).

γινώσκω (γ. γιν-, γινωσκ-, § 296), to know, F. γινώσομαι, 2 A. ἴγων (§ 57), Pf. ἴγνωκα, Pf. P. ἴγνωμαι, A. P. ἴγνώσῃ. 2 A. M. Opt. συγ-γινώσῃ Æsch. Sup. 216, Ion. 1 A. ἀν-ἴγνωσα, persuaded, Hdt. i. 68.

NOTE. The Ion. (not Hom.) and the later Greek softened γινώσκω and γίγνωμαι (§ 286) to γινώσκω and γίνωμαι.

διδάσκω (γ. δα-, διδαχ-, διδασκ-, § 296), to teach, F. δίδαξω, A. ἰδίδαξα, Pf. διδίδαχα, Pf. P. διδίδαγμαi, A. P. ἰδιδάχῃ. Ep., 1 A. ἰδιδάσκησα, Hom. Cer. 144, 2 A. ἴδασθ, Ap. Rh. 3. 529, δίδασθ (§ 194. 3). From the γ. δα- are also formed, with the sense to learn, the poet. F. δαήσομαι (§ 222), γ. 187, Pf. δαδάκηκα, β. 61, δαδάκημαι, Theoc. 8. 4, δίδαα, γ. 519 (hence δαδάσθαι π. 316,

§ 246. 2), 2 A. P. ἰδάν, Soph. El. 169. Hence, likewise, the Ep. F. contr. (δαίω, δαίω, § 200. 2) δάν, I. 418.

διδράσκω (r. δρα-), to run, used only in composition with ἀπό, διά, or ἐξ, F. δρᾶσθαι, 1 A. ἰδρᾶσα, 2 A. ἰδρᾶν (§ 57), Pf. δίδρακα. Kindred, δρασευάζω, Lys. 117. 35, δρασεύω, Hdt. iv. 79.

μυμνήσκω (r. μυα-), to remind, F. μνήσω, A. ἱμνησα, Pf. P. μίμνημαι (see § 234. β), 3 F. μιμνήσσομαι, Cyr. iii. 1. 27, A. P. ἱμνήσθην. As from μίμνομαι and μίμναμαι, Imp. μίμνε Hdt. v. 105, Pt. μιμνόμενος Archil. Fr. 1, Opt. Pl. 3 μιμναίαιτο Pind. Fr. 277. Prim. Mid. μνάομαι, to remember (Ep. δ. 106), to woo, vii. 3. 18. Collat. forms, μνήσκω, Orph. Hym. 77. 6, μνήσκομαι, Anacr. Fr. 69.

πιδράσκω, and poet. πίτρημι (r. πιρα-, πρᾶ- § 261, πιρα- § 278. δ), to sell, Pf. πίπρακα, Pf. P. πίπρᾶμαι, 3 F. πιπράσσομαι, vii. 1. 36, commonly used for the rare πρᾶθῃσθαι (Ath. 160 f), A. P. ἱπράθην. Ep. Fut. Inf. (πιδράσιν) πιδράαν (§ 245. 3) F. 454, A. ἱπράσα O. 428, Pf. P. Pt. πιτερημένος Φ. 58. The Fut. and Aor. of this verb are supplied by ἀποδώσομαι and ἀπιδόμην, mid. tenses of ἀποδίδωμι.

τιτρώσκω (r. τρω-), to wound, F. τρώσω, A. ἱτρωσα, Pf. P. τίτρωμαι, A. P. ἱτρώθην. Kindred, τρώω, Ep. φ. 293, τερῖω, to pierce, Ep. Hom. Merc. 283, F. τερήσω, Ib. 178, 1 A. ἱτέρησα, E. 337, 2 A. ἱτορον, Λ. 236 (for τίτορον and τιτορήσω, see §§ 194. 3, 239. δ), τερῖών, Ar. Thesm. 986, τιτράινω (§ 286).

τιτύπομαι (r. τυκ-, §§ 263. N, 273. α), to prepare, Ep. Φ. 342, 2 A. τιτυκῖν (§ 194. 3) α. 77, τιτυκόμεν, Λ. 467.

§ 286. γ. Other Verbs.

ἀπαχίζω (r. ἀχ-, ἀπαχ-, ἀπαχίζ- § 297), to afflict, Ep. τ. 432, F. ἀπαχῆσω, 1 A. ἀπάχησα, commonly 2 A. ἡπαχον, Pf. P. ἀπάχημαι and ἀπάχημαι (P. 3 ἀπηχίδαται § 248. f). Collat., ἄχομαι τ. 129, and ἄχυνμαι, Soph. Ant. 627, to sorrow; Pres. Pt. ἀχίον B. 694, ἀχίουν E. 869.

γίγνομαι (r. γα-, γιν- §§ 259, 277, γιγιν-, γιν- § 261), to become, F. γιγνέσθαι (§ 222), 2 A. ἱγινόμεν, Pf. γιγίνημαι, 2 Pf. γίγινα (see § 238. α), F. P. γινηθήσθαι, 1 A. trans. ἱγινάμην, I began or bore. Ion. and late A. P. ἱγινέθην, Hipp. For γίντε, see § 185. δ; for 1 Pf. Dor. γιγάκιν, § 246. 2; for ἱγιγάνονται, § 245. 3; for γίνομαι, § 285. N. Kindred, γίνομαι, Ep. X. 477, γινάω, -ήσω, to beget.

λιλαίωμαι (r. λα-, λιλα-, § 267), to desire earnestly, Ep. N. 253, Pf. P. (one λ dropped, § 263. 6) λιλίημαι, Δ. 465. The prim. λάω is used by the Dorics; Theoc. l. 12.

μῖνω, and poet. μῖμνω, Æsch. Ag. 74, F. μινῶ. See § 222. 2. Ep. deriv. μιμνάζω, B. 392.

πίπτω (r. πιτ-, πιτ- § 273. β, πιττ-, to fall, F. πεισῶμαι (§ 200. 3), 1 A. ἱπιτα, commonly 2 A. ἱπιτον, Pf. (πιτ-, πτι- § 262, πτι- § 236. α) πίπτωκα (see § 238. α). Dor. 2 A. ἱπιτον, Pind. O. 7. 126; late Pf. πίπτηκα, Anth. Poet. forms, πίπτω, Soph. Œd. C. 1754, and perhaps πινίω (Eur. Ph. 293) and πινιάω (Pind. I. 2. 39), with which some connect ἱπιττον as 2 Aor.

τιτράινω (r. τρα-, τιτραιν- § 277), to bore, F. τερήσω, A. ἱτερησα, Pf. P. τίτρημαι, A. P. ἱτρήθην, A. M. ἱτιτερηάμην. F. τιτράινω, Hdt. iii. 12, A. ἱτιτερησα i. 247, A. P. ἱτιτράθην, Anth. Late or doubtful, τιτράω, τιτράινω, τιτρήνω.

2. SYLLABIC AFFIXES.

§ 287. The syllables which are most frequently affixed to protract the root are α, ε, ᾶν, νε, νυ, ισκ, and ιζ.

a. ADDITION OF α AND ι.

REMARKS. (1.) When α is affixed, ι in the preceding syllable usually becomes ω; but, when ι is affixed, α. See στροφάλω and στροφάλις (§ 259. a). (2.) The vowel which is added is more frequently retained before the close terminations.

a. Addition of α.

βρυχάμαι (r. βρυχ-), to roar, F. βρυχάμαι, A. βρυχάμεν, A. P. βρυχάμεν, 2 Pf., as Pres., βίβρυχα. Kindred, βρύνα, later βρύχω (Hipp.), to gnash the teeth. Similar onomatopoes are βληχάμαι and μνηάμαι, to bleat, and μυπάμαι, to low, F. -ήσομαι, Ep. 2 Pf. μίμνησα, K. 362, μίμνησα, Z. 580, 2 A. ἱμᾶνον, II. 469, ἱμῶνον, E. 749.

γούα (r. γο-), to bewail, Ep. Ω. 664, F. γούήσομαι, 2 A. ἴγουν, Z. 500. Mid. γούαμαι also Att., Soph. CEd. T. 1249.

νομέω, F. νομήσω, poet. for νίμω (§ 222. 2), to distribute. Also Ep. Impf. νυμίσοντο A. 635.

πίτομαι, poet. πῖτάμαι, Pind. P. 8. 128, and ποτάμαι, B. 462, Æsch. Sept. 84, later ἰπτάμαι, Eur. Iph. A. 1608 (r. πιν-, πιτα-, ποτα-, πτα- § 261, ἰπτα- § 283. c), to fly, F. πινήσομαι, commonly πνήσομαι, 2 A. ἰπτην, 2 A. M. ἰπτάμεν, commonly ἰπτόμεν (§ 261), Pf. P. πινώσημαι, A. P. ἰπνήθην. F. πονήσομαι, Mosch. 2. 141. Other collat. forms, ποτίσμαι, T. 357, ποτάσμαι, M. 287, πινάσμαι, Hdt. iii. 111.

§ 288. β. Addition of ι.

αἰδίομαι, and poet. αἰδομαι, Æsch. Eum. 549 (r. αἰδ-, αἰδι-), to respect, F. αἰδίομαι, A. M. ἡδισάμεν, Pf. ἡδισμαι (P. 3 προ-ἡδίατο, § 248. f, Hdt. I. 61), A. P. ἡδίσθην.

ᾶω, ι. 478, and ᾶημι, I. 5 (r. ᾶ-, ᾶι-), to breathe, blow, Ep.; Imp. ᾶήτω, Inf. ᾶήναι, Pt. ᾶίσι. Pass. ᾶημαι, ζ. 131. Deriv., ᾶίω, O. 252, and ᾶίρω, II. 468, to breathe out, expire. Kindred, A. ᾶισα, to breathe in sleep, to sleep, γ. 151, contr. ᾶσα, π. 367.

γαμῖω (r. γαμ-), to marry, said of the man, F. γαμῶ, A. ἴγημα, Pf. γιγάμνησα, Pf. P. γιγάμνημαι. Mid. γαμίομαι, to marry, said of the woman, F. γαμῶμαι, A. ἴγαμνην. Late F. γαμήσω, A. ἰγάμνησα, A. P. ἰγαμήθην (γαμίσωσα Theoc. 8. 91). Ep. F. M. γαμίσσομαι, will provide a wife for, I. 394.

δίζω, to doubt, consider, poet. and Ion. II. 713, Mid. διζομαι, commonly διζήμαι (§ 224. 3; r. διζ-, διζι-), to seek, Theoc. 25. 37, λ. 100, Hdt. i. 95, F. διζήσομαι, A. διζήσάμεν.

δοκῖω (r. δοκ-), to seem, to think, F. δόξω, A. ἴδοξα, Pf. P. διδογμαί, A. P. ἰδέχθην. Poet. and Ion., F. δοκήσω, A. ἰδόκησα, Pf. διδόκησα, Pf. P. διδόκημαι, A. P. ἰδοκήθην. Impers. δοκῶ, it seems, F. δέξι, &c.

ἱαμιέλωμαι and ἱαμιελίομαι (r. μιλ-, μελι-), to take care of, F. ἱαμιελήσομαι, Pf. P. ἱαμιελήσμαι, A. P. ἱαμιελήθην.

κτυτίω, to sound, to crash, poet., F. *κτυτήσω*, 1 A. *ἰκτύθησα*, 2 A. *ἰκτυσεν*.

κυλίω and *κυλιδίω*, to roll, F. (*κυλίνδ-σω*, § 58) *κυλίσω*, A. *ἰκύλισα*, Pf. P. *κυύλισμαι*, A. P. *ἰκυλίστην*. Late F. *κυλινδήσω*. Rare Pres. *κυλίω*, Ar. Vesp. 202. Kindred, *καλνδίσμαι*, to be busied in, Cyt. l. 4. 5, *ἄλινδιω* or *ἄλινδω*, A. *ἤλιστα*, Ar. Nub. 32, Pf. *ἤλιστα*, Ib. 33.

κῦρω and *κῦρίω*, to meet with, to chance, chiefly poet. and Ion. Eur. Hipp. 746, Med. 23, F. *κῦρσω* (§ 56. β), Soph. Œd. C. 225, and *κυρήσω*, Eur. Heracl. 252, A. *ἰκυρσα*, Γ. 23, and *ἰκῦρησα*, Hdt. i. 31, Pf. *κυῦρημαι*, Pf. P. *κυῦρημαι*.

κατίωμαι (Γ. *κατ-*), to taste, Ion. and Poet. Hdt. ii. 37, F. *κᾶσμαι*, A. *ἰκᾶσμαι*, A. 464, Soph. Ant. 202, Plup. *κισᾶσμαι* Ω. 642.

καρβίω (Γ. *καρβ-*, *καρβ-* § 259, *καρβ-*), to lay waste, F. *καρθήσω*, Pf. *κισᾶσμαι*, &c. Poet. *πίρσω*, F. *πίρσω*, Soph. Ph. 114, 1 A. *ἰπύρσω*, α. 2, Ep. 2 A. *ἰπύρσω* (§ 262), A. 367. For *πίρσαι*, see § 246. β.

ρίπτω and *ρίπτω* (Γ. *ρίφ-*, *ρίπτ-* § 272), to throw, F. *ρίψω*, A. *ἰρίψα*, Pf. *ἰρίψα*, Pf. P. *ἰρίψμαι*, 1 A. P. *ἰρίψθην*, 2 A. P. *ἰρίψθην*. For *ρίπτασαι*, see § 249. d. Deriv. *ρίπτίζω*.

σπίττωμαι, commonly *σποτίω* or *σποτίωμαι* (Γ. *σπιτ-*), F. *σπίψωμαι*, A. *ἰσπίψμαι*, Pf. *ἰσπιψμαι*, F. Pf. *ἰσπίψμαι*, Pl. Rep. 392 c.

ώθω (Γ. *ώθ-*), to push, F. *ῶσω*, and poet. *ώθήσω*, A. *ἴωσα* (§ 189. 2), Pf. P. *ἴωμαι*, A. P. *ἴωσθην*. Late Pf. *ἴωκα*, Plut.; Ep. and Ion., A. *ῶσα*, A. 220 (*πρώσαι*, for *προ-ώσαι*, Anth.), Pf. P. *ῶμαι*, Hdt. v. 69; *ἄπ-ιώθην* Hipp. Deriv. *ῶσπίζωμαι*, to jostle, Ar. Ach. 42.

§ 289. b. ADDITION OF *äv*.

REMARKS. (1.) Roots which receive *äv* without further change are mostly *double consonant*. (2.) *Mute roots receiving äv commonly insert ν before the characteristic*. (3.) Roots which do not insert *ν* sometimes prolong *äv* to *αιν* or *äv*.

a. Without further Change.

αἰσθάνομαι, and rarely *αἰσδομαι* (Γ. *αἰσθ-*, *αἰσθην-*), to perceive, F. *αἰσθήσομαι* (§ 222. 1), 2 A. *ἡσθίμην*, Pf. P. *ἡσθημαι*.

ἄλφάνω (Γ. *ἄλφ-*), to find, poet. Eur. Med. 298, 2 A. *ἡλφόν* Φ. 79.

ἁμαρτάνω (Γ. *ἁμαρτ-*), to err, to miss, F. *ἁμαρτήσομαι*, 2 A. *ἡμαρτον*, Pf. *ἡμαρτηκα*, Pf. P. *ἡμαρτημαι*, A. P. *ἡμαρτήσθην*. F. *ἁμαρτήσω*, Hipp., 1 A. *ἡμαρτησα*, Orph. Arg. 646, Ep. 2 A. (*ἁμαρτ-*, *ἁμαρτ-* § 262, *ἁμαρτ-*, § § 13. 4, 28, 64. 2) *ἡμαρτον*, E. 287 (*ἁμαρτ* Δ. 491). Hence (*μ* dropped, cf. *ἄπλων*, § 296) *ἁμαρτάζω*, only in A. Subj. *ἁμαρτάξομαι* K. 65.

ἀτιχθάνομαι, and sometimes *ἀτιχθωμαι* (Γ. *ιχθ-*), to be hated, F. *ἀτιχθήσομαι*, 2 A. *ἀπτιχθίμην*, Pf. *ἀπτιχθημαι*.

αὔξω and *αὔξάνω*, poet. and Ion. *αἰζώ* (Γ. *ἄFιγ-*, *αἰγ-*, *αἰγ-*, § 22. 3, *αἰζ-*, *αἰζ-*, § 273), Z. 261, to increase, F. *αὔξήσω*, &c. See ¶ 43, and cf. Lat. *augeo*.

βλαστάνω, and poet. *βλαστίω* (Γ. *βλαστ-*), to sprout, to bud, F. *βλαστήσω*, 2 A. *ἰβλαστον*, Pf. *ἰβλάστηκα* (§ 190; Plup. *ἰβλάστηκαί* Th. iii. 26). 1 A. *ἰβλάστησα*, Ap. Rh. 1. 1131.

δαρδάνω (r. δαρδ-), to sleep, usually in composition with **κατά**, 2 A. **ἰδάρθων**, Pf. **διδάρθηκα**, 2 A. P. poet. **ιδάρθην**. Ep. 2 A. **ἰδραθον** S. 296, 2 A. P. **ιδράθην**, i. 471 (§ 262).

ἐφλισκάνω (r. ἐφλ-, ἐφλισκ- § 296), to incur, F. **ἐφλήσω**, 1 A. **ἄφλησα**, commonly 2 A. **ἄφλον**, Pf. **ἄφληκα**. Ion. Impf. or 2 A. **ἄφλις** (§ 243. 4) Hdt. viii. 26. See **ἐφείλω** (§ 268).

§ 290. β. With the Insertion of ν (see § 54).

αἰδάνω (r. αἰδ-, αἰ-ν-δαν-), to please, poet. and Ion. B. 114, Soph. Ant. 504, F. **αἰδήσω**, Hdt. v. 39, 2 A. **ἰαδον**, Id. i. 151, Subj. **αἰδω**, &c., 2 Pf. **ἰαδα**, I. 173 (**ἰαδα**, Theoc. 27. 22.; 1 Pf. **αἰδηκα**, Hippon.). For the augm., see § 189. 2. Kindred, **ἡδω**, to please, commonly **ἡδομαι**, to be pleased, F. **ἡσθήσομαι**, A. **ἡσθην** (A. M. **ἡσαστο** i. 353).

ἱεργγάνω (r. ἱεργ-), to disgorge, 2 A. **ἡεργον**. Ion. **ἱερύγομαι**, O. 621, F. **ἱεύζομαι**, Pf. **ἱεργυμαι**, Hipp.

θιγγάνω (r. θιγγ-), to touch, F. **θιζομαι**, 2 A. **θιγιον**. Lat. *tango*.

πυχάνω or **πιχγάνω** (r. πιχ-), to find, poet. Eur. Alc. 477, F. **πύχῃσομαι**, Soph. CEd. C. 1487, 2 A. **ἰπύχον**, Eur. Alc. 22. Ep. **πύχάνω**, P. 672, and **πιχίω** ω. 284 (Mid. Pt. **πιχήμενος**, E. 187), F. **πιχῆσω**, Ap. Rh. 4. 1482, 2 A. (from **πυχι-**, or Pass. with sense of Act.) **ιπύχην**, π. 379, Subj. (**πιχῶ**) **πιχίω** (§ 243. b), A. 26, &c. 1 A. M. **ιπιχισάμην**, Δ. 385.

λαγχάνω (r. λαχ-, ληχ- § 266, ληγχ- §§ 259, 277, **λαγγχαν-**), to obtain by lot, F. **λήζομαι**, 2 A. **ἱλαχον**, Pf. **ἱλνηκα** (§ 191. 1) and **λילוγγα**, Pf. P. **ἱλνημαι**, A. P. **ἱλήχθην**. Ion. F. **λάζομαι**, Hdt. vii. 144. For 2 Aor. Subj. **λιδάχω**, causative, see § 194. 3.

λαμβάνω (r. λαβ-, ληβ-, **λαμβ-**), to take, F. **λήψομαι**, 2 A. **ἱλαβον**, Pf. **ἱλνηθα** (§ 191. 1), Pf. P. **ἱλνημαι**, and poet. **λίλημμαι**, Eur. Iph. A. 365, A. P. **ἱλήθην**. Ion., F. **λάμψομαι**, Hdt. i. 199, Pf. P. **λίλαμμαι**, iii. 117, A. P. **ἱλάμφθην**, ii. 89, Pf. A. **λιδάβηκα** (§ 222), iv. 79. For **λιδάβισθαι**, see § 194. 3. Poet. forms, **λάζομαι** and **λάζυμαι**, Δ. 357, Ar. Lys. 209.

λανθάνω, and sometimes **λήθω** (r. λαθ-, ληθ-), to lie hid, to escape notice, F. **λήσω**, 1 A. **ἱλησα**, commonly 2 A. **ἱλαθον**, 2 Pf. **λίληθα**. Mid. **λανθάνομαι** and **λήθομαι**, to forget, F. **λήσομαι**, 2 A. **ἱλαθόμην**, Pf. **λίλησμαι**, F. Pf. **λιδήσομαι**, Eur. Alc. 198. Ep. Pf. P. **λίλασμαι**, E. 834, late 1 A. M. **ἱλησάμην**, Quint. 3. 99, Dor. A. P. **ἱλάσθην**, Theoc. 2. 46. For **λίλαθον**, &c., see § 194. 3 Collat. **ἱκ-ληθάνω**, η. 221.

λείπω (r. λιπ-, λιπτ-), to leave, and sometimes in composition **λιμπάνω**, Th. viii. 17, F. **λείψω**, &c. (§ 37). Late 1 A. **ἱλιψα**.

μανθάνω (r. μαθ-), to learn, F. **μαθήσομαι** (§ 222), 2 A. **ἱμαθον**, Pf. **μιμάθηκα**. For **μαθίσυμαι**, see § 200. γ.

πυνθάνομαι, and poet. **πιύδομαι** Æsch. Ag. 988 (r. **πυθ-**, **πιυθ-** § 270), to inquire, F. **πιύσομαι** (**πιυνσιῖσθαι** Æsch. Pr. 988, § 200. 3), 2 A. **ἱπυνθμην**, Pf. **τίπυσμαι**. Ep. 2 A. Opt. **πιτύθουτο** (§ 194. 3), Z. 50.

τυγχάνω (r. τυχ-, **τιυχ-**), to happen, to obtain, to hit, F. **τιύζομαι**, 2 A. **ἱτυχοι**, Pf. **τιτύχηκα** (§ 222), rarely **τίτιυχα**, Ath. 581 e. Ep. 1 A. **ἱτύχησα**, Δ. 106. See **τιύχω** (§ 270).

χανδάνω (r. χανδ-, **χανδ-**, **χινδ-** § 259), to contain, poet. Ar. Ran. 260, F. (**χινδσομαι**, § 58) **χίισομαι**, σ. 17, 2 A. **ἱχανον**, Δ. 24, 2 Pf. **νίχανδα**, Ψ. 268.

§ 291. γ. With *an* prolonged.

ἀλδαίνω (r. ἀλδ-), to *pourish*, poet. *Æsch.* Pr. 540, 2 A. ἄλδανον, c. 70. Also ἀλδήσκειν, to *pourish*, to *grow*, *Ψ.* 599, late A. iter. ἀλδήσεσθαι *Orph.* Lith. 364.

ἐλιταίνω or ἐλιτραίνω (r. ἐλιτ-), to *sin*, poet., *Hes.* Op. 239, 328, 1 A. ἐλίτσεια, *Orph.* Arg. 647, 2 A. ἔλιτον, I. 375, Pf. P. *Pt.* ἐλιτήμενοι δ. 807.

οἰδῶ and οἰδαίνω (r. οἰδ-, οἰδ- § 288), to *swell*, F. οἰδήσω, A. ᾠδήσα, Pf. ᾠδήκα. Also οἰδάνω, trans., I. 554.

ἐλισθαίνω and ἐλισθαίνω (r. ἐλισθ-), to *slide*, to *slip*, F. ἐλισθήσω, 2 A. ἐλίσθον. 1 A. ἐλίσθησα and Pf. ἐλίσθηκα, *Hipp.* Also ἐλισθάζω, *Ath.* 236 a.

ὀσφραίνομαι, rarely ὀσφράμαι, *Ath.* 299 e (r. ὀσφρ-, ὀσφρα- § 287), to *smell*, F. ὀσφρήσεμαι, 2 A. ὀσφρέμην, A. P. ὀσφρέμην. *Ion.* 2 A. ὀσφρέμην, *Hdt.* i. 80, late 1 A. ὀσφρησάμην.

See, also, *ινάνω* (§ 292), *κικάνω* (§ 290).

§ 292. c. ADDITION OF *ν*.

βύβινω (or βύβινω), to *stop up* (r. βυ-), F. βύσω, A. βύσω, Pf. P. βίβυσμαι. Also Pass. βύνομαι, *Hdt.* ii. 96.

ἰνίνομαι, and poet. ἰνάνω (r. ἰν-, ἰν- § 291), to *come*, F. ἴξομαι, 2 A. ἰνόμεν, Pf. ἴγμαι. *Ep.* ἴκω, K. 142. For ἴκτο and ἴξον, see § 185. δ, i.

κυνίω (r. κυ-), to *kiss*, F. κυνήσεμαι, A. ἰκῶσα. The comp. *προσκυνίω*, to *worship*, is regular: F. προσκυνήσω, A. προσκυνήσεσθαι, and poet. προσκινῶσα, *Ar.* Eq. 156.

ὀπισχίνομαι (r. σχ-, ἰσχ-), to *promise*, F. ὀπισχάσεμαι (§ 222), 2 A. ὀπισχέμην, Pf. ὀπισχέμην, rare A. P. ὀπισχέμην, *Pl.* Phædr. 235 d. *Post.* and *Ion.* ὀπισχόμεαι *Æsch.* *Eum.* 804, *Hdt.* vii. 104. See ἴχω (§ 300).

§ 293. d. ADDITION OF *ν*.

- (1.) If *a*, *e*, or *o* precede, the *ν* is doubled, *o* becoming *ω*.
 (2.) If *λ* precede, the *ν* becomes *λ*. (3.) A *lingual* or *liquid* preceded by a *diphthong* is dropped before *ν*.

a. To Pure Roots.

ἱνύμι (r. Fi-, i- § 22. δ), to *clothe*, poet., chiefly *Ep.*, F. ἴσω (§ 71), c. 337, A. ἴσω, E. 905, Pf. P. ἴμαι and ἴμαι, c. 72, *Hdt.* i. 47. Prose form, ἀμφινύμι, F. ἀμφίσω, ἀμφινῶ (§ 200. 2), ἀμφίσεια (§ 192. 3), Pf. P. ἀμφίσειμαι. *Ion.*, κατα-ἱνύειν *Ψ.* 135, ἱκ-ἱνύσθαι *Hdt.* iv. 64.

ζώνυμι (r. ζο-), to *gird*, F. ζώσω, A. ἴζωσα, Pf. P. ἴζομαι. Late Pf. ἴζωκα, *Anth.*

κικάνυμι (r. κικα-, κικα- § 261, κικα- §§ 259, 278. δ), to *mix*, F. κικᾶσω, κικᾶω, A. κικᾶσαι (κικᾶσαι η. 164), Pf. P. κικᾶσεμαι, *Ath.* 576 a, commonly κικᾶμαι, A. P. κικᾶσθην and κικᾶσθην. *Ep.* κικᾶω, Ω. 363 (κικᾶσαι, § 242. b), *Subj.* κικᾶνται Δ. 260, as from κικᾶμαι. *Poet.* and *Ion.*, κικᾶμαι, *Ar.* *Eccl.* 641, and κικᾶω, *Hdt.* iv. 52.

κορίνυμι (r. κορι-, to *satiolate*, F. κορίσω, A. κικᾶσαι, Pf. P. κικᾶσεμαι, A. P. κικᾶσθην. *Ep.*, F. κορίω (§ 245. 3), Θ. 379, 2 Pf. intrans. κικᾶσθαι (§ 253. 1), c. 372; *Ion.* Pf. P. κικᾶσθαι Σ. 287. The verb κορίω, to *sweep*, is regular.

κικᾶνυμι (r. κικα-), to *suspend*, F. κικᾶσω, κικᾶω (§ 200. 2), A. κικᾶ-

μᾶσα, A. P. *ἰερίμασθην*, Mid. *κρίμαμαι* (Act. Pt. *κρίμαντις* Ath. 25 d), and poet. *κρημᾶμαι* (§ 278, δ), Ar. Nub. 377, *to hang*, F. *κρημήσομαι*. Also *κρημνάομαι*, Hom. Bac. 39, Pt. *κρημνάς*, Pind. P. 4. 43, late *κρημάω*.

πιδάννυμι (r. *πιτα-*), *to spread, to expand*, F. *πισάσω*, *πισῶ*, A. *πίσιᾶσα*, Pf. P. *πίσιᾶμαι* (§ 261), A. P. *πισιᾶσθην*. Ion. Pf. P. *πισίτασμαι*, Hdt. i. 62. Ep., *πίστημι*, λ. 392, *πίστω*, Hes. Sc. 291 Göttl.; late *πιτάω*.

ρίωννυμι (r. *ρί-*), *to strengthen*, F. *ρίσω*, A. *ρίρσω*, Pf. P. *ρίρμαι*, A. P. *ρίρῶσθην* (§ 221. α).

σείωννυμι (r. *σει-*), *to extinguish*, F. *σείω*, 1 A. *σεῖσα*, A. P. *σεῖσθην*. Mid. *σεῖννυμαι*, *to be extinguished, to go out*, F. *σεήσομαι*, 2 A. Act. *σεῖν* (§ 227), Pf. Act. *σεῖνα*.

σειδάννυμι (r. *σιδα-*), *to scatter*, F. *σιδάσω*, *σιδῶ*, A. *σιδίσσα*, Pf. P. *σιδίσσμαι*, A. P. *σιδισθην*. Collat. forms, chiefly poet., *σιδάω*, Ap. Rh. 4. 500, *σιδαίνομαι*, Id. 2. 626, *σιδάννυμι*, Anth., A. *σιδάσσα*, E. 88; *σιδισθην* (§§ 259, 278. δ), Hes. Th. 875, Th. vi. 98, *σιδισθην*, Hdt. vii. 140, Eur. Hec. 916.

§ 294. β. To Palatal Roots.

ῥηγνυμι (r. *ῥηγ-*), *to break*, F. *ῥέξω*, A. *ῥάξα* (§ 189. 2), 2 Pf. intrans. *ῥάγω*, *to be broken*, 2 A. P. *ῥάγην* (Att. *ῥ*, Ep. comm. *ῥ*). Ion., A. *ῥῆξα*, Y. 392, 2 Pf. *ῥήγω*, Hdt. vii. 224, *ῥήγα*, Hipp.; Ep. A. Opt. (*κατα-ῥάξαις*, κατ-ῥάξαις, §§ 22. δ, 48. 2) *καυάξαις* Hes. Op. 664. In the comp. *κατάγνυμι*, the *κ* of the augm. is sometimes found out of the Ind.; as, A. Part. *κατιάξαις*, Lys. 100. 5.

ἀνοίγω and *ἀνοίγνυμι* (r. *οιγ-*), *to open*, Impf. *ἀνίγγων* (§ 189. 2), Π. 221, v. 5. 20, and later *ἡνοίγον*, H. Gr. i. 1. 2 (Ion. *ἀνῶγγον*, Ξ. 168), F. *ἀνοίξω*, A. *ἀνοίξα*, and later *ἡνοίξα*, Pf. *ἀνίγχα*, Pf. P. *ἀνίγγμαι*, A. P. *ἀνιόχθην*, and later *ἡνιόχθην*, Acts. 12. 10. 2 Pf. *ἀνίγωγα*, *to stand open*, Hipp. The simple *οίγω* and *οίγνυμι* are poet., Æsch. Pr. 611, F. *οίξω*, A. *οίξα* Ω. 457, *οίξω*, Ω. 446.

δείκνυμι (r. *δεικ-*), *to show*, F. *δείξω*. See ¶ 52. Ion. (r. *δεικ-*) *δείξω*, *ιδείξα*, &c., Hdt. iii. 122. Mid. *δείκνυμαι*, Ep. *to greet*, I. 196, Pf. *δειδύγμαι* (§ 47. N.), η. 72. The primary sense of *δείκνυμι* is *to stretch out the hand*, and kindred verbs are *δίχομαι* (Ion. *δίκομαι*, Hdt. vii. 177, § 69. I.), *to receive*, F. *δίχομαι*, A. *ιδιζάμην*, Pf. *διδύγμαι*, F. Pf. *διδίχομαι* (for *ιδίγμην*, &c., see § 185. δ), and the poet. *διδίκομαι*, *διδίσομαι*, *δισκανάω*, *δίχυνμαι*.

ἰεργνυμι (r. *ιργ-*, *ιργ-* § 268), *to shut in, to confine*, F. *ιρέξω* and *ιρέξω*, A. *ιρέξα*, Part. *ιρέξας* and *ιρέξας*, Pf. P. *ιέργμαι*, A. P. *ιέρχθην*. This verb appears to have been originally the same with *ιέργω*, *to shut out*, and the distinction which afterwards arose, and which was marked by the difference of breathing, appears not to have been always observed. Ion., in both senses, *ιέργω*, -ξω, Hdt. iii. 48, Θ. 325 (Ep. *ιέργω*, B. 617), and *ιεργνυμι* or *ιεργνυμι*, Hdt. ii. 86, iv. 69.

ζυγνυμι (r. *ζυγ-*, *ζυγ-* § 270), *to yoke*, F. *ζυῖξω*, A. *ιζυῖξα*, Pf. P. *ιζυγμαι*, 1 A. P. *ιζυῖχθην*, 2 A. P. *ιζυῖγην*.

μίγνυμι (r. *μιγ-*), *to mingle, to mix*, F. *μίξω*, A. *ιμίξα*, Pf. P. *μίμυγμαι*, 3 F. *μιμίζομαι*, Æsch. Pers. 1052, 1 A. P. *ιμίχθην*, 2 A. P. *ιμίγην*. The older form *μίργω* (§ 273) is always used in the Pres. and Impf. by Hom. and Hdt. For *ιμικτο*, &c., see § 185. δ.

πηγνυμι (r. *παγ-*, *πηγ-* § 266), *to fasten, to fix*, F. *πηῖξω*, A. *ιπηῖξα*, 2 Pf.

intrans., as Pres., *πίσηγα*, 1 A. P. *ισήχθη*, commonly 2 A. P. *ισάγη*. Ep. 2 A. M. S. 3 *ισηπα* (§ 185. δ) Δ. 378. For *πήγυτα*, see § 226. 4. Late *πίσσω*, Pf. P. *πισσηγμαι*.

ρήγνυμι (r. *ραγ-*, *ρηγ-*), to break, F. *ρήξω*, A. *ῥήξω*, 2 Pf. intrans. *ῥήρωγα* (§ 236. b), 2 A. P. *ῥήάγη*. Ep., *ρήσσω*, Σ. 571, Pf. P. *ῥήρηγμαι*, 9. 137; Ion. 1 A. P. *ῥήχθη*, Hipp. Kindred, *ράσσω* and *ἀράσσω*, -ξω, to smite.

φράσσω, and rarely *φράγνυμι*, Th. vii. 74 (r. *φραγ-*, *φρασ-* § 274), to fence, F. *φράξω*, A. *ῥφραξω*, Pf. P. *σῖφραγμαι*, A. P. *ῖφράχθη*. Late 2 A. P. *ῖφράγη*.

§ 295. γ. To Lingual and Liquid Roots.

δαίνυμι (r. *δαιτ-*, *δαιν-*), to entertain, to feast, poet. Υ. 29, F. *δαίσω*, Æsch. Eum. 305, A. *ἰδαισα*, A. P. *ἰδαισθην*. For Opt. *δαίνυτο*, see § 226. 4.

καίνυμαι (r. *καδ-*, *καιδ-* § 267), to excel, poet. γ. 282, Pf. *κίπασμαι*, Eur. El. 616, Pt. *κικασμένοι* Δ. 339, and *κικαδμένοι*, Pind. O. 1. 42.

κτείνω, and later *κτείνυμι* or *κτείνυμι* (r. *κτα-*, *κταν-* § 278, *κτιν-* § 259, *κτιν-* § 268, *κτινν-* § 259. b, *κτινν-*), to slay, usually in composition with *ἀπό* or *κατά*, F. *κτινῶ*, 1 A. *ἱκτινα*, poet. 2 A. *ἱκτιναι* Soph. Ant. 1340 (also in Xen., who was partial to poet. forms, iv. 8, 25), and poet. *ἱκτῶ* (§ 224. E.), Soph. Tr. 38, 2 Pf. *ἱκτινα*, 1 Pf., less classic, *ἱκτανα* (or *ἱκταγνα*) and *ἱκτόνηκα*, 2 A. M. poet. *ἱκτάμην*, Æsch. Pers. 923. Ep., F. *κτανίω*, Z. 409, 1 A. P. *ἱκτάθη*, δ. 537; late *ἱκτάνθη*, Anth. For the passive of *κτείνω*, the Attic writers employ *θνήσκω* (§ 281).

ἄλλωμι (r. *ἄλ-*, *ἄλ-νυ-*), to destroy, F. *ἄλίω* (§ 222. α), commonly *ἄλω*, A. *ἄλισα*, 1 Pf. *ἄλώλιπα*, 2 Pf. intrans. *ἄλωλα*, 2 A. M. *ἄλόμην*. Poet. *ἄλίπω*, A. 10, Soph. Ant. 1286; Impf. iter. *ἄλίσισκιν* (or *ἄλίσιπιν*, as from *ἄλίω*) T. 135.

ῥμνυμι (r. *ῥμ-*), to swear, F. *ῥμοῦμαι*, A. *ῥμοσα* (§ 222. β), Pf. *ῥμώμοσα* (§ 191. 2), Pf. P. *ῥμώμοσμαι* and *ῥμώμομαι* (§ 221. α), A. P. *ῥμώσθην* and *ῥμώδην*. Pres. Pt. *ῥμοῦντις* Hdt. i. 153; late F. *ῥμῶσω*, Anth.

ῥμργνυμι (*ῥμοργ-*), to wipe off, poet. E. 416, F. *ῥμρέξω*, A. *ῥμορξα*, Eur. Or. 219, A. P. *ῥμορχθην*, Ar. Vesp. 560, A. M. *ῥμορξάμην*, Σ. 124. Collat. *ῥμοργάζω*, Hom. Merc. 361, late *ῥμργνυμι*.

ῥρίγω, to stretch out, and Ep. *ῥρίγνυμι*, A. 351, F. *ῥρίξω*, A. *ῥριξα*, A. P. *ῥρίχθη*, Pf. P. *ῥριγμαι*, Hipp., *ῥρώριγμαι*, II. 834.

ῥρνυμι (r. *ῥρ-*), to rouse, F. *ῥρῶ* (§ 56. β), A. *ῥρσα*, 2 Pf. intrans., as Pres., *ῥρσα*. Ep., F. M. *ῥρῶμαι*, Υ. 140, 2 A. *ῥρρον* (§ 194. 3), 2 A. M. *ῥρόμην*, M. 279 (see § 185. δ, ε); from r. *ῥρι-*, Impf. *ῥρίμην*, B. 398, Pf. P. *ῥρώριμαι* (§ 191. 2), τ. 377, Subj. *ῥρώρηται* M. 271. Kindred, chiefly poet., *ῥρσμαι*, *ῥρίνω*, *ῥρδνυμι*, *ῥρούς*. Lat. *orior*.

πτάρνυμαι (r. *πταρ-*), to sneeze, 2 A. *ἱπταρον*. 2 A. P. Pt. *πταρίεις*, Hipp. *σπάρνυμι*, *σπάρνυμι*, and *στάρνυμι* (r. *σπαρ-*, *σπαρι-* § 288, *σπαρ-* § 262), to strew, F. *σπαρῶ* and *σπαρώσω*, A. *ισπάρισα* and *ισπαρῶσα*, Pf. P. *ισπαρῶμαι*, A. P. *ισπαρῶθην* (*ισπαρίσθην*, Hipp.).

§ 296. ε. ADDITION OF *ισα*.

ἔμπλακίσκω (r. *ἔμπλακ-*), to err, poet. 2 A. *ἔμπλακον* Soph. Ant. 910, Pt. *ἔμπλακόν* and, to shorten the initial α (§ 263. 6), *ἔπλακόν* Eur. Alc. 241.

ἀπαφίσκω (τ. ἀφ-, ἀπαφ-), to deceive, Ep. λ. 217, F. ἀπαφίσκω, A. ἀπάφισσα, Hom. Ap. 376, commonly 2 A. ἀπαφισκω, ξ. 379.

γαγιάνω and *γαγιώσκω* (τ. γαν-, γαγιω- § 283, γαγιω- § 288, γαγιωσκ-), to call aloud, F. γαγιώσκω, A. ἰγαγιώσκη, 2 Pf., as Pres., γίγιωτα, Subj. γιγώτω, Imp. γίγιωτι (§ 235), &c. Ep. Imp. or 2 A. ἰγίγιωτι (or Pf. γίγιωτι) Ξ. 469. See § 246. N.

ἱπαυρίσκω (τ. αὐρ-, to get), to get at, to reach, to enjoy, poet. and Ion. N. 733, F. ἱπαυρήσσομαι, 2 A. ἱπῆυρον, A. 572, 2 A. M. ἱπῆυρόμεν Eur. Hel. 469, 1 A. M. ἱπαυρέμεν, Hipp. Also ἱπαυρίσκω, Theog. 111, and ἱπαυρίω, Hes. Op. 417. From the same root, ἀπαυρέω (§ 287. α), to get from, to take away, poet. A. 430, 1 A. M. ἀπῆυρέμεν, Æsch. Pr. 28; and from the kindred αὐρ- (§ 28), Ep. Aor. Pt. ἀπούρας A. 356, ἀπαυράμινοι, Hes. Sc. 173.

εὐρίσκω (τ. εὐρ-), to find, F. εὐρήσκω (§ 222. 2), 2 A. εὐρον or εὐρον (§ 188. N.), Pf. εὐρηκα, Pf. P. εὐρηκαί, A. P. εὐρίσθην (§ 219), 2 A. M. εὐρόμεν, and less Att. 1 A. M. εὐράμεν.

στειρίω and *στειρίσκω* (τ. στερ-, to deprive, F. στερήσκω, A. ἰστέριση, Pf. ἰστέρισηκα, Pf. P. ἰστέρισμαί, 1 A. P. ἰστέρισθην, poet. 2 A. P. Pt. στερίς Eur. Hel. 95. Mid. στέρομαι, to want, F., often as Pass., στερήσομαι (ἀπο-στεριῖσθε Andoc. 19. 25). Ep. 1 A. ἰστέρισα, γ. 262.

§ 297. f. ADDITION OF ε.

ἰδίζω (τ. ἰδ-, to accustom, F. ἰδίσκω, -ῶ (§ 200. β), Pf. ἰδισα (§ 189. 3), &c.; 2 Pf., as Pres. intrans., ἰδωτα (§ 236. c). Ep. Pres. Pt. intrans. ἰδων I. 540.

ἰλπίζω (τ. ἰλπ-, to hope, F. ἰλπίσκω, -ῶ, &c.; Ep. ἰλπω, to give hope, β. 91, ἰλπομαι or ἰλπομαι, and 2 Pf. ἰλπωτα (§ 191. 3), to hope, H. 199, K. 105, T. 186, 2 Plup. ἰώλπωτι (§ 189. 5), T. 328.

κοναρίζω (τ. κοναδ-, to ring, Ep. B. 466, A. κοναρίζω, B. 334.

παραίρω (τ. παρ-, to furnish, F. παρίσκω, -ῶ, Pf. παρίσκηκα, &c. Poet., 2 A. ἴπαρον, Soph. CEd. T. 921 (see § 194. 3), Pf. P. τίπαρται (§ 223), it is fated, Σ. 329, Pt. παρταμίνοι, Soph. Ant. 1337, Mem. ii. 1. 33.

§ 298. g. ADDITION OF OTHER SYLLABLES.

ἄω (τ. ἀ-, ἀδι-), to be sated, to satiate, Ep., F. ἄσκω, A. 818, A. ἄσα, E. 289, and ἄθησα (Opt. ἀδήσειν or ἀδήσειν α. 134), Pf. Pt. ἀδήκως, K. 98, F. M. ἄσομαι, Ω. 717, A. M. ἄσασθαι T. 307. The F. ἄσκω and commonly the A. ἄσα are trans., the other forms intrans. For Pres. Subj. (ἄωμι, ἄμιν) ἴωμι (also written ἰώμι, as if from ἰάω) T. 402, see § 242. a; for Inf. ἄμιναι, see § 250. c; for Pres. Mid. ἄσεται, see § 242. 1. Deriv. ἄσομαι, Theoc. 25. 240, A. P. ἠσθήην Hdt. iii. 41.

δαμάσκω (τ. δαμ-, to subdue, F. δαμάσκω, A. ἰδάμασα, 1 A. P. ἰδαμέσθην, and poet. ἰδήσθην (§ 223), Δ. 99, Eur. Alc. 127, 2 A. P. poet. ἰδάμην, Eur. Med. 647. Ep. Pres. and perhaps Fut. (§ 200. α) δαμάω, A. 61, Z. 368, Pf. P. διδάμμαι, E. 878, F. Pf. διδάσσομαι Hom. Ap. 543. Collat. poet. forms, δαμνάω, λ. 221, δάμνημι E. 893, Æsch. Pr. 164, δαμαλλίζω, Pind. P. 5. 163. Lat. domo.

ἱλκω (τ. ἱλκ-, ἱλκυ-), to draw, F. ἱλξω (ἱλκύσω, Hipp.), A. ἱλκῶσκα (§ 189. 3; ἱλξω, Orph. Arg. 260), Pf. ἱλκῶκα, Pf. P. ἱλκυομαι, A. P. ἱλκῶσθην. Ep. ἱλκίω, P. 395, ἱλκήσω, ἡλκησα, λ. 580.

ἱεντάω (τ. ἱε-, to ask, F. ἱεντήσω and ἱεήσομαι (§ 222), A. ἠρώτησα,

Πρ. *ἡρώτηκα*, Pf. P. *ἡρώτημαι*, A. P. *ἡρώτηην*, 2 A. M. *ἡρώμην*. Ep. and Ion., *ἱρώμαι* A. 553, Hdt. iii. 64 (*ἱερίμινος* Ib., § 243. 4), F. *ἱερίσσομαι* λ. 61; *ἱερωτάω*, -ίω, δ. 347, Hdt. iv. 145; *ἱρίω*, H. 128; *ἱρίων* Z. 145.

ἰδῶ, and poet. *ἰδω*, Ω. 415, *Æsch. Ag.* 1597, or *ἰδω*, ι. 341, Eur. *Cycl.* 245 (r. ἰδ-, *ἰδ-* §§ 282, 52, *ἰδω*), to *eat*, F. *ἰδομαι* (§ 200. b), Pf. *ἰδύσθην* (§ 236. c), Pf. P. *ἰδύσσομαι* (§ 222. a), Pl. *Phædo*, 110 e, A. P. *ἠδίσθην* · 2 A. *ἰθαγον* (r. *θαγ-*, § 301). Late F. *φάγομαι* (§ 247. d). Ep. 2 Pf. *ἰδῆσα*, P. 542, Pf. P. *ἰδύσσομαι* (§ 236. c).

ἰχθῶ, Soph. *Aj.* 459, *ἰχθαίω* Eur. *Alc.* 179, and *ἰχθαίω*, Ages. 11. 5 (r. *ἰχθ-*), to *hate*, chiefly poet., F. *ἰχθαῖω*, A. *ἠχθηρα*.

ὄνομαι (ὄν-, ὄν-), to *scorn*, Ion. and poet., *ὄνσαι*, &c. (see ¶ 51), ρ. 378, F. *ὀνόσσομαι*, A. *ὀνόσσομαι* P. 173, and *ὀνάμην*, P. 25, A. P. *ὀνόσθην*, Hdt. ii. 136. Deriv., *ἐνιδίζω*, and poet. *ἐνιδάζω*, *Æsch. Sup.* 11.

πιπῶ, Ep. *πῖπω* (r. *πιπ-*), to *comb, shear*, poet., Ar. *Av.* 714, σ. 316, F. *πιῖω* (§ 245. 2) Theoc. 5. 98, A. *πιῖα*, *πιῖάμην*, *Æ.* 176, A. P. *πιῖχθην*, Ar. *Nub.* 1356.

φλίω, and poet. *φλιγίω*, Soph. *Tr.* 99, to *burn*, F. *φλίω*, A. *ἰφλίξα*, A. P. *ἰφλίχθην*. Late 2 A. P. *ἰφλίγην*, Anth.

§ 299. REMARK. A few verbs obtain a 2 Aor. with a short penult (§ 255. δ), through an extension of the root; as, *διώκω*, to *pursue*, *ιδιώντες*, Ar. *Vesp.* 1203, Pl. *Gorg.* 483 a; *ἰκνῶ*, to *yield*, *ἰκνῶτες*, Soph. *Æd. T.* 651; *ἰεργῶ*, to *exclude*, *ἰεργῶτες*, Soph. *Æd. C.* 862 (*ἰεργῶτες*, A. 437, *ἰεργῶδες*, E. 147), *ἰεργῶδην*, *Æsch. Eum.* 566; *ἀμύνω*, to *ward off*, *ἠμύντες*, Ar. *Nub.* 1323, *ἠμύνδην*, *Æsch. Eum.* 438; *ἰκνῶ*, to *go*, *μεν-ἰκνῶτες* A. 62; *ἠλπῶτες* (§ 273. β), *ἰσχυῶ* (§ 300). Cf. *ἰφθίω* (§ 278). These extended Aorists, which are chiefly poet., are regarded by some as Imperfects, and are commonly so accented.

§ 300. 3. EXCHANGE OF LETTERS.

In the two following verbs, σ passes into s aspirated (§ 50).

ἴσω (r. σσ-, ἴσ-), to *be occupied with*, Impf. *ἴσων* (§ 189. 3), F. *ἴψω*, 2 A. *ἴσων*, Subj. *σῶω*, &c. Mid. *ἴσσομαι*, to *follow*, Impf. *ἰσίομην*, F. *ἴψομαι*, 2 A. *ἰσίομην*, Subj. *σῶωμαι*, &c. Poet. *ἴσσομαι*, δ. 826, Impf. (considered by some 2 A.) *ἰσίομην*, Γ. 239. A. P. *περι-ἴσθην*, Hdt. vi. 15. The act. *ἴσω* scarcely occurs except in composition.

ἴχω and *ἴχω* (r. σχ-, ἴχ-, ἴχ- § 263, *ἴχ-* §§ 283. c, 263), to *have*, to *hold* (in the sense to *have*, the forms *ἴχω* and *ἴχω* are preferred; in the sense to *hold*, *ἴχω* and *σχέσω*), Impf. *ἴχων* and *ἴχον*, F. *ἴχω* and *σχέσω* (§ 222); 2 A. *ἴχων*, Subj. *σχῶ* (comp. *διώσχω* or *διασχῶ*, r. σχ- or σχι-), Opt. *σχέσιν* (§ 205. a), Imp. *σχίς* (σχι- § 288; compare *σῖς*, ἴς, § 210. 2), and rarely, in composition, *σχί*, Inf. *σχέειν*, Pt. *σχών* · 2 A. poet. *ἴχιδος* (§ 299), *Æsch. Pr.* 16; Pf. *ἴσχηκα*, Pf. P. *ἴσχημαι*, A. P. *ἴχιδην*, 2 A. M. *ἴχίομην*. Ep. Pf. Pt. *σω-σχώντι* (§§ 296. 1, 191. 2, 62) B. 218. For *ἴσ-ώχασα*, see § 236. d; for *ἴσ-ίχην*, see § 243. 4. Ep. deriv. forms, *ἴσχάνω*, *Æ.* 387, *ἴσχάνω*, E. 89. For the compound *ἠπείσχω*, see § 292; for *ἀνίσχωμαι*, § 301. 2. For the σ in *ἀμείχω* (*ἀμφί, ἴχω*), see § 62; and for the various forms of the augm. (Impf. *ἠμει-σχοίμην*, 2 A. *ἠμει-σχοίμην*, *ἠμει-σχοίμην*, &c.), § 192. 3.

C. ANOMALOUS CHANGES.

§ 301. Forms are sometimes associated, which must be

referred to roots *originally distinct*, or *widely removed* from each other (§ 257. 2); as,

1. αἶρῶ (r. αἶρ-), to take, F. αἶρήσω, Pf. ἔρηνκα, Pf. P. ἔρημαι, A. P. ἔρηνον (§ 219); 2 A. εἶλον (r. εἰλ-, § 189. 3), 2 A. M. εἰλόμην. Poet. 1 A. M. ἐξ-ηρήσατο Ar. Thesm. 761. Doubtful or late F. εἰλῶ, εἰλοῦμαι · Ion. Pf. ἀραι-ρηκα, Hdt. v. 102, ἀραιήσεται, iv. 66; Ep. 2 A. M. S. 3 γίντο for Φίλτο (§§ 69. III., 185. 3) Θ. 43. In the sense to capture, the Pass. is commonly supplied by ἀλίσκομαι (r. ἀλ-, whence εἰλ- § 259, ἀλο-, ἀλισκ- § 280), Impf. ἀλίσκομην, F. ἀλώσομαι, 2 A. ἰάλλον (§ 189. 2) and ἤλων, Subj. ἄλω, &c., Pf. ἰάλωκα and ἤλωκα.

2. ἀνίχομαι, to endure, a compound of ἵχω (§ 300), F. ἀνίχομαι and ἀνα-σχέσομαι, 2 A. ἡνίσχόμην (§ 192. 3); F. τλήσομαι (r. ταλα-, τλα- § 261), 2 A. ἴτλην (§ 227), Pf. ἴτληκα (see § 238. a). Ep. 1 A. ἰτάλασσα, P. 166. Later Ep., ἰτλίω, Ap. Rh. 3. 769, ἰτλίω, 2. 1008.

3. ἔρχομαι (r. ἔρχ-), to go, to come, Imp. ἔρχομην · F. ἐλεύσομαι (r. ἐλυθ-, ἐλυθ- § 270), 2 A. ἤλυθον, commonly ἤλθεν (§ 261), 2 Pf. ἐλήλυθα (§ 191. 2). Ep. 2 Pf. ἤλυθα, Hes. Th. 660, ἐλήλυθα (§ 47. N.), Dor. 2 A. ἤθον (§ 69. III.), Theoc. 1. 77, Lacon. ἤλσον (§ 70. 4), Ar. Lys. 105. The Pres. (except in the Ind.), the Impf., and the Fut. are commonly supplied in the Att. by the verb εἶμι (§ 231).

4. ὁράω (r. ὁρα-), to see, Impf. ὠρών (§ 189. 2), Pf. ὠρέακα (ὠρέακα Ar. Pl. 98), Pf. P. ὠρέαμαι · F. ὄψομαι (r. ὄψ-), Pf. P. ὤμμαι, A. P. ὄψθη (ὄρα-θῆναι Pl. Def. 411 a), 2 Pf. poet. and Ion. ὅρασσα Soph. Ant. 6, Hdt. iii. 63; 2 A. εἶδον (r. ἰδ-, the augm. uniting with the ι to form υ), Subj. ἰδω, &c., 2 A. M. εἰδόμην, Subj. ἰδωμαι, &c.; 2 Pf. εἶδα, (I have seen) I know (§ 233); Mid., poet., εἶδομαι (r. εἰδ- § 268), to seem, to resemble, Æsch. Cho. 178, 1 A. εἰδάμην, β. 791.

NOTE. In the preteritive εἶδα (§ 58, § 237), the root has four forms; (1.) ἰδ-; ἴσμεν (Ion. ἴδμεν A. 124), ἴσσι, ἴσθι, ἴστω (Bæot. ἴττω Ar. Ach. 911), &c.; and Ep., Inf. ἴδμεν A. 719, ἴδμεναι N. 273, Pt. ἴδναι, A. 608, Plup. Pl. 3 (ἴδ-σαν) ἴσαν Σ. 405: (2.) εἰδ-; εἰδέναι, εἰδώς, ἦδιν, εἴσομαι · and the Ep. Subj. εἰδομην, εἰδνι (§ 246. 3): (3.) εἰδ- (§ 236. 1); εἶδα, εἶστα, &c.: (4.) εἰδι- (§ 288); (εἰδίω) εἰδω, εἰδίην, εἰδήσω (rare, A. 546, Isoc. 5 b), εἰδησα (late). The Plup. is sometimes doubly augmented (§ 189); thus, Ep. ἡίδις or ἡίδης X. 280, ἡίδι or ἡίδη ι. 206, Ion. ἡίδι Hdt. i. 45 (for ἡίδις, one ι dropped, cf. § 243. 2). In the Dor., we find the verb ἴσαμι, perhaps suggested by ἴσασι (§ 237, εἶδα), Pind. P. 4. 441, ἴσῃς Theoc. 13. 34, ἴσασι 15. 146, ἴσαμεν Pind. N. 7. 21, Pt. ἴσαι, Pind. P. 3. 52. The deficiencies of εἶδα are supplied by γιγνώσκω (§ 285).

5. τρέχω (r. τρεχ-, τρεχ- § 263), to run, F. τρεξίμαι, commonly δραμῶμαι (r. δραμ-), 1 A. ἰτρέα, commonly 2 A. ἰδραμον, Pf. διδράμηκα (§ 222), Pf. P. διδράμηναι. Ep. 2 Pf. διδραμα, ι. 412. Late and rare F. δραμῶ Ath. 416 f, δραμέομαι (§ 200. b), Anth. Deriv., τρεχάζω, vii. 3. 46, Ep. τρεχάω, α. 451, τραχάω, X. 163, δρομάω, Hes. Fr. 2. 2.

6. φέρω (r. φερ-), to bear, F. εἶσω (r. εἰ-), F. M. εἴσομαι, F. P. εἰσθήσομαι · 1 A. ἡνιγκα (r. ἡνικ-, ἡνικ- § 277), 2 A. ἡνιγκον, A. M. ἡνιγκάμην, Pf. ἡνίνοχα (§§ 191. 2, 236. a), Pf. P. ἡνίνογμαι, A. P. ἡνίχθη, F. P. ἡνιχθήσομαι. Ion. (r. ἡνικ- § 268; συν-ἡνικνται Hes. Sc. 440) 1 A. ἡνικα, E. 885, Hdt. iii. 30, 2 A. ὀπῆ ἡνίκα Σ. 147, Inf. ἡνικέμεν T. 194, Pf. P. ἡνίνογμαι, Hdt. ii. 12, A. P. ἡνίχθη, i. 66; 1 A. Inf. (ἀνα-ἡνικαι) ἀνῆσαι Ib. 157. Late Pf. P. προ-ἡνικαι Luc. Paras. 2. For εἶσι, &c., see § 185. ι; for φέρει,

§ 246. β; for φέρειν, § 251. 2. Deriv., φέρω, to carry, -ήσω, &c. (φέρωνας § 251. 2), δια-, σι-, ἐκ-φέρω (φέρω, Ar. Vesp. 125), to let pass, -φέρω, -ίφρασα, -ίφρασθην. Lat. *fero*.—The Aorists ἔνευκα and ἔνευκας are both common in the 1st Pers. sing. of the Ind., and in the Opt.; but in the 2d Pers. sing. of the Imp., in the Inf., and in the Part., the forms of ἔνευκας are preferred; and, elsewhere, those of ἔνευκα.

7. φημί and φάσκω (§ 53, § 228; r. φα-, φασκ- § 279), to say, to affirm, F. ἰκῶ (r. ἰε-, ῖε- § 262), Pf. ἔλεξα (§ 191. 1), Pf. P. ἔλεγμαi, F. Pf. ἔλεγε-μαι, Cyr. vii. l. 9, A. P. ἔλεβην or ἔλεβην (Ion. ἔλεβην or ἔλεβην, Hdt. iv. 77); 1 A. ἔλεα (r. ἔε-, ἔε- § 268), 2 A. ἔλεον. Non-Att., Pres. ἔλεω β. 162, ἔλεω, Hes. Th. 38; Ion. 1 A. M. ἀπ-ιτάμην, refused, Hdt. i. 205; Poet. 1 Aor. (ἔφισα) ἔφισα Pind. N. 9. 78, 2 A. ἔφισον K. 445; Ep. 2 A. (r. ἔε-, ἔε- § 273, cf. ἔνισα) ἔφισον, B. 484. Redupl. forms, πειφάσκω Æsch. Eum. 620, πειφάσκω, Hes. Th. 655.—The forms of φάσκω, with the F. φήσω, the A. ἔφρασα, and the Mid. voice, have commonly the strengthened sense, to affirm. The 1st Aor. inf. ἔλεσας and part. ἔλεσας are not used by the Attics.

8. ἀνίσταμαι (r. ἀνι-), to buy, Impf. ἠνέσμεν (§ 189. 2), F. ἀνήσσομαι, Pf. ἠνέσμαι, A. P. ἠνέσθην. 2 A. M. ἠνέσμεν (§ 49; r. πρε-). Ion. and late 1 A. M. ἠνέσμεν, Hipp.

CHAPTER XI.

FORMATION OF WORDS.

§ 302. The Greek, like all other original languages, is the development, according to certain natural laws, of a *small number of germs*, or *primary roots*. These primary roots (which may be termed *radicals*, to distinguish them from the mere roots of inflection) have a significance which is not arbitrary, but founded upon instinctive principles of the human constitution.

NOTE. The much agitated question, whether the radicals of language are *nouns* or *verbs*, has no propriety, inasmuch as the origin of these radicals was prior to grammatical distinctions, and the same radical was used as *noun*, *adjective*, *verb*, &c., as the case might require.

§ 303. Those words in which the radicals appear in their simplest forms are termed *primitive*; and all others are termed *derivative*; while, at the same time, a distinction must be made between simple derivatives, and those words which are formed by the union of other words, and which are termed *compound*.

NOTES. a. Of those words which are commonly distinguished as *primitive* and *derivative*, some are directly related to each other as parent and child, while others are merely formations from the same radical, which, however,

commonly appears in a simpler form in the one than in the other. It is important to observe this distinction, though the same language is commonly, for the sake of convenience, employed in both cases.

β. In tracing derivations, it is sometimes convenient to assume a theme, either as a primitive, or as a link of connection. We must, however, be cautious in pronouncing that to have been essential in the actual formation of the language, which we find convenient in explaining that formation.

I. FORMATION OF SIMPLE WORDS.

§ 304. Simple Words are divided in respect to their formation into three classes.

(I.) Those which consist of the mere radical, without change, except for euphony or emphasis.

(II.) Those which have, in addition, merely the affixes of inflection.

(III.) Those which receive farther modifications.

The Rules and Remarks which follow have respect chiefly to the third class.

A. NOUNS.

§ 305. I. FROM VERBS. Nouns formed from verbs (or from common radicals, § 303. α) denote,

1.) The ACTION of the verb. These are formed by adding to the root of the verb,

a. -εις (G. -εις, fem.), or -εία (G. -εία, f.); as, μιμί-ομαι, to imitate, μιμή-εις, imitation; πράσσω (r. πράγ-), to act, (πράγ-εις) πράξις, action; θύω, to sacrifice, θύεα, sacrifice; δοκιμάζω, to try, δοκιμασία, trial.

b. -η, -α (G. -η, -α, f.); as, φεύγω (r. φυγ-), to flee, φυγ-ή, flight; τρέφω, to nourish, τροφή, nourishment; χαίρω (r. χαρ-), to rejoice, χαρ-α, joy; φθείρω, to corrupt, φθορά, corruption. Some verbs in -ίδω have abstracts in -ισία (§ 92. β. α); as, παιδίδω, to instruct, παιδισία, instruction.

c. -ος (G. -ος, m.); as, λέγω, to speak, λόγ-ος, speech; σείω, to sow, σείος, sowing.

d. -τος (G. -τος, m.); as, κενύω, to wail, κεντ-τός, wailing.

e. -ος (G. -ος, n.); as, κηδ-ομαι, to care, κηδ-ος, care.

f. -μός (G. -μός, m.), or -μη (G. -μη, f.); as, ἰδύε-ομαι, to lament, ἰδυε-μός, lamentation; μνι-μνη-μαι, to remember, μνή-μη, remembrance.

REMARK. From the tendency of abstracts to pass into concretes, verbals of Class 1 often express not so much the action itself, as the effect or object of the action, and thus blend with Class 2; as, γραμμή, line.

§ 306. 2.) The EFFECT, or OBJECT of the action. These are formed by adding to the root of the verb,

-μα (G. -ματος, n.); as, ποι-ω, to make, compose, ποιή-μα, thing made,

poem; *σπείρω*, to sow, *σπείμμα*, thing sown, seed; *γράφω*, to write, (*γράφ-μα*) *γράμμα*, letter. See also § 305. R.

3.) The DOER. These are formed by adding to the root of the verb,

a. -της (G. -του, m.); as, *διά-μαι*, to behold, *διά-τής*, beholder; *ποιῶ*, to compose, *ποιητής*, poet; *κτίζω*, to found, *κτίστης*, founder.

b. -της (G. -της, m.), or -τωρ (G. -τορος, m.); as, *δίδωμι* (r. *δο-*), to give, *δο-τής*, giver; *σώζω*, to save, *σωτήρ*, saviour; r. *βι-*, to speak, *βή-τωρ*, speaker, orator.

NOTE. The feminines corresponding to the above (a. and b.) end in -τρια or -τιρα (proparoxytone, G. -ῆς), or in -της or -τις (G. -ιδος); as, *ποιήτρια*, poetess, *σώτρια*, female deliverer; *αὐλητής* and -τής, flute-player, *αὐλητής* and -τρια, flute-girl; *προφήτης*, prophet, *προφήτις*, prophetic.

c. -ίς (G. -ίως, m.); as, *γράφ-ω*, to paint, *γραφ-ίς*, painter; *φθείρω*, to corrupt, *φθειρός*, corrupter; *κίω*, to shave, *κουρεύς*, barber.

d. -ος (G. -ου, m. f.); *τρέφ-ω*, to nourish, *τρέφ-ός*, nurse; *αἰδω*, to sing, *αἰδός*, minstrel.

REMARK. Some verbals of Class 3 are applied to things; as, *βαίνω*, to beat, *βαιοτής*, beater, hammer, *ζωστήρ*, girdle, *ἀήτης*, wind (blower), *ἰμβολεύς*, stopper.

§ 307. 4.) The PLACE, INSTRUMENT, or other means of the action. These are formed by adding to the root of the verb,

a. -τήριον (G. -ου, n.), more frequently expressing place; as, *ἀκροά-μαι*, to hear, *ἀκροα-τήριον*, place of hearing, auditory; *δικαστήριον* (*δικάζω*), court of justice; *ποτήριον* (*πίνω*), drinking-cup. Cf. §§ 314. b, 315. a.

b. -τρον (G. -ου, n.), or -τρα (G. -ῆς, f.), more frequently expressing means; as, *ξύω*, to curry, *ξύετρον* and *ξύετρα*, currycomb, *λύτρον* (*λύω*), ransom (means of releasing), *ὀρχήστρα* (*ὀρχίσμαι*), orchestra.

REMARK. Terminations of verbals are affixed, in general, with the same euphonic changes as the similar affixes of inflection; i. e. those beginning with *σ* follow the analogy of -τω of the Fut. or -ται of the Perf. pass.; those beginning with *μ* and *τ*, of -μαι and -ται of the Perf. pass.; and those beginning with a vowel, of the 2d Perf. It is convenient to remember, that verbal nouns following the 1st Pers. of the Perf. pass. more frequently denote the thing done; the 2d, the doing; and the 3d, the doer. Thus,

<i>πι-ποίη-μαι</i> ,	<i>πι-ποίη-σαι</i> ,	<i>πι-ποίη-ται</i> ,
<i>ποίη-μα</i> , poem,	<i>ποίη-σις</i> , poesy,	<i>ποιη-τής</i> , poet.

§ 308. II. FROM ADJECTIVES. Nouns formed from adjectives (or from common radicals, § 303. a) usually express the ABSTRACT of the adjective, and are formed in,

a. -ία (G. -ίας, f.), or, if the root ends in *σ* or *ς*, -ιά forming, with the final vowel of the root, -ισσ or -ισσά; as, *σοφ-ός*, wise, *σοφ-ία*, wisdom; *εὐδαίμων*, -ος, happy, *εὐδαιμον-ία*, happiness; *ἀληθής*, -ί-ος, true, *ἀληθ-ία*, truth; *εὖν-ος*, contr. *εὔνους*, kind, *εὔν-ια*, kindness. See §§ 92. β, γ, 315. a.

b. *-της* (G. *-της*, f.), from adjectives in *-ος* and *-ος*; as, *ἴσος*, equal, *ἰσότης*, equality; *ταχύς*, swift, *ταχυτής*, swiftness.

c. *-σύνη* (G. *-ης*, f.), from adjectives in *-ος* and *-ων*; as, *δίκαιος*, just, *δικαιοσύνη*, justice; *σώφρων*, discreet, *σωφροσύνη*, discretion.

d. *-ος* (G. *-ος*, n.), chiefly from adjectives in *-ος*; as, *βαθύς*, deep, *βάθος*, depth; *εὐρύς*, broad, *εὐρος*, breadth.

e. *-άς* (G. *-άδος*, f.), from numerals; as, *δύο*, two, *δυάς*, duad. See ¶ 25. III.

§ 309. III. FROM OTHER NOUNS. Nouns derived from other nouns are,

1.) PATRIALS (*patria*, native land), and similar words denoting persons related to some object. These end in,

a. *-της* (G. *-του*) masc., and *-τις* (§ 134. a; G. *-τιδος*) fem. (with the preceding vowel long in patrials; thus, *-ίτης*, *-ήτης*, *-ᾠτης*, *-ιᾠτης*, *-ιώτης*; and also in other nouns in *-ιτης*); as, *Σύβαρις*, Sybaris, *Συβαρίτης*, a man of Sybaris, a Sybarite, *Συβαρίτις*, a woman of Sybaris; *Αἰγινήτης*, *Πισάτης*, *Σπαρτιάτης*, *Σικελιώτης*, a man of Aegina, &c. *πόλις*, city, *πολίτης*, citizen, *πολίτις*, female citizen; *τόξον*, bow, *τοξότης*, archer, *τοξότις*, archeress.

b. *-ύς* (G. *-ίως*) masc., and *-ις* (G. *-ιδος*) fem. (§ 118. 3); as, *Μίγαρα*, Megara, *Μιγαρεύς*, Megarian man, *Μιγαρίς*, M. woman; *φάρμακον*, drug, *φαρμακεύς*, dealer in drugs, sorcerer, *φαρμακίς*, sorceress; *ἵππος*, horse, *ἵπτις*, horseman, knight.

§ 310. 2.) PATRONYMICS (so called from containing the father's or ancestor's name, *πατρὸς ὄνομα*). These end in,

a. *-ίδης* (G. *-ου*) masc. (uniting with *ι* or *ε* preceding), and *-ίς* (G. *-ίδος*) fem.; *-ᾶδης* (G. *-ου*) masc., and *-ᾶς* (G. *-ᾶδος*) fem., from names of Dec. I.; and *-ιᾶδης* (G. *-ου*) masc., and *-ιᾶς* (G. *-ιᾶδος*) fem., from names in *-ιος*, and (especially in hexameter verse for the sake of the measure) from many which have the last syllable of the root long; as, *Πριάμος*, Priam, *Πριαμίδης*, son of P., *Πριαμίς*, daughter of P.; *Κίρκωψ*, *Κίρκωπιδης*, *Κίρκωψ* · *Πηλιύς*, *-ίως*, *Πηλιίδης* · *Ἡρακλῆς*, *-ίους*, *Ἡρακλειδης* · *Λητώ*, *-όος*, *Λητοίδης* · *Βορέας*, *Βορέαδης*, son of B., *Βορέας*, *-δος*, daughter of B.; *Θίστιος*, *Θιστιάδης*, *Θιστιάς* · *Φίρης*, *-ητος*, *Φιρησιᾶδης* · *Πηλιύς*, Ep. G. *-ῆος*, Ep. *Πηληιᾶδης*, A. 1.

b. *-ίων* (G. *-ίονος*, rarely *-ίονος*) masc., and *-ίωνη* or *-ίωη* (G. *-ης*) fem., only poetic; as, *Κρόνος*, Saturn, *Κροníων*, *-ίονος* or *-ίονος*, son of S., A. 397; *Πηλιύς*, *Πηλιίον*, A. 188; *Ἀκρίσιος*, *Ἀκρισιῶνη*, daughter of A., E. 319; *Ἀδρηστειος*, *Ἀδρηστειῶη* E. 412.

REMARK. Patronymics appear to have been, in their origin, diminutives; thus, *Πριαμίδης*, little Priam. See § 312. Akin to the above are a few words in *-ιδίος*, contr. *-ιδῶς*, — son, *-ιδίᾶ*, contr. *-ιδῆ*, — daughter; as, *Συγκατειδῶς*, *-ιδῆ*, daughter's son, — daughter, *ἄδελφιδῶς*, *-ιδῆ*, nephew, niece.

§ 311. 3.) FEMALE APPELLATIVES. These end in,

a. *-ις* (G. *-ιδος*), chiefly from masculines of Dec. I., and from those in *-ύς*; as, *δισκότης*, master, *δισκώτις*, mistress (also *δισκωται*, cf. b). See § 134. a.

b. -αινᾶ (G. -ης', chiefly from masculines in -ων; as, λῑων, -οντος, lion, λῑαινα, lioness; τῑπτων, -ονος, artisan, τῑπταινα · Λᾶκων, -ωνος, Spartan, Λᾶκαινα. Also from some in -ος; as, θῑός, god, θῑαινα, goddess (§ 74. e), λύκος wolf, λύκαινα.

c. -ιᾶ (G. -ιᾶς), from βασιλεύς, king, and ἱερεύς, priest; thus, βασίλισσα, queen, ἱερίνα, priestess.

d. -σᾶ (-σσᾶ, § 70. 1; G. -ης), from several endings of Dec. III.; as, Κίλιξ, -ικος, Cilician, Κίλισσα (cf. § 273), ἄναξ, -κτος, sovereign, ἄνασσα, θῑς, -τός, hireling, Θῑσσα, Λίβυς, -υος, Lybian, Λίβυσσα.

NOTE. See, also, §§ 306. N., 309, 310.

§ 312. 4.) DIMINUTIVES (sometimes expressing affection, often contempt). These end in,

a. -ιον (G. -ιον, n.), with a syllable often prefixed (-ίδιον, -άριον, -ύλλιον, -όριον, -ύφιον, &c.). — b. -ίςκος (G. -ον, m.), -ίση (G. -ης, f.). Thus, παῖς, child, Diminutives, παιδίον, little child, παιδίσκος, young boy, παιδίσκη, young girl, παιδάριον, παιδαρίδιον, παιδαρύλλιον, παιδαρίσκος, παιδισκάριον · μιράξ, youth, μιράκιον, μιρακίδιον, μιρακύλλιον, μιρακυλλίδιον, μιρακίσκος, μιρακίσκη · πόρη, girl, πόριον, πορίσκιον, πορίδιον, ποράσιον (for -άριον, on account of the preceding ρ), · πορασίδιον · νῆσος, island, νησούριον · ζῷον, animal, (ζωίδιον) ζωίδιον, ζωάριον, ζωύφιον. ὦ Σώκρατις, ὦ Σωκρατίδιον, O Socrates! dear Socky! Ar. Nub. 222.

c. -ίς (G. -ίδος and -ίδος, f.); as, πρήνη, fountain, πρηνίς, -ίδος · πίναξ, table, πινakis, -ίδος, tablet.

d. -ιδεύς (G. -ίως, m., only of the young of animals); as, αἰτέις, eagle, αἰτιδεύς, eaglet; λαγώς, hare, λαγιδεύς.

e. -ίχνη, -άκη, -υλλίς, -ύλος (Dor.), &c.; as, πόλις, city, πολίχνη · πίθος, wine-jar, πιθάκη · ἀκανθίς, finch, ἀκανθυλλίς · ἔρως, -ωτος, love, ἐρωτύλος, darling, Theoc. 3. 7.

NOTE. Some diminutives (especially in -ιον) have lost their peculiar force · thus, θῑός, commonly in prose θηρίον, wild beast. Some proper names have diminutive forms, sometimes made by abbreviation; as, Μίγυλλος (μίγας, great), Ἀμαρυλλίς (ἀμάρα, channel), Διονῆς, Μηνᾶς (§ 126. 2).

§ 313. 5.) AUGMENTATIVES, words implying increase, either of number, size, or degree. They end in,

a. -ων (G. -ωνος, m.). This ending may express either a place, an animal, or a person, in which any thing exists in numbers, or in large size or degree; as, ἄμπελος, vine, ἀμπελών, vineyard, ἵππων (ἵππος), horse-stable, ἀνδρῶν, γυναικῶν (ἀνὴρ, γυνή), apartments for men, women, οἰνῶν (οἶνος), wine-cellar; χεῖλος, lip, χιμῶν, a fish with a long snout; γνάθος, jaw, γνάθων, glutton; πλάτος, breadth, Πλάτων. As a designation of place, -ωνία is also used; as, ῥοδανία (ῥόδον), rose-bed.

b. -αξ (G. -ακος, m.), applied, like the preceding, to persons and animals, but harsher in its expression; as, πλεῦστος, wealth, πλούταξ, a rich churl. So λάβρος, greedy, λάβραξ, sea-wolf.

REMARK. Many derivative nouns are properly adjectives used substantively.

B. ADJECTIVES.

§ 314. I. FROM VERBS. These end in,

a. -ικός, -ή, -όν, active; as, ἄρχω, to rule, ἀρχικός, able to rule; γράφω, to describe, γραφικός, descriptive, graphic. This ending is more frequently preceded by τ (cf. § 306. a, b); as, ποιητικός (ποιῶ), poetic. But see § 315. b.

b. -τήριος, -ᾶ, -ον, active; as, σώζω, to save, σωτήριος, saving (cf. § 306. b).

c. -μιος, -ον (and -ος, -η, -ον), implying fitness, both active and passive, and annexed after the analogy of different verbal nouns; as, τρέφω, τροφή (§ 305. b), τρέφμιος, fitted to impart or to receive nourishment, nutritious, τρώσους, χρήσιμος (χράομαι, χρεῖσις), fit for use.

d. -μων, -μων (G. -μονος), active; as, ἐλπίω, to pity, ἐλπίμων, compassionate, μνήμων (μύμνημαι), mindful.

e. -τός, -ή, -όν, passive, signifying that which is done, either as a matter of fact (like the Lat. Part. pass. in -tus), or more commonly as a matter of habit or possibility; thus, ἰδέω, to see, ἰδῶτός, seen, visible.

f. -τός, -ᾶ, -ον, passive, expressing necessity or obligation (like the Lat. Part. in -ndus); as, ποίω, to make, ποιητός, that which is to be made.

NOTE. Verbals in -τός and -τός commonly follow, in respect to the form of the root, the analogy of the 1 Aor. pass.; as, αἰρέω, to take, Pf. P. ἤρημαι, A. P. ἤρην, αἰρετός, αἰρετός. ταύω, to stop, Pf. P. τίταμαι, A. P. ἱπαύσθην, παυστός, παυστός.

g. -νός, -ή, -όν, passive (compare the Part. in -μινος); as, εἶδω, to revere, (εἰδ-νός) σιμνός, revered, ποθύνος (ποθύνω), longed for.

h. -ῥός, -ᾶ, -όν, -ῥος (G. -ῥος), &c.; as, χαλᾶω, to slacken, χαλαρός, slack; φέρω, to bear, φεράς, fruitful; λίγω, to choose, λογάς, chosen; λοιπός (λείπω), remaining.

§ 315. II. FROM NOUNS. These have the following endings, with, in general, the significations that are annexed :

a. -ιος, belonging to; if a vowel precedes, commonly uniting with it in a diphthong (-αιος, -υιος, -οιος, -φος, -υιος), and often, without respect to this, assuming the form -ιος (Ion. -ήιος, § 46. B.), especially from names of persons and animals. Many patrials (properly adjectives, but often used substantively) belong to this class. Thus, οὐρανός, heaven, οὐράνιος, belonging to heaven, heavenly, φόνιος (φόνος), of murder, murderous; ἀγροῖος (ἀγροῦ), pertaining to the forum, Ἀθηναῖος (Ἀθῆναι), Athenian, θεῖος (θεός), divine, Ἀργῖος (Ἀργος, -ιος), Argive, ἡμέριος (ἡμέρας), Ion. ἡῖος (ἡώς, -έος), of the morning, πῆχυιος (πῆχυς), of a cubit's length; ἀνθρώπιος (ἄνθρωπος), human, Ὀμήριος (Ὀμηρος), Homeric, θήριος (θήρ), of wild beasts.

NOTES. a. From the neuter of these adjectives has come a class of substantives denoting an appropriated building or other place, instrument, &c.; as, Ἀθηναιοί (Ἀθηνᾶ), Θεσῖον, Μουσεῖον, temple of Minerva, of Theseus, of the Muses, κουρεῖον (κουρεύς), barber's shop, γραμματεῖον (γραμματεῖς), writing-tablet, cf. § 307.

β. Before -ιος and -ια (§ 308. a), τ often passes into σ; as, ἱεῖαυτός, year, ἱεῖαυτος, of a year, Μιλήσιος (Μίλητος), Milesian, ἀθανασία (ἀθάνατος), immortality.

b. -ῥός, -ή, -όν (if *υ* precede, -ρός; if simple *ι* or *ει*, -ῥός; while -ατος commonly makes -αῖός), relating to. These adjectives in -ρός are often formed from words that are themselves derivative. They apply to *things* rather than to *persons*. When used of the latter, they commonly signify *related to in quality, or fit for*, and are mostly derived from personal appellations. Thus, εἰχνη, *art*, εἰχνηρός, relating to *art*, artistic; δούλος, *slave*, δουλικός, *servile*; Λίβυς, *Libyan*, Λιβυκός, pertaining to the *Libyans* or *Libya*; Κορινθίος, *Corinthian*, Κορινθιακός · σπονδῖος, *spondee*, σπονδιακός, *spondaic*; Ἀχαιός, *Achaean*, Ἀχαιικός, and less Att. Ἀχαιῖος · ποιητής, *poet*, ποιητικός, *poetic*, ῥητορικός, (*ῥήτωρ*), *rhetorical*, στρατηγικός (στρατηγός), *fit for a general*. See § 314. a.

c. -σις, -α, -ον, and -ῖνος, -η, -ον (proparoxytone), denoting *material*, -en; as, χρῦσις, *gold*, χρῦσιος (§ 18), *golden*, ξύλινος (ξύλον), *wooden*.

d. -ῖος, seldom -ῖός, expressing *time* or *prevalence*; as, ἡμερινός (ἡμέρα), *by day*, πιδνός (πίδον), *level*, ὄρειος (ὄρος, -ος), *mountainous*.

e. -ῖος, -νός, -ῖός, *patrials*, from names of cities and countries out of Greece; as, Ταρεντῖος (Τάρεα, -αντος), *Tarentine*, Κυζικηνός (Κύζικος), *Cyzicene*, Σαρδιανός (Σάρδεις), *Sardian*.

f. -ρός, -ερός, -ηρός, -αλός, -ηλός, -ωλός, -σις (-ισσά, -ισ, G. -ιστος), -ώδης (-ος, G. -ιος; contr. from -ο-ιδής, from ἴδος, *form*), expressing *fullness* or *quality*; as, αἰσχρός (αἶσχος), *shameful*, φοβρός (φόβος), *fearful*, πονηρός (πόνος), *painful*, θαρσελής (θάρος), *courageous*, ἀπατηλός (ἀπάτη), *deceitful*, φειδωλός (φειδω), *parsimonious*, ὕλησις (ὕλη), *woody*, πυρρός (πῦρ, -υρός), *fiery*, χαρίσις (χάρις), *graceful*, σφηνωδής (σφήξ), *wasp-like*, ψαμμώδης (ψάμμος), *sandy*.

§ 316. III. FROM ADJECTIVES AND ADVERBS. 1. From some adjectives and adverbs, derivatives are formed in the same manner as from nouns; thus, καθαρός, *clean*, καθάριος, *cleanly*, ἐλευθέριος (ἐλεύθερος), *liberal*, θηλυκός (θηλύς), *feminine*, χθεινός (χθές), *of yesterday*.

2. The adjective has in Greek, as in other languages, two strengthened forms, of which the one may be termed *dual*, denoting choice between *two* objects, and the other *plural*, denoting choice among a *number* of objects.

The most obvious examples of these strengthened forms are the *comparative* and *superlative degrees*, commonly so called. Other examples of the *comparative* or *dual strengthened form* are, (a) the *correlatives* ὅστις; *whether of the two?* ποῖός, ἵστις (formed from the 3d Pers. pron. as the positive, § 23, § 14), or, as some think, from the numeral ἑξ, *one of the two*, οὐδῖστις, ἑσῖστις, ἑκάστις, ἀμφὶστίς (see § 63, and compare the Lat. *uter, neuter, alter*, and the Eng. *whether, either, neither, other*); (b) the following implying a consideration of *two objects* or *properties*; δεξιτερός (poet.), Lat. *dexter, right* (rather than left), ἀριστερός, *sinister, left*, διῦστις, *second*, ἡμῖστις, *noster, our* (rather than yours, or any one's else), ὑμῖστις, *vester, your*, σφίστις, *their, &c.* (§ 24). Other examples of the *superlative* or *plural strengthened form* are, (c) the *correlatives* ὅστις; *which in order?* or, *one of how many?* ὅσιστος, ἑκαστος (§ 63); (d) all *ordinals* except διῦστις (see § 25).

C. PRONOUNS.

§ 317. For the formation of the most common pronouns,

see §§ 141–154. The Greek abounds in correlative pronouns and adverbs (see ¶ 63), in respect to many of which it will be observed that, when they begin with π-, they are *indefinite*, or *interrogative* (with a change of accent); with τ-, *definite* or *demonstrative*; with the rough breathing, *relative definite*, and with ὁπ-, *relative indefinite*. Thus, πόσος; *how much?* ποσός, *of a certain quantity*, τόσος, τοσούτος and τοσούδε (§ 150. α), *so much*, ὅσος, *as much*, ὁπόσος, *how much soever*; πότε; *when?* ποτί, *at some time*, τότε, *then*, ὅτε, *when*, ὅποτε, *whensoever*.

D. VERBS.

§ 318. I. FROM NOUNS AND ADJECTIVES. Of these the chief endings and the prevailing significations are as follows.

a. -ίω, -ίωω, and (mostly from nouns of Dec. I.) -άω, *to be or do that which is pointed out by the primitive*; as, φίλος, *friend*, φιλῶ, *to be a friend, to love*, εὐδαιμονίω (εὐδαιμον-, -ονες), *to be prosperous*, ἀτυχίω (ἀτυχής), *to be unfortunate*, πολέμιω (πóλιμος), *to wage war*; δουλίω (δοῦλος), *to be a slave, to serve*, βασιλεύω (βασιλεύς), *to reign*, χορεύω (χορός), *to dance*; τολμάω (τόλμα), *to be bold, to dare*, τιμάω (τιμή), *to honor*.

b. -ίωω (mostly from words of Dec. II.), -αίωω and -ύνωω (mostly from adjectives), *to make that which is pointed out by the primitive*; as, δῆλος, *evident*, δηλῶω, *to make evident*, δοῦλος, *to make one a slave, to enslave*, χρυσίω (χρυσός), *to make golden, to gild*, πτερόω (πτερόν), *to make winged, to furnish with wings*, στέφανίω (στέφανος), *to crown*; λιευκαίνω (λιυκός), *to whiten*, σημαίνω (σημα), *to signify*, ἡδύνω (ἡδύς), *to sweeten*.

c. -ίζω, and (chiefly when formed from words which have α or η in the last syllable, or when preceded by ι, cf. §§ 310. a, 315. b) -άζω; from names of persons or animals, *imitative* (denoting the adoption of the manners, language, opinions, party, &c.); from other words, used in various senses, but mostly active; as, Μηδίζω (Μῆδης), *to imitate or favor the Medes*, Ἑλληνίζω, *to speak Greek*, Δωριζώω and Δωριάζω, *to live, talk, sing, or dress like the Dorians*, Φιλιππίζω, *to be of Philip's party*, ἀλωπεκίζω (ἀλώπηξ), *to play the fox*; πλουτίζω (πλούτης), *to make rich*, εὐδαιμονίζω, *to esteem happy*, θειρίζω (Θείρης), *to harvest*, ἰριζώ (ἴρις), *to contend*, ἰορτάζω (ἰορτή), *to make a feast*, δικάζω (δίκη), *to judge*, θαυμάζω (θαῦμα), *to wonder*.

d. -ωω with simply a strengthening of the penult, more frequently active; as, καθῆρός, *pure*, καθαίρω, *to purify*, ποικίλλω (ποικίλος), *to variegate*, μαλάσσω (μαλακός), *to soften*.

§ 319. II. FROM OTHER VERBS. These are

1.) *Desideratives*, formed in -εῖω, from the Fut.; as, γιλάω, *to laugh*, γιλαεῖω, *to wish to laugh*, Pl. Phædo, 64 b, πολέμηεῖω (πολεμῖω), *to wish for war*, Th. i. 35. Desideratives are also formed in -ιᾶω (rarely -άω), chiefly from verbal nouns; as, μαθῆναι, *to learn*, μαθητής, *disciple*, μαθητιᾶω, *to wish to become a disciple*, Ar. Nub. 183, στρατηγιᾶω (στρατηγός), *to desire military command*, vii. 1. 33, θανᾶναι (θάνατος), *to desire death*, Pl. Phædo, 64 b.

2.) Various prolonged forms in -ζωω, -σκω, &c. (see §§ 265–300), some-

times *frequentative* or *intensive*, as, *βίπτω*, to throw, *βιπτάζω*, to throw to and fro, *σίνω*, to sigh, *σινάζω*, to sigh deeply; sometimes *inceptive*, as, *ἠθάω*, to be at the age of puberty, *ἠθάσκω*, to come to the age of puberty; sometimes *causative*, as, *μιθύω*, to be intoxicated, *μιθύσκω*, to intoxicate; sometimes *diminutive*, as, *ἔξαπατάω*, to cheat, *ἔξαπατούλλω* (cf. § 312), to cheat a little, to humbug, *Ar. Eq.* 1144; but often scarce differing in force from the primitive form (§§ 254–258, 265).

E. ADVERBS.

§ 320. Most adverbs belong to the following classes.

I. **OBLIQUE CASES OF NOUNS AND ADJECTIVES**, employed as circumstantial adjuncts (see Syntax). With an adjective thus employed, a noun is strictly to be supplied. Many of these *oblique cases* have antique forms, and many belong to themes that are not in use. Examples,

1. **GENITIVES**, (a) in *-θεν*, denoting the *place whence* (§ 91): (b) in *-ου*, denoting the *place where*; as, *οὐ* [sc. *τόπου* or *χωρίου*], in which place, where, *αὐτοῦ*, there, *ἐμοῦ*, in the same place, *οὐδαμοῦ*, nowhere: (c) in *-ης*; as, *αἰφνης*, of a sudden, *ἐξῆς*, in order: (d) *πρὸς* (cf. § 312), of a gift, gratis, &c.

2. **DATIVES**, (a) in *-αι*, *-οι* of Dec. II. sing., and in *-ησι(ν)*, *-οισι(ν)* of Dec. I. pl., denoting the *place where* (in adverbs in *-αι* derived from pronouns, this commonly passes into the idea of *whither*, see ¶ 63, and compare the familiar use of *where*, *there*, &c., in English); as, *Ἀθήνῃσι*, at Athens; see §§ 90, 96. 5: (b) in *-ῃ* (*-ῃ*), *-ῃ* (*-ῃ*), *-αι* of Dec. I., and in *-ι* of Dec. III., denoting *way*, *place where*, or *time when*; as, *ταύτῃ*, [sc. *ἰδῶ*] in this way, thus, [sc. *ῥώρῃ*] in this place, here, *πανταχῇ*, every way, everywhere, *πεζῇ*, on foot, *ἰδίῃ*, privately, *χαμαί*, on the ground, *πάλαι*, in olden time, *ἐκείνῃ*, by the will of, *ἤρῃ* (§ 89. β. d), *ἤρῃ*, near, *ἤρῃ*, early, I. 360.

NOTE. Adverbial Datives of Dec. I. are written by most editors with an *ι* subsc., except when they have no Nom. in use, and by some even then. See § 25. β.

3. **ACCUSATIVES**; as, *ἀκμήν*, at the moment, *χάριν*, on account of, *δίκην*, like, and the Neut. sing. and pl. of adjectives.

§ 321. II. **DERIVATIVES SIGNIFYING, (1.) MANNER**, in,

a. *-ως*, from adjectives. The adverb may be formed by changing *υ* of the Gen. pl. into *ς*; as, *σοφός*, G. pl. *σοφῶν*, wise, *σοφῶς*, wisely, *ταχύς*, *ταχίως*, swift, *ταχίως*, swiftly, *σαφής*, *-ίως*, *-ῶν*, Ion. *σαφίως*, evidently.

b. *-ῶν* or *-δων* (perhaps kindred with *ἰδος*, form), chiefly from nouns; *-δην* or *-ᾶδην*, chiefly from verbs (those in *-ᾶδην* commonly conforming to other verbals); and *-δα*; as, *πλινθηδόν* (*πλίνθος*), in the form of bricks, *Hdt.* ii. 96, *βοτρυδόν* (*βότρυς*), in clusters, *B.* 89, *ἀναφανδόν*, or *-δά* (*ἀναφαίνω*), openly, *κρυφῶν*, or *-δα* (*κρύπτω*), secretly, *σκοραδῶν* (*σκορῖον*, *σκορῖος*), scatteringly. These appear to be Acc. forms (cf. § 320. 3); thus, Sing. fem. *-δην*, neut. *-δον*, Pl. neut. *-δα*.

c. *-ί* or *-ί*, especially from imitative verbs (§ 318. c, *-ίζω* becoming *-ιστί*), and in compounds of *ἀ-* privative, *αὐτός*, and *αἶς*: as, *Μηδιστί*, like the Medes, *Ἑλληνιστί*, in the Greek language, *ἀμισθί* (*μισθός*), without pay, *ἀμωχί* and

ἀμαχησί, or -ί, *without battle*, ἀντοχειί (χίε), *with one's own hand*, πανδημί (δήμος), *with the whole people*. These appear to be Dat. forms (cf. § 320. 2).

d. -ς added to a palatal; as, ἀνα-μίνυμι (γ. μιν-, § 294), *to mix up*, ἀναμίζ, *confusedly*, πελλμέλι, παραλλάξ (παρα-αλλάσσω, § 274. γ), *alternately*.

(2.) TIME WHEN, in -τε (Dor. -κα), or, for more specific expression, in -ικᾶ; as, ἄλλοτε (ἄλλος), *at another time*, αὐτίκα (αὐτός), *at the very moment*. See ¶ 63.

(3.) PLACE WHITHER, in -σε (which appears to be a softened form of -δε, § 322. III., or at least kindred with it); as, οὐρανός, *to heaven*, ἐκεῖσε, *thither*, ἐτέρωσε, *to the other side*. See ¶ 63.

(4.) NUMBER, in -άκις. See ¶ 25. II.

§ 322. III. PREPOSITIONS WITH THEIR CASES; as, (πρὸ ἔργου) προὔργου, *before the work, to the purpose*, παραχρήμα, *upon the affair, immediately*, (δι' ὃ) διό, *on account of which, wherefore*, (ἐν ποδῶν ὁδῷ) ἐμποδών, *in the way of the feet*, Ἀθήναζε (from Ἀθήνας, and -δε, an inseparable preposition denoting direction towards, §§ 51. N., 150. 4), *to Athens*.

IV. DERIVATIVES FROM PREPOSITIONS, OR PREPOSITIONS USED WITHOUT CASES; as, ἔξω (ἐξ), *without*, εἰσω (εἰς), *within*, πρὸς, *besides*.

II. FORMATION OF COMPOUND WORDS.

§ 323. In composition, the word which modifies or limits the other, usually precedes; as, νομο-θέτης (νόμος, τίθημι), *law-maker*.

The exceptions consist mainly of a verb or preposition followed by a noun, and are for the most part poetic. Among the verbs which are most frequently so placed in prose are φιλίω, *to love*, and μισίω, *to hate*; thus, φιλ-άνθρωπος, *man-loving*, μισο-πίρης, *Persian-hater*.

§ 324. A. The FIRST WORD has commonly its radical form with simply euphonic changes. These changes, besides those which the general rules of orthoëpy require, consist chiefly,

1.) In the insertion of a *union-vowel*, which, after a *substantive or adjective*, is commonly -ο-, but sometimes -η-, -α-, or -ι-; and, after a *verb*, -ι-, -ι-, -ο-, -αι-, or -αι-; as, παιδ-ο-τρίτης (παῖς, -τός, τρέφω), *instructor*, δικ-ο-λόγος (δικη, λίγω), *advocate*, δημιουργός (Ion. δημι-ο-εργός, from δέμιος and ἔργον), *artisan*, (γα-ο-μετρία, from γᾶα, contr. γῆ, and μετρέω, §§ 35, 98. α) γεωμετρία, *geometry*, (να-ο-πόρος - νᾶός, νῆός, and πορίω) ναπόρος, *keeper of a temple*, θανατο-φόρος and -η-φóρος (θάνατος, φέρω), *death-bringing*, Æsch. Ag. 1176, Cho. 369, ξιφ-η-φόρος and -ο-φόρος (ξίφος, -ιος, φέρω), *sword-bearing*, ἀγορ-ᾶ-νóμος (ἀγορά, νίμω), *clerk of the market*, ποδ-ᾶ-νιπτήρ (πούς, νίζω), *foot-bath*, Hdt. ii. 172, πυρ-ι-γενής (πῦρ, γίγνομαι), *fire-born*, ἰδ-οι-πόρος (ἰδός, πῖρος), *way-farer*, μισ-αι-πόλιος (μίσις, πολίς), *half-gray*, N. 361; ἀρχ-ι-χρεός (ἄρχω,

χαρίς), *chorus-leading*, τρεψ-ι-κίρανος (τρέψω, κίρανος), *delighting in thunder*, A. 419, λιπ-ο-τάξις (λίπω, τάξις), *leaving one's post*.

2.) In the insertion of *σ*, commonly connected by a union-vowel either to the succeeding or preceding word, and sometimes even to both; as, (ρίπ-σ-ασπις) *ρίψασπις* (ρίπτω, άσπις), *coward*, τειλι-σ-φίρος (τείλος, -ι-ος, φίρω), *fulfilling*, κεραι-σ-φίρος, *horned*, φως-φίρος, *light-bringing*; λυ-σ-τελής (λύω, τέλος), *income-paying*, *profitable*, ναυ-σί-πτερος (ναύς, πτερος) *navigable*, (μυγ-σ-σ-ε-) *μυσο-έχθρατος* (μύγνυμι, βέχθρατος), *mixed with barbarians*; θι-σ-σ-ιχθρία (θιός, ιχθρίς), *impiety*, φιε-ί-σ-σις (φίω, βίος), *life-giving*; ταμ-ισ-ι-χρεος (τίμνω, χρεός), *wounding*, Δ. 511. In some of these cases, the *σ* appears to have been borrowed from the theme or the Dat. pl. of nouns, and in others, perhaps, from the Aor. of verbs, or a verbal.

3.) In adopting a *shorter form* from the theme, or an early root; as, αιμ-ο-βαφής (αἷμα, -ατος, βάπτω), *blood-bathed*, φιλ-ί-ππος (φιλί-ω from φίλος, πίνος), *labor-loving*.

NOTES. α. The mode in which the constituent words are united often depends, especially in verse, upon the quantity of the syllables which compose them.

β. In some compounds, chiefly poetic, the first word has a form like that of the Dat. sing. or pl. without change; as, νυκτ-επίλος, *roaming by night*, Eur. Ion, 718, τυχι-στ-ελάτης, *wall-approacher*, E. 31.

§ 325. REMARKS. 1. If the first word is a *particle*, it is commonly unchanged except by the general laws of euphony. For elision in prepositions, see §§ 41, 42, 192. 1. 'Αμφί, like περί, often retains its vowel. In the other prepositions, the elision is rarely omitted, except in the Ion., particularly in the Ep. before some words which begin with the digamma. For elision before a consonant, see § 48. 2. Πρός sometimes unites with a vowel following by crasis; as, περί-σπτος προὔπτος, προ-ίχω προὔχω, κ. 90; see § 192. 1.

2. Some particles occur only in composition, and are hence called *inseparable*. Of these, the most important are,

a.) ἀ-, commonly denoting *privation* or *negation*, and then called *ἀ- privative*, as, ἀ-παις, *without children*, ἀ-σοφος, *unwise*; but sometimes denoting *union*, *collection*, or *intensity*, as, ἀ-δελφός (ἀδελφός), *brother*, ἀ-τινής (αἰνός), *strained*. 'Α- *privative* (commonly ἀ- before a vowel) is akin to ἀνι, *without*, to the Lat. in-, and to the Eng. and Germ. un-; ἀ- *copulative* appears to be akin to ἄμα, *together*. Akin to ἀ *priv.* is η- (Lat. ne); thus, ηλκίς (ἔλκω), *merciless*.

b.) δυσ-, *ill*, *mis*-, *un*-; as, δυσ-φημος, *ill-omened*, δυσ-τυχία, *mis-fortune*, δυσ-δαίμων, *un-happy*.

c.) The *intensive* δερ- (kindred with ἄδης, § 161. R.), ἔρ-, ζα-, and δα-; as, ἐρί-δακρυς, *very tearful*, ζά-πλουτος, *very rich*.

§ 326. B. The form of the *LAST WORD* depends upon the part of speech to which the compound belongs.

1. If the compound is a *NOUN* or *ADJECTIVE*, it commonly takes the most obvious form which is appropriate to the class

of words to which it belongs. Often, the last word, if itself a *noun* or *adjective*, undergoes no change; as, ὁμό-δουλος, *fel-low-slave*, ἄ-παις, *childless*. If the last element is a *verb*, the compound adjective or masculine substantive ends commonly in,

a. -ος. This ending (which is far the most common) has both an *active* and a *passive* sense, distinguished, for the most part, by the accent, which, if the penult is short, the *active* compound commonly takes upon the *penult*, but the *passive* upon the *antepenult*; as, λιδ-όλος (λίδος, βάλλω), *throwing stones*, λιδί-όλος, *thrown at with stones*.

b. -ης (-ης, G. -ιος); as, ἐν-πριώς, *becoming*, αὐτάρκης, *self-sufficing*.

c. -ης or -ας (G. -ων), and -ης or -ως, denoting the *agent* (§ 306. a, b); as, νομ-έτης, *legislator*, μυρ-ώλης (§ 92. 2), ἰερί-θης, *bird-catcher*, μηλ-ότης, *shepherd*, Σ. 529, παιδ-όλης, *child-murderer*.

REMARK. In compounds of this class, if the last word begins with α, ε, or ο, followed by a single consonant, this vowel is commonly lengthened to η or ω; as, στρατηγός (στράτος, ἄγω, *general*, δυσήλατος (δυσ-, ἐλαύνω), *hard to drive over*, ἀνώματος (ἀ-, ὄνομα, § 44. 5), *nameless*.

§ 327. 2. If the compound is a *verb*, it is important to observe that verbs are compounded directly and without change with prepositions only; and that, in other cases, compound verbs are derivatives from compound nouns or adjectives existing or assumed.

Thus, λαμβάνω, *to take*, unites directly with the prep. ἀνά, *up*, to form ἀναλαμβάνω, *to take up*; but it cannot so unite with the noun ἔργον, *work*, and hence the idea *to take work, to contract*, is expressed by ἐργ-λαβίω, derived from the compound verbal ἐργ-λάβω, *contractor*. So the verb compounded of ἵππος, *horse*, and τρέφω, *to feed*, is ἵππο-τρέφω from ἵππο-τρέφος, *horse-keeper*. Sometimes the form of the verb happens not to be changed in passing through the compound verbal; thus, from εἶτος and ποιῶ, is formed εἶτε-ποιός, *bread-maker*, and from this again εἶτε-ποιῶ, *to make bread*.

REMARKS. 1. The union of the preposition with the verb, as not affecting the form of the verb, and admitting of separation by *tmesis* (§ 328. N.), is termed *loose* or *improper composition*, in distinction from that *close* or *proper composition* which forms one inseparable word.

§ 328. 2. In PRONOUNS and PARTICLES there is a still looser form of composition, consisting in the aggregation of words, sometimes really and sometimes only apparently combined in sense. In these aggregates, the orthography varies, the words being sometimes written together, chiefly when the last is an enclitic, and sometimes separately. Among the chief words that are thus affixed to others are,

a. The INDEFINITE PRONOUN τις. as, ὅστις, *whoever*, οὗτις, *no one*, εἴτις, *if any one*.

b. The PARTICLES,

ἄν (Ep. τί or τίς, Dor. κᾶ), *contingent or indefinite*; as, τίς ἄν, *whoever*, ὅταν or ὅτε ἄν, *whenever*.

· γί (Dor. γᾶ), *at least*, emphatic; as, ἴγωγι, *I at least*, εὐγυ, *you surely*, εὐῶτό γι, *this certainly*, ἰωί γι, *since at least*.

· δῆ, *now* (shorter form of ἤδη); as, ἴσσις δῆ, *whoever now*, νῦν δῆ, *just now*.

· δῆσσις (δῆ σσις), *ever now*; as, ἴσσις δῆσσις, *whosoever now*, τί δῆσσις; *what in the world?*

· οὔν (contr. from ἰόν, *it being so*, § 55), *then, therefore, yet*, often added to an indefinite pronoun or adverb to strengthen the expression of indefiniteness; as, ἴσσις οὔν, *whoever then*, ἴσσις δῆσσις οὔν, *howsoever now then*.

· εἰς (shorter form of σις), *very, particularly, just*; as, ἴσσις, *who in particular*, ἴσσις, *just as*.

· σσις, *at any time, ever*, often added to interrogatives to strengthen the expression; as, τί σσις ἴσσις σσις; [*what at any time is this?*] *what in the world is this?* or, *what can this be?*

· εἰ, the simplest sign of connection, and hence often joined to other connective words, before their use was established, to mark them as such. In the Ep. and Ion. this is found to a great extent; but in the Att. scarce occurs, except in εἴτι, and σσις, as, εἴς τι, *able, possible*, and ἰφ' ἧτι, *on condition that*.

NOTE. In cases of loose composition, other words, especially particles, are sometimes interposed. When a preposition is thus separated from a verb, the figure is called *Tmesis* (τεμῆσις, *cutting*); as, ἰς δὲ πηδῆσαι, *and leaping forth*, Eur. Hec. 1172.

BOOK III.

SYNTAX.

Múσeu; épaínur.

Homer.

§ 329. SYNTAX, as the DOCTRINE OF SENTENCES, treats either of the offices and relations of words as arranged in sentences, or of the offices and relations of these sentences themselves.

NOTE. For a general view of the OFFICES OF WORDS, as *subject*, *predicate*, *copula*, *attribute*, *compellative* (person addressed), *appositive* (substantive in apposition), *adjunct* (modifying or limiting substantive not in apposition), whether complement or circumstance (i. e. regarded as *completing* the idea of the modified word, especially as a direct or indirect object, or as denoting some *circumstance* respecting it, as time, place, means, &c.), whether exponential or nude (i. e. attached with or without a preposition), *exponent* (sign of office or relation, as preposition, conjunction, &c.), &c.: of their RELATIONS, as *agreement* or *concord*, *government* or *regimen*, &c.: of the DISTINCTIONS OF SENTENCES, as *simple* or *compound*, *distinct* (in which the predicate has a distinct form as a *finite verb*) or *incorporated* (in which the predicate is incorporated in another sentence as an *infinitive* or *participle*), *intellective* or *volitive* (expressing an act of the *understanding*, or of the *will*), *declarative* or *interrogative*, *actual* or *contingent* (having respect to *fact*, or founded upon *supposition*), *positive* or *negative*, *leading* or *dependent*, *substantive*, *adjective*, or *adverbial* (performing the office of a *substantive*, *adjective*, or *adverb* in another sentence), *protasis* (introduction, condition) or *apodosis* (conclusion), &c.: of their MODES OF CONNECTION, *incorporation*, *subordination*, *coördination*, and *simple succession*: of their EXPONENTS, as *connective* or *characteristic* (denoting the *connection* of sentences, or simply distinguishing their *character*); *conjunctions*, *copulative*, *final* (denoting *purpose*), *conditional*, *complementary* (introducing a sentence used *substantively*), &c.; *connective pronouns* and *adverbs*, whether *relative* or *complementary* (referring to an *antecedent*, or introducing a sentence used *substantively*); *characteristic particles*, *pronouns*, and *adverbs*; &c.: of the ARRANGEMENT OF WORDS AND SENTENCES, as *logical*, *rhetorical*, *rhythmical*, *periodic*, &c.: and of the FIGURES OF SYNTAX, as, *ELLIPSIS* (omission), *syllipsis* and *zeugma* (varieties of *compound construction*, according as the word referring to a compound subject has the form required by *all* the substantives in the subject taken *together*, or that which is required by *one* of them taken *singly*); *PLEONASM* (redundance), *periphrasis* or *circumlocution*; *ENALLAGE* (use of one word or form for another), *metaphor*, *metonymy*, *synecdoche*, *synesis* (when the construction follows the *sense*, in disregard of grammatical form), *attraction* (when a word is drawn from its appropriate form by the influence of another word), *anacoluthon* (a want of agreement between two parts of a sentence,

arising from a change of construction), *vision*, *change of number*; **HYPERBATION** (disregard of the common laws of arrangement), *anastrophe* (inversion), *parenthesis*, &c., see General Grammar.

§ 330. Among the especial causes of **VARIETY** in the syntax of the Greek are,

1.) Its freedom in the use of either *generic* or *specific* forms of expression. In the development of a language, new forms arise to express more specifically what has been generically expressed by some older form. This older form thus becomes narrowed in its appropriate sphere, and itself more specific in its expression. But habit, which is mighty everywhere, is peculiarly the arbiter of language; —

“Usus,

Quem penes arbitrium est et jus et norma loquendi”; —

and, wherever the new distinction is unimportant, there is a tendency to employ the old and familiar form in its original extent of meaning. The result is, that an idea may be often expressed by two or more forms, which differ from each other in being more or less specific; and the same form may have different uses, according as it is employed more generically, or more specifically. These remarks apply both to the words of a language, to the forms of those words, and to the methods of construction. They apply with peculiar force to the Greek, from the freedom and originality of its development, the copiousness of its vocabulary, the fulness of its forms, and the variety of its constructions.

2.) The prevalence of different *dialects* in states intimately connected with each other by commerce, by alliances, and by national festivals; and also in different departments of literature, without respect to local distinctions (§ 6). It cannot be thought strange, that forms of expression appropriate to the different dialects should have been sometimes interchanged or commingled; or that the laws of syntax should have acquired less rigidity in the Greek, than in languages which have but a single cultivated dialect.

3.) The *vividness of conception and emotion*, the *spirit of freedom*, the *versatility*, the *love of variety*, and the *passion for beauty*, which so preëminently characterized the Greek mind, and left their impress upon all its productions. The Greek language was the development in speech of these characteristics, the vivacious, free, versatile, varied, and beautiful expression of Greek genius and taste.

CHAPTER 1.

SYNTAX OF THE SUBSTANTIVE.

I. AGREEMENT OF THE SUBSTANTIVE.

§ 331. **RULE I.** An **APPPOSITIVE** agrees in *case* with its *subject*; as,

Παρέουσις . . ἡ μήτηρ, *Parysatis, the mother*, i. 1. 4. 'Ο Μαιάνδρος ποταμός, *the river Maander*, i. 2. 7. Τὰ δὲ ἄλλα ἦσαν σελιγγίδες Ib. 10. 'Ο ποταμὸς λίγεται Μαρσύας Ib. 8. 'Όνομα αὐτῇ ὄνομα Ἀγάθου Pl. Prot. 315 e. 'Ης αὐτὸν σατράπην ἰκόνει i. 1. 2. Λαβὼν Τισσαφέρνην ὡς φίλον Ib.

§ 332. REMARKS. 1. Appositives, more frequently, agree with their subjects in *gender* and *number*, as well as in *case*; as, Ἐπύαξα, ἡ Συννίσιος γυνὴ, τοῦ Κιλίκου βασιλῆως, *Epyaxa, the wife of Syennesis, the king of the Cilicians*, i. 2. 12. Σοφαίνονται δὲ τὸν Στυμφάλιον, καὶ Σωκράτην τὸν Ἀχαιοῖν, ζήνους ὄντας καὶ τεύτους i. 1. 11.

2. ELLIPSIS. The appositive or the subject may be omitted, when it can be supplied from the connection; as, Λύκιος ἰ Πολυστράτου [sc. υἱός], *Lycius, the son of Polystratus*, iii. 9. 20. Θμιστοκλῆς ἦκε παρὰ εἰ [sc. ἐγώ], *I, Themistocles, have come to thee*, Th. i. 137.

3. The sign of *special application* (ὡς, *as*) is often omitted; as, Διφθίρας, δὲ ἰχθὺν ἐκσιπάζματα, *the skins which they had as coverings*, i. 5. 10. Κλίερχον δὲ καὶ ἰσον παριβάλλει σύμβουλον i. 6. 5.

4. SYNESIS. An appositive sometimes agrees with a subject which is implied in another word; as, Ἀθηναῖος ὃν πόλις τις τῆς μεγίστης, *being an Athenian, a city the greatest*, Pl. Apol. 29 d (here πόλις agrees with Ἀθηνῶν, of Athens, implied in Ἀθηναῖος). Ἀφίκοιτο εἰς Κοτύωρα, πόλιν Ἑλληνίδα, Σιωπῶν ἀποίκους, εἰκοῦντας v. 5. 3 (here ἀποίκους refers to πολίτας, implied in πόλιν); cf. iv. 8. 22, v. 3. 2. Σὲν τοῦ πρίστως Ar. Ach. 93.

§ 333. 5. ATTRACTION. A substantive intimately related to another is sometimes put in apposition with it by attraction. In this construction, the appositive usually denotes a *part*, or a *circumstance*, and is often joined with a *participle*, taking the place of the *Genitive absolute*. Thus, Εὐφλινετα δὲ τὰ πρόθυρα αὐτῶν, φοινίκες μὲν αἱ θύραι πινοημίνας, *their portals are easily set on fire, the doors being made of the palm-tree*, Cyr. vii. 5. 22. Ἄλλο τρεῖς ἄρμα ἰξήγατο, φοινίκισι καταπισταμίνας εἰ ἴπποι Ib. viii. 3. 12.

6. Some relations may be expressed either by an *appositive* or an *adjunct*; and one of these constructions is sometimes used where the other would seem more appropriate. Thus, Τοῦτον τὸ εὖρος δύο πλίθρα, *of this the breadth is two plethra*, i. 2. 5; but, Τοῦ δὲ Μαρσύου τὸ εὖρος ἑστίν ἑκοσι καὶ πέντε ποδῶν, *and the breadth of the Marsyas is twenty-five feet*, Ib. 8. Ποταμὸς . . εὖρος δύο πλίθρων Ib. 23; but, Τάφρος . . τὸ μὲν εὖρος ἐργυριαὶ πέντε i. 7. 14. Δίκα μναὶ εἰσφερά· but, Δυνὶν μναῖν πρόσδοι, Vect. iii. 9, 10. Ἔστι δὲ ἡ χώρα . . ὡς ἴπποι σκάδου v. 3. 11. Παῶν Ἀθῆναι τιμωτάτη πόλις Soph. Œd. C. 108; but, Ἔστ' ἔρ' Ἀθηνῶν ἴστ' ἀπέρητος πόλις Æsch. Pers. 348.

7. ANACOLUTHON. An appositive sometimes differs in case from its subject, through a change of construction; as, Μητρὶ τ', Ἐρίβαν λίγω, *and to my mother, Eribæa I mean (for Μητρὶ τ' Ἐρίβαν, and to my mother Eriban)*, Soph. Aj. 569. See also § 344.

§ 334. 8. A word, in apposition with a sentence not used substantively, is commonly in the *Accusative*, as expressing the effect of the action; but is sometimes in the *Nominative*, as if an inscription marking the character of the sentence. Thus, Ἐλίσθη πτόανται, Μισίλην λύσσην σινεάν, *let us slay*

Helen, [which would be] a bitter grief to *Mendæus*, Eur. Or. 1105. *Σείρη μαιίνονται πόλις τ' εὐσείδος καὶ θεῶν ἁγνίς*, our garlands are profaned, a dishonor to the city, and an insult to the gods, Eur. Herac. 72. *Τὸ δὲ πάντων μέγιστον . . . τὴν μὲν σὴν χώραν αἰξανομένην ἔχεις*, but the greatest thing of all, you see your own territory increasing, Cyt. v. 5. 24. *Τὸ λαϊσθεῖον δὲ, Σειργυδὸς ἄλλιον καπῶν, δούλη γυνὴ γεαῦς Ἑλλάδ' εἰσαφίξεται* Eur. Tro. 489. *Ἡμῶν δὲ γυναικῶν, τὰ τοῦ καμάρδοποιου, εὐδ' αἱ γυναῖκες σφάρα τι αἰσθάνονται*, 'as the comic poet says,' Pl. Alc. 121 d.

NOTE. This use of the Nom. and Acc. may be often explained by attraction (§ 333) to the subject or object of the verb.

9. The *whole* and its *parts*, or a *part*, are often found in the same case, either by regular apposition (as when the whole is simply *divided* into its parts, or the parts *united* to form the whole), or by attraction (§ 333), or from their sustaining similar relations to the same word. This construction has received the general name of *σχῆμα καὶ ἴσον καὶ μέρη*, construction by the whole and the part.

II. USE OF THE NUMBERS.

§ 335. I. The SINGULAR is sometimes used for the Plural in the Greek, as in other languages, to give to the expression greater *individuality* or *unity*; as, *τὸν Ἕλληνα*, the Greek (= the Greeks), Hdt. i. 69. *Ἐρπαι δάκρυον ὀμμάτων ἄπο*, the tear trickles from my eyes, Soph. El. 1231. *Πῖμπλημ' εὐθύς ὄμμα δακρύων* Ib. 906.

REMARK. A chorus, from its strict unity, commonly speaks of itself as an *individual*, and is often so addressed or spoken of by others. Not unfrequently, the two numbers are mingled; as, XOP. *Ἐγὼ μὲν, ὦ παῖ, καὶ τὸ σὸν σπυῖδους ἄμα, καὶ τοῦμὲν αὐτῆς, ἦλθεν· εἰ δὲ μὴ καλῶς λίγω, εὐ νῖκα· σοὶ γὰρ ἰψόμοσθ' ἄμα* Soph. El. 251. *Ἦ ξῖνος, μὴ δῆτ' ἄδισθη σοὶ πιστύσας* Id. CEd. C. 174. *Ἡμῖν μὲν ἦδη πᾶν τιτιζέσθαι βίλος· μῖναι δὲ* Æsch. Eum. 676. *Ὁργὰς ξυνέσω σοι . . . Ὑμῖς δὲ* Ib. 848.

§ 336. II. The use of the PLURAL for the Singular is particularly frequent in Greek, especially in *abstract nouns*, in *adjectives used substantively*, in the names of *things composed of distinct parts*, and in *vague expressions for persons or things*; as,

Καὶ φόβη καὶ θάλασση καὶ πόνους φέρειν, to endure both heat, and cold, and labor, iii. 1. 23. *Τὰ δεξιὰ τοῦ κέρατος*, the right of the wing, i. 8. 4. *Πάτερικος, ὃς σὺ πατρός ἦν τὰ φίλτατα*, Patroclus, who was thy father's best-beloved, Soph. Ph. 434. *Τὰ Συεννίσιος βασιλεία*, the palace of Syennesis, i. 2. 23; cf. iii. 4. 24, iv. 4. 2, 7. *Ἐν τοῖσδε τόξοις*, with this bow, Soph. Ph. 1335; cf. Τέξον τοῖσι 288. *Τῶν Διὸς τ' ἰχθῆων ὕπερ σένις*, 'for the foes' (Prometheus), Æsch. Pr. 67. *Χάλα τοιαῦτον ἐκείνης θυγατρὸς*, 'parents' (a mother), Eur. Hec. 403.

REMARKS. a. An *individual* often speaks of himself in the *Plur.*, as if others were associated with him; and a *woman* so speaking of herself, uses the *masculine*, as the generic gender (§ 330. 1); thus, *Αἰδοῦμαι γὰρ τὰ λελογμένα μοι*, for I am ashamed of what I have said, Eur. Hipp. 244. *Σοῦ*

γὰρ φθίμενης οὐκίτ' ἄν εἴην· ἐν σὺ δ' ἰσμεν καὶ ζῆν καὶ μέ Id. Alc. 277. ἈΛΚ. Ἀρκούμεν ἡμῖς οἱ προσηύκοντες σίθιν Ib. 383. ΜΗΔ. Ἡμῖς κτινῶ-
 μιν, εἴπερ ἐξιφύσασιν Id. Med. 1241. ἩΛ. Πιστούμεθ', εἰ χρεὴ πατρὶ τιμω-
 ρεῖσθαι Soph. El. 399. So a chorus of women (§ 335. R.) uses the masc.
 sing. (if the text is correct), Κεύθων λίσσεται, .. λίσσεται Eur. Hipp. 1105.

β. The *Plur.* may be used with a *singular compellative*, when the person ad-
 dressed is associated with others; as, Ἴσ', ἴφη, ὑμῖς, ὦ Ἡριππίδα, καὶ διδάσκει-
 τε αὐτὸν βουληθῆναι ὅστις ἡμῖς. Οἱ μὲν δὲ ἀναστάντες ἰδιδασκον H. Gr. iv. 1.
 11. ὦ τίκινον, ἦ πάριστοι; Soph. Œd. C. 1102. Ἰερσίδιτ', ὦ παῖ, πατρὶ
 Ib. 1104.

§ 337. III. In speaking of *two*, both the *PLURAL* and the
DUAL are used, the one as the *more generic*, and the other as
 the *more specific* form (§ 330. 1); thus, Παιδὲς δύο, *two children*;
 but, τῶ παιδε, *the two children*, i. 1. 1. Compare τῶν ἀνδρῶν
 vi. 6. 29, τῶ ἄνδρε 30, τοὺς ἄνδρας .. τοῦτων, .. τῶ ἄνδρε 31,
 τοῦτων 32, τῶ τε ἀνδρε 34.

Σφῶν δ' ἐνδοίη Ζεὺς, τὰδ' εἰ τελεῖται μοι
 Θανόντ', ἐπὶ οὐ μοι ζῶντί γ' αὖτις ἔξιστον.
 Μίθισθε δ' ἦδη, χαίρειτόν τ'· οὐ γὰρ μ' ἴτι
 Βλίπουντ' ἐνὸψις αὖτις. Soph. Œd. C. 1435.

REMARKS. α. Hence, the union of the *Plur.* and *Du.* is not regarded as a
 violation of the laws of agreement; e. g. Προϊόντων δύο ναῖονα, *there ran*
up two young men, iv. 3. 10. Δυνάμεις δι' ἀμφοτέραις ἰστέν, δέξατε καὶ ἰσιστά-
 μη Pl. Rep. 478 b. Ἐγλασάτην οὖν ἄμφω βλίψαντες εἰς ἄλλῃλω Pl. Euthyd.
 273 d.

β. In the old poetic language, a few examples occur in which the *Dual* is
 used of more than two (§ 85, 172); as, Πάντε τι καὶ σύ, Πόδαργε, καὶ
 Αἴθων Λάμπε τι δι', οὐν μοι τὴν κομιδὴν ἀποστίνιστον... ἄλλ' ἰφομαρσιῖ-
 τον καὶ σπιύδιστον ©. 185. Παιδίε... κάθιστον, λύσαντε βούρας
 Hom. Ap. 486. Some think that the *Dual* is never thus used, except when
two pairs or *sets* are spoken of.

III. USE OF THE CASES.

§ 338. Cases serve to distinguish the relations
 of substantives. These relations are regarded, in
 Greek, I. as either *DIRECT* or *INDIRECT*, and, II. as
 either *subjective*, *objective*, or *residual*.

I. Of these distinctions, the first is chiefly founded upon the
directness with which the substantive is related to the *verb* of
 the sentence. The principal *DIRECT RELATIONS* are those of
 the *subject* and *direct object* of the verb, and that of *direct ad-*
dress. Other relations are, for the most part, regarded as
INDIRECT.

II. The second distinction is founded upon the *kind* or *char-*
acter of the relation. The relation is,

1. **SUBJECTIVE**, when the substantive denotes the **SOURCE**, or **SUBJECT**, of *motion, action, or influence*; or, in other words, **THAT FROM WHICH ANY THING COMES**.

2. **OBJECTIVE**, when the substantive denotes the **END**, or **OBJECT**, of *motion, action, or influence*; or, in other words, **THAT TO WHICH ANY THING GOES**.

3. **RESIDUAL** (*residuus, remaining*), when it is not referred to either of the two preceding classes.

§ 339. The latter of the two distinctions appears to have had its origin in the *relations of place*, which relations are both the earliest understood, and, through life, the most familiar to the mind. These relations are of two kinds; those of **MOTION**, and those of **REST**. Motion may be considered with respect either to its **SOURCE** or its **END**; and both of these may be regarded either as *direct* or *indirect*. We may regard as the **DIRECT SOURCE** of motion, that which *produces* the motion, or, in other words, that which *moves*; as the **INDIRECT SOURCE**, that *from* which the motion *proceeds*; as the **DIRECT END**, that which *receives* the motion, or that *to* or *upon* which the motion *immediately goes*; and as the **INDIRECT END**, that *towards* which the motion *tends*. By a natural analogy, the relations of *action and influence in general*, whether subjective or objective, may be referred to the relations of motion; while the relations which remain without being thus referred may be classed together as *relations of rest*. These *residual* relations, or relations of rest, may likewise be divided, according to their office in the sentence (§ 338), into the *direct* and the *indirect*. We have, thus, six kinds of relation, which may be characterized in general as follows, and each of which, with a single exception, is represented in Greek by an appropriate case.

A. DIRECT RELATIONS.

1. Subjective.	<i>That which acts.</i>	THE NOMINATIVE.
2. Objective.	<i>That which is acted upon.</i>	THE ACCUSATIVE.
3. Residual.	<i>That which is addressed.</i>	THE VOCATIVE.

B. INDIRECT RELATIONS.

1. Subjective.	<i>That from which any thing proceeds.</i>	THE GENITIVE.
2. Objective.	<i>That towards which any thing tends.</i>	THE DATIVE.
3. Residual.	<i>That with which any thing is associated.</i>	THE DATIVE.

§ 340. **REMARKS.** *a.* For the historical development of the Greek cases, see §§ 83–88. From the *primitive indirect case* (which remained as the *Dat.*), a special form was separated to express the *subjective* relations, but none to express the *objective*. The primitive form, therefore, continued to express the *objective* relations, as well as all those relations which, from any

cause, were not referred to either of these two classes; and hence the Dat. is both an *objective* and a *residual* case.

β. In the Latin case-system, which has a close correspondence with the Greek, there is a partial separation of the *indirect objective* and *residual*, or, as they are termed in Lat., DATIVE and ABLATIVE cases. This separation, however, does not appear at all in the Plural, or in Dec. II., and, wherever it occurs, may be explained by the mere precession or contraction of final vowels. A more important difference between the two languages appears in the extensive use of the Lat. ABLATIVE. The Romans were more controlled than the Greeks by the power of habit, while they were less observant of the minuter shades of thought, and niceties of relation. Hence, even after the full development of the Lat. case-system, the *primitive indirect case* continued to retain, as it were by the mere force of possession, many of the subjective relations. It is interesting to observe how the old Ablative, the once undisputed lord of the whole domain of indirect relations, appears to have contested every inch of ground with the new claimant that presented himself in the younger Genitive. But we must leave the particulars of the contest to the Latin grammarian, and content ourselves with merely referring to two or three familiar illustrations. Thus, in Lat., the Gen. (as well as the Dat.) was excluded from all *exponential adjuncts* (§ 329), because in these the relation was sufficiently defined by the preposition. The Gen. of *place* obtained admission into the Sing. of Dec. I. and II., but not into Dec. III. (the primitive declension, cf. § 86) or into the Plur. The Gen. of *price* secured four words (*tantū, quanti, pluris, and minoris*), but was obliged to leave all others to the Abl. After words of *plenty* and *want*, the use of the two cases was more nearly equal. In the construction of *one substantive as the complement of another*, the Gen. prevailed, yet even here the Abl. not unfrequently maintained its ground, if an adjective was joined with it as an ally. In some constructions, the use of the Gen. was only a poetic license, in imitation of the Greek.

γ. The NOMINATIVE, from its high office as denoting the subject of discourse, became the *leading case*, and was regarded as the representative of the word in all its forms (its *theme*). Hence it was employed when the word was spoken of *as a word*, or was used *without grammatical construction* (§ 343).

§ 341. There are no dividing lines either between DIRECT and INDIRECT, or between *subjective, objective, and residual* relations. Some relations seem to fall with equal propriety under two, or even three heads, according to the view which the mind takes of them. Hence the use of the cases not only varies in different languages, and in different dialects of the same language, but even in the same dialect, and in the compositions of the same author.

A. THE NOMINATIVE.

§ 342. RULE II. The SUBJECT OF A FINITE VERB is put in the Nominative; as,

Ἐπειδὴ δὲ τελευτήσῃ Δαρειῶς, καὶ παύσῃ εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν Κύρον, and when now Darius was dead, and Artaxerxes was established in the royal authority, Tissaphernes accuses Cyrus, l. 1. 3.

§ 343. RULE III. SUBSTANTIVES INDEPEND-

ENT OF GRAMMATICAL CONSTRUCTION are put in the Nominative.

NOTE. The Nominative thus employed is termed the *Nominative independent or absolute* (absolutus, released, free, sc. from grammatical fetters). See § 340. γ.

To this rule may be referred the use of the Nom.,

1.) In the *inscription of names, titles, and divisions*; as, Κύρου Ἀνάβασις, *The EXPEDITION of Cyrus*; Βιβλίον Πρῶτον, *Book First*.

2.) In *exclamations*; as, ὦ δυστάλαιν' ἐγώ, *O wretched me!* Eur. Iph. A. 1315. Θάλαττα, Θάλαττα, *the Sea! the Sea!* iv. 7. 24.

3.) In *address*.

The appropriate case of address is the *Voc.* (§ 85). But there is often no distinct form for this case, and even when there is, the Nom. is sometimes employed in its stead (§ 81). (a) The Nom. is particularly used, when the address is *exclamatory or descriptive*, or when the *compellative* is the same with the *subject* of the sentence; as, ὦ φίλος, ὦ φίλος, *my beloved! my beloved!* Ar. Nub. 1167. Ἱππίας ὁ καλός, εἰ καὶ σοφός, *O Hippis, the noble and the wise!* Pl. Hipp. Maj. 281 a. (b) To the head of *descriptive address* belong those *authoritative, contemptuous, and familiar* forms, in which the person who is addressed is described or designated as if he were a *third person*; as, οἱ δὲ οἰκίται, . . . ἰσθιέσθι, *but the servants, . . . do you put*, Pl. Conv. 218 b. Ὁ Φαληγεύς . . . οὗτος Ἀπολλόδωρος, οὐ περιμνήεις; *The Phalerian there, Apollodorus, stop! won't you?* Ib. 172 a. (c) In forms of address which are both direct, and likewise exclamatory or descriptive, the *Voc.* and *Nom.* may be associated; as, ὦ φίλος, ὦ φίλε Βάκχιε Eur. Cycl. 73. ὦ οὗτος, Αἴαν Soph. Aj. 89. Οὗτος δ', πῶς ἐν πᾶσι αἰεὶ, δίστοτα Eur. Hel. 1627. Ἀριά, καὶ οἱ ἄλλοι ii. 5. 39.

§ 344. ANACOLUTHON, &c. From the office of the *Nom.* in denoting the subject of discourse, and from its independent use, it is sometimes employed where the construction would demand a different case: —

1.) In the *introduction of a sentence*; as, Ὑμεῖς δὲ, . . . νῦν δὲ καιρὸς ὑμῖν δεῦξ' εἶναι; *You then, . . . does it now seem to you to be just the time?* vii. 6. 37. Ἐπιθυμῶν ὁ Κῦρος . . . ἰδοὺν αὐτῷ, *Cyrus desiring . . . it seemed best to him*, Cyr. vii. 5. 37. Καὶ ἰνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος, καὶ οἱ ἄμφ' αὐτοὺς ὑπὲρ ἱκατέρων, ἰσέου μὲν τῶν ἀμφὶ βασιλεία ἀπίσθησπον i. 8. 27. Ὅστιον δὲ ἡ φάλαγξ ἱφιστομένη, . . . οἱ περισσυχάνοντες τῶν ἀρχόντων ἱσιμύοντο Cyr. vi. 3. 2.

2.) In *specification, description, or repetition*; as, Ἄλλους δ' ὁ μίγας . . . Νίλος ἱταμψιν· Σουσιεπάνης, Πηγασσάγαν, κ. σ. λ., *and others the vast Nile hath sent; Susishānes, P., &c., Æsch. Pers. 33. Τὰ περι Πύλον ὑπ' ἀμφοτέρων κατὰ πρᾶτος ἱπολιμύτο· Ἀθηναῖοι μὲν . . . περιπλόντες . . . Πελοποννήσου; δὲ . . . στρατοπεδυνόμενοι Th. iv. 23. Λόγοι δ' ἐν ἀλλήλοισιν ἱρρόδων κακοί, φύλαξ ἱλίγχαν Soph. Ant. 259. Θωγάτη μεγαλήτορος Ἡσιόωνος, Ἡσιών, δὲ ἱταμν Z. 395.*

3.) In speaking of *names or words as such*; thus, Περιέλαβεν τὴν τῶν πρυγῶν αὐτὴν ἰωνυμίαν συκοφαντίας, *he has obtained the common appellation of the vile, SYCOPHANT, Æschin.* 41. 15. Παρεγγύει ὁ Κύριος σύνθημα, Ζεὺς, ξύμμαχος καὶ ἡγεμὼν, *Cyrus gave out as the pass-word, JOSE OUR ALLY AND LEADER, Cyr.* iii. 3. 58.

B. THE GENITIVE.

§ 345. THAT FROM WHICH ANY THING PROCEEDS (§ 339) may be resolved into, I. That from which any thing proceeds, as its POINT OF DEPARTURE; and, II. That from which any thing proceeds, as its CAUSE. Hence the Greek Genitive is either, (I.) the GENITIVE OF DEPARTURE, or, (II.) the GENITIVE OF CAUSE; and we have the following general rule for subjective adjuncts (§§ 329, 338): THE POINT OF DEPARTURE AND THE CAUSE ARE PUT IN THE GENITIVE.

NOTE. The *Gen. of departure* is commonly expressed in English by the preposition *from*, and the *Gen. of cause*, by the preposition *of*.

(I.) GENITIVE OF DEPARTURE.

§ 346. Departure may be either in *place* or in *character*. Hence,

RULE IV. Words of SEPARATION and DISTINCTION govern the Genitive.

NOTE. There is no line of division between the two classes of words which are mentioned in this rule. Many words which are commonly used to denote distinction of character referred originally to separation of place (cf. § 339). And, on the other hand, words which usually denote separation of place, are often employed, by a metaphorical or transitive use, to express departure or difference in other respects.

1. Genitive of Separation.

§ 347. Words of SEPARATION include those of *removal* and *distance*, of *exclusion* and *restraint*, of *cessation* and *failure*, of *abstinence* and *release*, of *deliverance* and *escape*, of *protection* and *freedom*, &c.; as,

Χωρίζεσθαι ἀλλήλων, *to be separated from each other*, Pl. Conv. 192 c. Χωρὶς τῶν ἄλλων, *apart from the rest*, i. 4. 13. Σώματα δίχα Cyr. viii. 7. 20. Ὑποχωρεῖ τῷ πιδίῳ Ib. ii. 4. 24. Δίσεχον ἀλλήλων, *were distant from each other*, i. 10. 4. Πύρρι . . αὐτῷ, *far from him*, i. 3. 12. Κωλύσεις τῷ πυρί, *he would prevent them from burning*, i. 6. 2. Εἰ θανάτου ἐργαίετε H. Gr. vii. 1. 8. Τοῦ πρὸς ἑμὲ πολλῶν παύσεσθαι, *to*

cease from the war against me, i. 6. 6. *Τούτους . . οὐ παύσω τῆς ἀρχῆς* Cyr. viii. 6. 3. *Βίω τελευτήσω* Ib. 7. 17. *Ὁδὸς μὲν αὐτοῦ ἤμαρται*, this man missed him, i. 5. 12. *Ἐψεύσθη τῆς λατρίδος* H. Gr. vii. 5. 24. *Γυναικὸς ἰσθλῆς ἡμπαλκας* Eur. Alc. 418. *Ἐπίσχομαι τοῦ θανάτου*, we refrained from weeping, Pl. Phaedo, 117 a. *Κανὼν . . λυτῆρος* Soph. El. 1489. *Σῶσαι κακοῦ* Id. Ph. 919. *Νόσω περιουγίαι*, Ib. 1044. *Ἀλόξειτον μίρου* Id. Ant. 488. *Δύο ἄνδρας ἴξει τοῦ μὴ καταδύναι*, will keep two men from sinking, iii. 5. 11. *Ἐλιούτεροι πίων, ἰλιούτεροι . . Εὐροστίας* Eur. Heracl. 873. *Ἄνισ αἰσχύντης καὶ βλάβης* ii. 6. 6. *Γάρμον τι ἀγνοῖ ζῶσιν* Pl. Leg. 840 d. *Καθαρὸς ἑδινίας*, Pl. Rep. 496 d. *Ἔως δὲ καθήρη σωφροσύνης* Ib. 573 b. *Νοσφίσις με τοῦδε θανάτου νεκροῦ*, Eur. Alc. 43.

§ 348. REMARKS. *a.* Words of SPARING imply refraining from, and those of CONCEDED, RESIGNING, REMITTING, and SURRENDERING, imply parting with, or retiring from. Hence, *τῶν μὲν ἡμισίρων ἡδὺ μοι φρίδισθαι*, it is my pleasure to spare your property, Cyr. iii. 2. 28. *Κἄνιστος ὑπὶ χωρῆσιν αὐτῇ τοῦ θρόνου*, and he [Sophocles] conceded to him [Æschylus] the throne, Ar. Ran. 790. *Ἀλλὰ τῆς ἰσχυῆς ἀνίσταται*, but resigning your anger, Ib. 700. *Τῆς τῶν Ἑλλήνων ἰλιυτρίας . . παραχωρήσας Φιλίππῳ*, to surrender to Philip the freedom of the Greeks, Dem. Cor. 247. 24. *Τῶς περιουτρίας . . καὶ δῶν καὶ θάπην καὶ λόγους ὑπείκισιν* Cyr. viii. 7. 10.

β. The Gen. denoting that from which motion proceeds is, in prose, commonly joined to words not in themselves expressing separation by a preposition; but in poetry, often without a preposition (cf. § 429. *a.*); as, *Δίμων . . φέρουσιν*, bringing from the house, Soph. El. 324. *Τούδε παιδὸς γῆς ἰλξν*, to drive these children from the land, Eur. Med. 70. *Ἀναπευφίσας κἄρα βυδῶν* Soph. Oed. T. 23. *Τμῖς μὲν βάβρον ἰστασθί* Ib. 142. *Τέ τ' οὐρανοῦ πτίσσημα* Eur. Iph. T. 1384. For adverbs in *-διν*, properly genitives, see §§ 91, 320.

γ. In a few rare phrases, the Gen. denotes the time from which, without a preposition; as, *Μισ' ἑλίγον δὲ τούτων*, and [after a little from these things] a little after these things, H. Gr. i. 1. 2. *Τρίτῃ . . ἰταῖ τούτων*, in the third year [from] before these things, Hdt. vi. 40. *Δυστέρῃ δὲ ἰταῖ τούτων*, [from] after, Ib. 46.

2. Genitive of Distinction.

§ 349. Words of DISTINCTION include those of difference and exception, of superiority and inferiority, &c.; as,

Διώρασται εἴχνης, is distinct from the art, Pl. Polit. 260 c. *Ἑλίπτερον οὐδὲν διίφριεν*, differed in nothing from amber, ii. 3. 15. *Πᾶσαι πλὴν Μιλήτου*, all except Miletus, i. 1. 6. *Διάφορον τῶν ἄλλων πόλειον*, superior to the other states, Mem. iv. 4. 15. *Πλήθει . . ἡμῶν λειφθίστες*, inferior to us in number, vii. 7. 31. *Τὰ δίκαια . . ἢ ἄλλα τῶν δικαίων*, Mem. iv. 4. 25. *Ἐτίσεν δὲ τὸ ἡδὺ τοῦ ἀγαθοῦ* Pl. Gorg. 500 d. *Πότιόν ἴσται ἐπιστήμη ἢ ἀρετῇ*, ἢ ἄλλοιον ἐπιστήμης Pl. Meno, 87 c. *Οὐδὲν ἀλλότριον ποῖον οὔτε τῆς ταυτοῦ πατρίδος οὔτε τοῦ τρώου* (cf. § 405) Dem. Cor. 289. 14. *Οὕτω πλούτου ἀρετὴ δίσσεται* Pl. Rep. 550 e. *Τῶν ἀρκούντων περιστάς* Cyr. viii. 2. 21.

REMARK. The verb *λείπωμαι* governs the Gen. in a variety of senses, which are naturally connected with each other, but which might be referred, in syntax, to different heads. Thus, *Στρατὸν . . τὸν λιμυμένον δεξιός*, 'left

from [or by] the spear,' i. e. 'the relics of war' (§§ 347, 381), *Æsch. Ag. 517.* Κίρκει πιλλισὼν οὐ μακρὰν λειυμμένης, 'not left far behind,' i. e. 'closely pursuing,' *Id. Pr. 857.* Γνώμη δ' ἀδελφοῦ Μελισσώγρου λειυμμένης, 'left behind by,' i. e. 'inferior to,' *Eur. Suppl. 904.* Καὶ τίς βίος μοι σοῦ λειυμμένη φίλος, 'bereft of' (§ 357), *Soph. Ant. 548.* Γνώμας λειυμένης, *devout of understanding, Soph. El. 474.* Δίλυμμαί τῶν ἐν Ἑλλήσιν νόμων, 'am ignorant of,' *Eur. Hel. 1246.*

§ 350. Words of SUPERIORITY include, —

a.) Words of *authority, power, precedence, and preëminence.* Thus,

Τισσαφέρνην ἄρχειν αὐτῶν, *that Tissaphernes should govern them, I. 1. 8.* Ἐγκρατεῖς . . πάντων, *sovereign over all, v. 4. 15.* Ἡγίστε τοῦ στρατεύματος, *led the army, iv. 1. 6.* Πρεσβύτιν τῶν πολλῶν πόλεων, *to take rank of most cities, Pl. Leg. 752 c.* Ἐκράτουν τῶν Ἑλλήνων *iii. 4. 26.* Ὁς κραινίς στρατοῦ *Soph. Aj. 1050.* Ὁς αἰσχυμῇ χροῖς *Eur. Med. 19.* Βασιλεύων αὐτῶν *v. 6. 37.* Δισσώζειν δέμον *Eur. Ion, 1036.* See also § 389.

Οὐκ αὐτὸς ἔξιστευεν, ὡς αὐτοῦ κρατῶν;
Ποῦ εὐ στρατηγίῃς τοῦδε; ποῦ δὲ σοὶ λιῶν
Ἐξιστ' ἀνάσσειν ἂν ἴδ' ἡγίστε' ὀλοθῆν;
Σπάρτης ἀνάσσειν ἄλλοις, οὐχ ἡμῶν κρατῶν. *Soph. Aj. 1099.*

REMARK. The primitive sense of the verb ἄρχω appears to have been to *take the lead.* But, in early warfare, the same individual led the march, ruled the host, and began the onset. Hence this verb came to signify *to rule, and to begin*; and, in both these senses, it retained the Gen. which belonged to it as a verb of *precedence.* Thus, Ἀνδρώπων ἄρχειν, *to rule men, Cyr. i. 1. 3.* Φυγῆς ἄρχειν, *to begin flight, iii. 2. 17.* Τοῦ λόγου δὲ ἄρχετε ὁδοί *iii. 2. 7.* Καινοῦ λόγου κατήρχειν *Symp. 8. 1.*

§ 351. β.) *Adjectives and adverbs in the comparative degree, and words derived from them.*

All comparatives may be ranked with words of *superiority*, as denoting the possession of a property in a *higher degree.*

RULE V. The COMPARATIVE DEGREE governs the Genitive; as,

Κρείττερος ἑαυτοῦ, *more powerful than himself, i. 2. 26.* Τῶν ἵππων ἵσχυρον θᾶττον, *they ran faster than the horses, i. 5. 2.* Τούτου διύττερον *Pl. Leg. 894 d.* Ἀνωτέρω τῶν μαστῶν *i. 4. 17.* Ὑμᾶς οὐ πολὺ ἑμοῦ ὑστερεῖν *i. 5. 16.* Ἀβροκόμας δὲ ὑστείρησε τῆς μάχης, *but Albrocomas came after the battle, i. 7. 12.* Τῇ ὑστεραίᾳ τῆς μάχης *Pl. Menex. 240 c.* Ἠττώμεθα αὐτοῦ *Cyr. v. 3. 33.* Ὑμᾶς τούτων ἰσχυροῖς κρείτεσι *iii. 1. 37.*

§ 352. γ.) *Multiple and proportional words (§ 138).* Thus,

Πολλαπλασίους ὑμῶν αὐτῶν, *many times your own number, iii. 2. 14.* Ἦρχετο δὲ διαίτην ὁδοί· μίαν ἡμέραν τισσῶτον ἀπὸ παντός· μισθὰ δὲ

παύτην, ἀφ' ἧς διπλασίαν ταύτης· ἐν δ' αὖ τρίτην, ἡμισίαν μὲν τῆς διπλάσιας, τριπλασίαν δὲ τῆς πρώτης· τετάρτην δὲ, τῆς διπλάσιας διπλῆν· πέμπτην δὲ, τριπλῆν τῆς τρίτης· ἐν δ' ἑκτῇ, τῆς πρώτης ἑξαπλασίαν· ἑβδόμη δὲ, ἑξαπλασίαν τριπλασίας τῆς πρώτης ($a. b = 2 a. c = 1\frac{1}{2} b = 3 a. d = 2 b. e = 3 c. f = 8 a. g = 27 a$) Pl. Tim. 35, b, c. Δις τίσας ἰμὶ πέντας ἀδελφῆς ζῶσαι Eur. El. 1092.

(II.) GENITIVE OF CAUSE.

§ 353. To the head of CAUSE may be referred, I. That from which any thing is DERIVED, FORMED, SUPPLIED, or TAKEN; II. That which exerts an influence, as an EXCITEMENT, OCCASION, or CONDITION; III. That which produces any thing, as its ACTIVE OR EFFICIENT CAUSE; and IV. That which CONSTITUTES any thing WHAT IT IS.

In the first of these divisions, the prevailing idea is that of *source*; in the second, that of *influence*; in the third, that of *action*; and in the fourth, that of *property*. Or we may say, in general, that the first division presents the *material cause*; the second, the *motive cause*; the third, the *efficient cause*; and the fourth, the *constituent cause*. It scarcely needs to be remarked, that the four divisions are continually blending with each other in their branches and analogies.

§ 354. I. That from which any thing is DERIVED, FORMED, SUPPLIED, or TAKEN. To this division belong, 1. the *Genitive of Origin*, 2. the *Genitive of Material*, 3. the *Genitive of Supply*, and 4. the *Genitive of the Whole*, or the *Genitive Partitive*.

1 and 2. *Genitive of Origin and of Material.*

§ 355. RULE VI. The ORIGIN, SOURCE, and MATERIAL are put in the Genitive; as,

Δαρτίου καὶ Παρυδάτιδος γίγονται παῖδες δύο, of Darius and Parysatis are born two children, i. l. 1. Φελίππος μὲν αἱ θύραι πεισιμαίνας, the doors being made of the palm-tree, Cyr. vii. 5. 22. Μῆς μητρὸς . . φόντος Pl. Menex. 239 a. Ὡς δ' ἱκανοὶν Soph. Tr. 401. Οὐτε τῆς νομοφύνης τιμῶσι παῖδα Eur. Med. 804. Τί ἀπολαύσεις ἐν τῇ ἀρχῇ; What advantage should you derive from your authority? Cyr. vii. 5. 56. Διψῆσαι εὖν ἡδίστων ποσσῶν ἀπολαύσεται Ib. 81. Χρημάτων ἰσέσθαι Eur. Hel. 935. Εὐνοχῶ τοῦ λόγου Pl. Rep. 352 b Τῆς πικρᾶς ὄζου Ar.

Eocl. 524. Οἶνος φροίνων πολὺς ii. 3. 14 (cf. Οἶνον τε π. τ. λ. i. 5. 10). Περιστερῇ . . ἀνθίων Soph. El. 895. Λίμνην . . ζέουσιν ὕδατος καὶ πη-
λαϊ, 'boiling with water,' Pl. Phædo, 113 a. Μισυρθείς τοῦ νίκταρος Pl.
Conv. 203 b. Τῶν λόγων ὑμῶς Λυσίας εἰσέτα; Pl. Phædr. 227 b.

NOTE. The *Gen. of source or material* occurs, especially in the Epic poets, for other forms of construction, particularly the *instrumental Dat.*; as, Πεῖσσαι δὲ πυρὸς θνῖος θύετται, and burn the gates with raging fire [from fire, as the source], B. 415. Πυρὸς μιλισσίμην H. 410. Χεῖρας νιφάμενος πελιδνῇ ἁλός, having washed his hands [with water from] in the foaming sea, β. 261. Λού-
σθαι ὑπὸ ῥίσις ποταμοῖς Z. 508.

§ 356. That of which one discourses or thinks may be regarded as the *material* of his discourse or thoughts; thus we speak of the *matter of discourse*, a *matter of complaint*, the *subject-matter of a composition*, &c. Hence, not unfrequently, both in immediate dependence upon another word; and even in the introduction of a sentence,

RULE VII. The THEME OF DISCOURSE OR OF THOUGHT is put in the Genitive. Thus,

Τῷ τοξότῳ οὐ καλῶς ἔχει λίγην, ἔτι, π. τ. λ., it is not well to say of the bowman, that, &c., Pl. Rep. 439 b. Διαβιόμενος αὐτῶν, ἴσθι μὲν χώραν καὶ οἶον ἔχειν, observing in respect to them, how great and what a country they have, iii. 1. 19. Τῆς δὲ γυναίκος, εἰ . . κακοποιῇ, but in respect to the wife, if she manages ill, Ec. 3. 11. Τοῦ πασιγνήτου τί φής; Soph. El. 317. Κλύουσιν πατρίδος, having heard respecting her son, Id. Ant. 1182. Μαντιῶν, . . δ τοῦδ' ἐχρήσθη σώματος Id. CEd. C. 354. Καταμαθὺν δὲ τοῦ Κύρου δοκούμεν, ὡς . . ἐτόμζι Cyr. viii. 1. 40. Τῷ δὲ οἰκαδε πολὺ μᾶλλον διακόνει, ἴσθι κομωθήσονται Th. i. 52. Οἶσθα γὰρ πού τῶν γυναικῶν πυνῶν, ἔτι τούτοις φύσει αὐτῶν τὸ ἦθος Pl. Rep. 375 e. Τῷ Μιγαρείῳ ψήφισμα καθαιρεῖν Id. i. 140 (cf. Τὸ περὶ Μιγαρείῳ ψήφισμα καθιλοῦσι 139). Τί δὲ τῶν πολλῶν καλῶν, οἷον ἀνθρώπων, ἢ ἵππων, ἢ ἰμμεσίων, . . δεῖα παρὰ τὰ αὐτὰ ἔχει; But what of, &c.? Pl. Phædo, 78 d. Τῆς δὲ σῆς φρενὸς, ἵν' εὖ διδῶνα Eur. Andr. 361. Cf. § 438. γ.

NOTE. For the *Gen. of the theme* may be often substituted another case, more frequently the *Nom.*, in the succeeding clause; thus, Εἰ δὲ ἡ γυνὴ κακοποιῇ, but if the wife manages ill.

3. Genitive of Supply.

§ 357. Supply may be either *abundant* or *defective*. Hence,

RULE VIII. Words of PLENTY and WANT govern the Genitive; as,

a. OF PLENTY. Ἀγρίων θηρίων πλήρης, full of wild beasts, i. 2. 7. Δοφθίρας . . ἱπύρωλας χέριον, they filled the skins with hay, i. 5. 10. Τούτων ἄλλας, enough of these things, v. 7, 12. Κόμας πολλῶν καὶ ἀγαθῶν γεμύσας iv. 6, 27. Μιστὰ γὰρ πολλῆς ἀπειρίας ἰστέν ii. 5. 9. Τῶν δὲ ἰακίων ἰ λείφος ἰσπλήσθη i. 10. 12. Παράδεισον . . δασείας παντοίων δίν-

δραμ ii. 4. 14. Κορίσαι σόμα . . ἡμῶς σκεπῆς Soph. Ph. 1156. 'Ο δαίμων δ' ἔς με πλούσιος παπῶν Eur. Or. 394. Πλουσιῖ . . φίλων vii. 7. 42. Τρίτης . . σισαγμῖνη ἀνθρώπων Ec. 8. 8.

β. OF WANT. Τῶν λοιπηδίων σπανιστ', he will want provisions, ii. 2. 12. Σφιγδουτῶν . . διστ', there is need of slingers, iii. 3. 16. Οἷον ἂν ἐλατῶν ἑμαυτὸν στερήσαιμι, of what hopes I should deprive myself, ii. 5. 10. 'Ανθρώπων ἀπορῶν i. 7. 9. 'Η ψυχὴ γυμνὴ τοῦ σώματος Pl. Crat. 403 b. Γυμνασίος δὲ πάντων Pl. Rep. 361 b. 'Ολίγου διήσαντες καταλινοθήναι i. 5. 14. Παλλῶν ἐνίδει· αὐτῇ, δεσσι vii. 1. 41. 'Υμῶν δ' ἰσημυθίς i. 3. 6. 'Αρματα . . κινὰ ἡνίχων i. 8. 20. Οἶμυ, εἰ δράσω θῆτα τοῦ μοιεύμενος; Eur. Alc. 380. 'Ορφανὴν φίλου πατρός Eur. El. 914. Χρημάτων δὲ δὴ πίνηςτις Ib. 37. 'Εφ' ἡλοῦτο δ' ἰλόφος τῶν ἰστίων i. 10. 13.

NOTE. The Gen. which belongs to *δέσμαι* and *χεῖζαι* as verbs of want may be retained by them in the derived senses, to desire, to request, to entreat. Thus, 'Ἄλλου οὐδέντις ἂν διήσῃ, whatever else you may desire, i. 4. 15. 'Ἐμοὶ χάρισαι δὲ ἂν τοῦ διηδῶ, grant me what I would entreat of you (§ 380), Cyr. v. 5. 35. Δισχεῖν γὰρ ἄδρα τοῦ μακροῦ χεῖζαι βίον Soph. Aj. 473.

4. Genitive Partitive.

§ 358. RULE IX. The WHOLE OF WHICH A PART IS TAKEN is put in the Genitive; as,

'Ημῶν τοῦ ὅλου στρατεύματος, half of the whole army, vi. 2. 10.

NOTE. This Gen. has received the names of the Gen. of the whole, and the Gen. partitive; the former from its denoting the whole, and the latter from its denoting this whole in a state of division (partio or partior, to divide, from pars, part).

§ 359. REMARKS. 1. The partitive construction may be employed, —

α.) To express quantity, degree, condition, place, time, &c., considered as a limitation of a general idea, or as a part of an extended whole. Thus,

Μικρὸν δ' ὕπνου λαχόν, obtaining a little sleep [a small portion of sleep], iii. 1. 11. 'Εν ταύτῃ . . τοῦ κινδύνου προσέοντος, in such imminent danger [in such a degree of], i. 7. 5. 'Ο δ' εἰς τοῦτ' ὕβριος ἐλήλυθεν, 'to such a pitch of insolence,' Dem. 51. 1. Καὶ εἰ μὴ ἐν ταύτῃ παρασκευῇ ἦσαν, 'in this state of preparation,' Th. ii. 17. Συνίσταν ἐς τοῦτο ἀνάγκης Th. i. 49. 'Ἐπὶ μίγῃ ἐχώρησαν διὰ μίγῃς Ib. 118. 'Ἐμβαλεῖν περ εἰς τῶν ἐκείνων χώρας, to make an incursion somewhere upon their territory, or upon some part of, &c., Cyr. vi. 1. 42. 'Ἦν μίσην ἡμέρας, it was mid-day, i. 8. 8. Τῆς ἡμέρας ἐφ' ἣν, it was late in the day [at a late hour of the day], H. Gr. ii. 1. 23. Εἰς τοῦτ' ἡμέρας, to this day, Eur. Alc. 9, Phœn. 425.

β.) To express the whole as the sum of all the parts. Thus,

'Ἐν τοῖς ἀγαθοῖς δὲ πάντ' ἵκνεν σοφίας, and in the good dwell all the qualities of wisdom, Eur. Alc. 601. Οἱ μὴ 'Αθηναῖοι ἐν παντὶ δὲ ἀτυχεῖς ἦσαν Th. vii. 55. 'Ἐν παντὶ κακοῦ εἴη Pl. Rep. 579 b.

§ 360. 2. The whole is sometimes put in the case which

belongs to the part, the part agreeing with the whole instead of governing it (§§ 333. 5, 334. 9); as,

'Ακούομεν ὑμᾶς . . ἰσίους σκαυόν ἐν ταῖς οἰκίαις, *we hear that you, some of you, quarter in the houses*; for ὑμῶν ἰσίους, κ. τ. λ. γ. 5. 11. Πιλοποννήσιος καὶ οἱ ξυμμαχοὶ τὰ δύο μέρη . . ἰσίσταλον, *for Πιλοποννησίων καὶ τῶν συμμαχῶν, κ. τ. λ. Th. ii. 47. Δίδυμα τίνασι πότιρες ἄρα πότιρες αἰμάξῃ Eur. Ph. 1289.*

NOTE. This form of construction chiefly occurs when several parts are successively mentioned; as, Οἰκίαι, αἱ μὲν πολλὰι ἱσπυτῶνισαι, ἑλίγαι δὲ περιήσαν, *the houses, the greater part had been demolished, and but few remained*, Th. i. 89. Οὐ γὰρ τάφου ἦν τὸ κασιγνήτω Κρίων, τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχου, *Soph. Ant. 21.* In the following example, the second part has three subdivisions; Καὶ οἱ ξῖνοι, οἱ μὲν . . ἀποχωροῦσιν· οἱ δὲ, . . οἱ μὲν . . ἀπέρχονται, οἱ δὲ . ., εἰσι δ' οἱ Th. vii. 13.

3. It is often at the option of the writer whether he will employ the Gen. partitive or a simpler form of construction. The two forms are sometimes combined; as, Εἷς τῶν θεῶν, εἷς βροτῶν ἢ ἐ ταῦτα πρέσβευ, *'a god, one of mortals,' Soph. El. 199. Πῶ τις θεῶν ἢ δαίμων ἱσπεργίς; Er. Hec. 164. Οἷς . . φαίνουσι τινὲς δαίμονες, ἢ θεῶν τῶν οὐρανίων Id. I 1233.*

§ 361. According to Rule IX., any word referring to part, whether *substantive, adjective, adverb, or verb*, may tal with it a Gen. denoting the whole. Thus,

A. SUBSTANTIVES.

Τὸ τρίτον μέρος τοῦ . . ἱσπικοῦ, *the third part of the cavalry*, Cyr. ii. 6. Τῶν πιλαστῶν τις ἀνὴρ, *a certain man of the targeteers*, iv. 8. 4. Ἑλλήνων δὲ ἔχων ἱσλίτας ἀνίκη τριακοσίους i. 1. 2. Τεράποντα μυρ δας στρατιᾶς, i. 4. 5. Εἷς ἀνὴρ τῶν ῥητόρων Ar. Eq. 425.

REMARKS. α. When place is designated by mentioning both the *country* the town, the former, as the whole, may be put in the Gen., and may pre the latter; as, Οἱ δὲ Ἀθηναῖοι . . ὤρμισαντο τῆς Χερρονήσου ἐν Ἐλεῖντι, *the Athenians touched upon the Cherronese at Eleüs* [at Eleüs, a town of Cherronese], H. Gr. ii. 1. 20. Οἱ Πιλοποννήσιος τῆς Ἀττικῆς ἐς Ἐλευ καὶ Θερζι ἰσβαλόντες, *the Peloponnesians invading Attica as far as Ele and Thria*, Th. i. 114. Ὁ δὲ στρατὸς τῶν Πιλοποννησίων προῖον ἀφ' τῆς Ἀττικῆς ἐς Οἰνίαν πρῶτον, *'came upon Attica first at Oenoe,' Id. ii*

β. The Gen., in all cases in which it is strictly *partitive*, may be rega as properly depending upon a substantive denoting the part; and ther the use of this Gen. in connection with adjectives, verbs, and adverbs be referred to ellipsis. Thus, Τῶν ἄλλων Ἑλλήνων τινίς [sc. ἄνδρες]. Ἐμ μαινί τι [sc. μέρος] τῆς φάλαγγος (§ 362. β). Εἰσι δ' αὐτῶν [sc. ποτ τινίς], οὓς οὐδ' ἂν παντάπασι διαβαῖναι. Πολέμου, καὶ μάχης οὐ μιστῇ μέρος αὐτῇ (§ 364). Γῆς γε οὐδαμοῦ, i. e. ἐν οὐδενὶ μέρει τῆς γῆς (§ 363)

γ. If the substantive denoting the part is expressed, and that denotin whole is a form of the same word, the latter is commonly omitted; as, ἄνδρες τῶν γραιτίων [sc. ἀνδρῶν], *three men of the more aged*, γ. 7. 17. τῶν πρεσβυτάτων στρατηγῶν, iii. 2. 37. Εἰσιφίρειτο τῇ ἐρχηστρεῖδι τρε; ἡραμεικῶν Symp. 7. 2.

§ 362. B. ADJECTIVES.

NOTE. The adjectives which are most frequently used to denote a part are termed *partitives*.

α. THE ARTICLE. Τοὺς μὲν αὐτῶν ἀφίενται, τοὺς δ' ἐξίκαλει, *slew some of them, and banished others*, i. 1. 7.

β. ADJECTIVE PRONOUNS. Τῶν ἄλλων Ἑλλήνων τινίς, *some of the other Greeks*, i. 7. 8. Ὅστις . . τῶν παρὰ βασιλῆος i. 1. 5. Οἱ Ἰσκιον ἰαλφθῆσαν τῶν πολιτῶν i. 7. 13. Τῶν δὲ βαρβάρων . . ἄλλοις i. 2. 18. Τοῖς τοιοῦτοις τῶν ἔργων Mem. ii. 8. 9. Εἰ δὲ τι καὶ ἄλλο ἦν ὕλης ἢ καλὰ μόνον i. 5. 1. Ἐξινύμανί τι τῆς φάλαγγος i. 8. 18. Ἐν τῇ ξυμπορῇ διαφθάρει; Soph. Ant. 1229. See § 359. α.

γ. NUMERALS. Εἷς τῶν στρατηγῶν, *one of the generals*, vii. 2. 29. Τοὺς τρεῖς . . τῶν δακτύλων Ar. Vesp. 95. Εἷς ἐν κόλποις Eur. Andr. 1172. Ὅπισσι μὲν τῶν ἀμφὶ βασιλίᾳ ἀπίθνησκον i. 8. 27. Πολλὰ τῶν ὑποζυγίων i. 5. 5. Ὀλίγοι μὲν αὐτῶν iii. 1. 3.

δ. SUPERLATIVES, and words derived from them (by virtue of the included adjective, cf. § 351). Ἐν τοῖς ἀρίστοις Περσῶν, *among the best of the Persians*, i. 6. 1. Τῷ πιστοτάτῳ τῶν Κύρου συνεπτούχων Ib. 11. Ἐνὶ πλειόντοις ἀνθρώπων Th. i. 1. Τῆς γῆς ἡ ἀρίστη Ib. 2. Τῶν καὶ ἱαντοῖς ἀνθρώπων ἀριστύτεραις; [= ἀρισταγινόμεναι], *being the best of the men of their age*, Mem. iii. 5. 10. Δῶρ', ἡ καλλιστεύεται τῶν νῦν ἐν ἀνθρώποις Eur. Med. 947. Οὐδὲν δεινέων κρυπτεύουσιν Ages. i. 3.

ε. PARTICIPLES. Σὺν ταῖς περὶ αὐτοῦ πιστοῖς, *with those present of his faithful attendants*, i. 5. 15. Καὶ τῶν ἄλλων τὸν βουλόμενον, *and of the rest any one that wished*, i. 3. 9. Ἐαυτὸς δὲ τῶν προβάτων λαλῶν καμίνᾳ φέρον, ἡ τῶν βοῶν πατακισκημισμίνᾳ Cyr. viii. 3. 41.

ζ. OTHER ADJECTIVES. Ἐχον τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις, *having half of the rear guard*, iv. 2. 9. Ὡτάλαινα παρθένοι, *O ill-fated of virgins*, Eur. Heracl. 567. Τοὺς ἀγαθοὺς τῶν ἀνθρώπων, *the good among men*, Ar. Plut. 495. Δειλαίᾳ δειλαίῳ κυρίῳ, *wretched of the wretched art thou!* Soph. El. 849. Τὸ λοιπὸν τῆς ἡμέρας iii. 4. 6. Ἐτιμὸν τῆς γῆς τὸν πολλόν Th. ii. 56. Ὡφίλα γυναικῶν Eur. Alc. 460. Δῖς Πίλαστῶν Æsch. Suppl. 967. Ἀνὴρ μεγάλῃ λείπῳ ἰχθρὸς ἰχθρῶν Eur. Andr. 521. Τῶν ἄλλων σκυῶν ἐὰν περιττά iii. 2. 28.

§ 363. C. ADVERBS.

α. OF PLACE and TIME (§ 359. α). Οὐδ' ὅπου γῆς ἰσμεν οἶδα, *I know not where on earth [upon what part of the earth] we are*, Ar. Av. 9. Ἰῆς γι οὐδαμῶ Pl. Rep. 592 b. Πανταχοῦ τῆς γῆς Pl. Phædo, 111 a. Ποῦ ποτ' εἰ φεῖναι; Soph. El. 390. Τηλεῦ γὰρ οἶκῳ τῶν Ἀχαιῶν, *'in a remote part of the country,' i. e. 'far from town,'* Ar. Nub. 138. Ἐνταῦθα τοῦ εὐμενοῦ ἀναστρέφεται Mem. iv. 3. 8. Ἐνταῦθα ἦδη εἰ τῆς ἡλικίας, *you are now at that point of life*, Pl. Rep. 328 c. Διῦρε τοῦ λόγου Pl. Conv. 217 e. Οὐκ ἐγὼς ἐν εἰ πακοῦ; Soph. Aj. 386. Οἱ προελήλυθον ἀετλῆς ἀνδρες Dem. 42. 24. Ποῖ τις φροντίζει ἔλθῃ; Soph. Œd. C. 170. Εφύλαττον ἄλλος ἄλλοθεν τοῦ Ὀνίου H. Gr. vii. 1. 15. Μὴ πρόσω δὲ τοῦ ποταμοῦ προελθῶν, *but not to advance far into the river*, iv. 3. 28. Ἐκείθεν μίχρη πέρβῳ τῆς ἡμέρας H. Gr. vii. 2. 19. Ὅπηνίκα . . τῆς ὥρας, *at whatever point of time*, iii. 5. 18. Πηνίκα ἱστὶν ἄρα τῆς ἡμέρας, Ar. Av. 1498. Πρωταίστατα . . τῆς ἡλικίας, *at the earliest age*, Pl. Prot. 326 c.

β. Of STATE or CONDITION (§ 359. α; especially with the verbs ἔχω and ἔχω). Τῆς τύχης γὰρ ὁδ' ἔχω, *for I am thus in [have myself in this state of] fortune*, Eur. Hel. 857. Ἀναμνήσαι, ὡς ἔχει φιλίας πρὸς τι τὴν . . πόλιν, 'in what a state of friendship he was,' i. e. 'what friendship he bore,' H. Gr. ii. l. 14. Διώξαντι, ὡς τὰ χεῖρας ἑκάστος ἔχειν, *having pursued, as each one had himself in respect to speed, i. e. every man according to his speed*, Ib. iv. 5. 15. Ὡς ἐργῆς ἔχω Soph. Œd. T. 345. Πῶς ἀγῶνες ἤκομεν; *how do we come on in the strife?* Eur. El. 751. Οἶσιν ἐρέσεν . . ἔχεις Cyr. vii. 5. 56. Γίνους μὲν ἦσαι ὁδὲ τοιοῦτοι, *thus are you related to these*, Eur. Heracl. 213. Ἐχόντας εὖ φρενῶν, *of good judgment*, Eur. Hipp. 462. Ἀνδράσι μίλλουσιν εὖ σώματος ἔξιν Pl. Rep. 404 d. Ὅταν . . ὑγιεινῶς τις ἔχη αὐτὸς αὐτοῦ Ib. 571 d.

γ. Of the SUPERLATIVE DEGREE. Ἀφιδίστατα πάντων, *most unsparingly of all*, i. 9. 13. Πρεσβυτέρηται μάλιστα τῶν Ἑλλήνων i. 6. 5. Οἱ μὲν ἰγγύτατα τῶν πελιδνῶν ii. 2. 17.

§ 364. D. VERBS.

The Genitive partitive, in connection with a verb, may perform the office either of a *subject*, an *appositive*, or a *complement*; taking the place of any case which the verb would require, if referring to the whole. See § 361. β.

α. The Genitive Partitive as a Subject.

(1.) Of a Finite Verb. Εἰσι δ' οὐκ ὅτι ἀνπαντάσιν διακρίνεται, *and there are some of them, which you could not pass at all*, ii. 5. 18. Ἡ δὲ τούτων τῶν σταθμῶν, οὗς πᾶν μακρὸς ἤλαντι, i. 5. 7. Τῶν δὲ Σαρμίων . . ξυθίμην . . διέστην Th. i. 115. Πολέμου, καὶ μάχης οὐ μισθὸν αὐτῶν, *of war and battle, there fell to her no share*, Cyr. vii. 2. 28. Οὐδ' ὅς, ἡμῖν νῦν προσήκει οὕτω πλεονεξίᾳ πᾶσι οὕτως μίθης Cyr. iv. 2. 20.

(2.) Of an Infinitive. Καὶ ἰσχυροῦνται σφῶν τε πρὸς ἐκείνους, καὶ ἐκείνων πρὸς αὐτούς, *that there even mingled some of themselves with those, and some of those with them*, iii. 5. 16. Οὐκ ἦντο προσήκειν οὐδενὶ ἀρχῆς, *he thought that no authority belonged to any one*, Cyr. viii. 1. 37. Δικαίᾳ δίκαιον εἶναι, πᾶσι τῶν ἀρχῶν μισθῶν Rep. Ath. 1. 2.

§ 365. β. The Genitive Partitive as an Appositive.

The Gen. partitive in the place of an appositive is most common with substantive verbs, but is likewise found with other verbs, particularly those of reckoning, esteeming, and making. Thus, Οὐκ ἐγὼ εὐσεῖς εἰμὶ, *I am not one of these*, Cyr. viii. 3. 45. Τῶν φιλετάτων ἱμερῶν ἀρεθίστου τίς ἐστιν, *thou shalt be numbered as one of my dearest children*, Eur. Bacch. 1318. Ἐτόγγαν γὰρ καὶ βουλῆς ὅν Th. iii. 70. Καὶ ἐμὶ τοῖσιν . . οἷς τῶν πιστευμένων Pl. Rep. 424 c. Τοῦ δούλου . . τῶν περὶ ἱαντὸν δορυφόρων ποιήσασθαι Ib. 567 e. Τῶν φευγόντων ἀπομάχεται Isocr. 380 d.

§ 366. γ. The Genitive Partitive as a Complement.

The Genitive partitive is used as a complement,

1.) Generally, with any verb, when its action affects not the whole object, but a *part* only; as,

Λαβόντας τοῦ βαρβαρίου στρατοῦ, *taking a part of the barbarian army*, i. 5. 7. Τῶν κηρίων . . ἴφαγον, *etc of the honeycombs*, iv. 8. 20. Ἀφ' οὗς δὲ τῶν αἰχμαλώτων, *and sending some of the captives*, vii. 4. 5. Συγκαλίσαντες λοχαγούς καὶ πιλταστὰς καὶ τῶν ὀπλιτῶν iv. 1. 26. Χυρίσσοφς σίμπτῳ τῶν ἐν τῇ πόλει σιψομένους iv. 5. 22. Καὶ τῆς τι γῆς ἵτιμον Th. ii. 56. Μαντικῆς ἔχας τίχνης Soph. Oed. T. 709. Πυρρίλιντος τῶν λίθων Ar. Ach. 184. Τῶν κρητῶν ἑλισσεν Ar. Eq. 420. Παροίχας τῆς θύρας, *just opening the door*, Ar. Pax, 30.

§ 367. II.) *Particularly*, with verbs which, in their ordinary use, imply *divided* or *partial action*.

NOTE. The Gen. partitive may be connected with other parts of speech upon the same principle. Hence the rule is expressed in a general form.

RULE X. Words of **SHARING** and **TOUCH** govern the Genitive.

1. Words of **SHARING** include those of *partaking* (partaking), *imparting*, *obtaining by distribution*, &c. Thus,

Τῶν κινδύνων μετίχων, *to share in the dangers*, ii. 4. 9. Τῷδε κοινῶς εὐχῆς, *I partake of this fortune*, Eur. Med. 303. Τῶν ὑφ' οὐρανῶν μετὰ δόντες, *imparting our joys*, Eccl. 9. 12. Κοινωνοὺς ἀπάντων, vii. 2. 38. Ἄνδρες οἱ ξυναρπάμιναι τοῦδε τοῦ κινδύνου Th. iv. 10. Συλλήψομαι δὲ τοῦδε σοὶ καὶ γὰρ σίνου Eur. Med. 946. Μειονεκτεῖ τῶν ὑφ' οὐρανῶν ὁ τύραννος, 'has less of,' Hier. 1. 29. Τῷ ἡλίῳ περισσεύοντα, 'bearing more of,' Cyr. i. 6. 25. Πᾶσι ἀφ' οὐραῖς ἐπάρχει τῶν ἱαντοῦ Mem. i. 2. 60. Τοῦ λόγου προσδούς, Eur. Suppl. 350. Συμβάλλεται . . τοῦδε δόματος Eur. Med. 284. Ἀγαθὴ δὲ συλλήψεσθαι τῶν ἐν ἰερῇ πόλει, βίβλια δὲ τῶν ἐν πολέμῳ σύμμαχος ἔργων, ἐρίστη δὲ φιλίας κοινωνίης Mem. ii. 1. 32.

§ 368. 2. **TOUCH** may be regarded as a species of partial action, affecting only the point of contact. To this head belong, either by direct connection or by obvious analogy, verbs of *laying hold of*, *hitting*, *meeting with*, &c. Thus,

Ἀπτεσθαι τῆς κάρφης, *to touch the hay*, i. 5. 10. Ἐπιλαμβάνεται αὐτοῦ τῆς ἴνους, *lays hold of his shield-rim*, iv. 7. 12. Φεράλα τυγχάνει, *hits Pheraulas*, Cyr. viii. 3. 28. Ἐξινεῖσθαι τῶν σφινδοντῶν, *to reach the slingers*, iii. 3. 7. Ἀνδρῶν ἀγαθῶν σαιδὸς ὑπαντήσας, *having met with the son of brave heroes*, Soph. Ph. 719. Ὅταν δὲ τοῦτων τινὸς θίγῃς Cyr. i. 3. 5. Τούς τι τῆς τραγικῆς παύσεως ἀπαυτίνους Pl. Rep. 602 b. Δυσχερὲς ψαύειν νεοῦντες ἀνδρῆς Eur. Or. 793. Αὐτὸς δὲ λαβόμενος τῆς διζῆς τοῦ Κουζάρους Cyr. v. 5. 7. Ἀντιλήψομαι τῶν πραγμάτων Cyr. ii. 3. 6. Ἐξίμιστα αὐτοῦ, *we shall keep hold of him*, vii. 6. 41. Κανὴ τῆς σωτηρίας ἔχοντα, *to strive in common for our safety*, vi. 3. 17. Ἐχόμενα δὲ τούτων, *and following these*, i. 8. 9. Τῆς ἱππιδος γὰρ ἔχουμαι διδραγμαῖς Soph. Ant. 235. Λίγεται τῆς ταλιντῆς τυχεῖν, 'to have come to his end,' ii. 6. 29. Ὅσων ἐπὶν ἡμῶν ἴετοχοι, *what kind of men they found us*, v. 5. 15.

§ 369. REMARKS. a. Hence, the *part taken hold of* is put in the Gen., in connection with other forms of construction ; as,

"Ἐλαβόν τῆς ζώνης ἐν Ὁρόντῃ, *they took Orontes by the girdle*, i. 6. 10. Τὰ παῖδάρι' εἰδὺς ἀνίλαμι . . τῆς χειρὸς Ar. Vesp. 568. Τὰς δὲ πιχυρωμένας ἄγειναι . . πλοκάμων, *Æsch. Theb.* 326. Νῦν . . ψαύειν χειρὸς Eur. Herc. 968. Τὴν μὲν περιμαστὴν ἀνέχινος Soph. Ant. 1221.

β. To the analogy of verbs of touch may be referred expressions like the following: Τῆς κεφαλῆς κατεῖλε, *he broke [was fractured in] his head*, Ar. Ach. 1180. Ξυνιτρέψῃ τῆς κεφαλῆς Ar. Pax, 71. Ἡτιώτατος τὸν Κρατῖνον συντρέψαι τῆς κεφαλῆς αὐτῆς, *they charged Cratinus with having broken her head*. Isocr. 381 a. Εἴτα κατατίθει τις αὐτοῦ μύθον τῆς κεφαλῆς Ar. Ach. 1166. Cf. § 437.

§ 370. 3. Several words of *obtaining, attaining, and receiving*, govern the Genitive, from their referring primarily either to distribution or to touch. Thus,

Ἰτα τῆς προσηκούσης μοίρας λαγχάνῃ, *that it may receive its proper portion*, Pl. Leg. 903 e. Κληρονομίῃν οὐδένος, *to inherit nothing*, Dem. 1065. 25. Τῶν δικαίων συγχάσειν, *to obtain your rights*, vii. 1. 30. ἘΠΕΙΔΗ ΘΝΗΤΟΤ ΜΕΝ ΣΩΜΑΤΟΣ ἘΤΥΧΕΣ, ἈΘΑΝΑΤΟΤ ΔΕ ΨΥΧΗΣ, ΠΕΙΡΩ ΤΗΣ ΨΥΧΗΣ ἈΘΑΝΑΤΟΝ ΤΗΝ ΜΝΗΜΗΝ ΚΑΤΑΛΙΠΕΙΝ Isocr. 22 b. Κίμαιν, *ὅτι τοῦ τάφου ἀντιτάσας, ὅτι γὰρ παρ' ἡμῶν* Soph. El. 868. Οἷας ἀμοιβῆς ἔξ ἰάσεως πύρεϊ Eur. Med. 23.

NOTE. The student can hardly fail to have remarked the great variety of metaphorical and transitive meanings in which words of sharing and of touch are employed, not only in Greek, but likewise in our own and in other languages.

§ 371. II. That which exerts an influence as an **EXCITEMENT, OCCASION, or CONDITION**. To this division belong the following rules, respecting, 1. the *motive, reason, and end in view*; 2. *price, value, merit, and crime*; 3. the *sensible and mental object*; and 4. *time and place*.

1. Genitive of Motive, &c.

§ 372. RULE XI. The **MOTIVE, REASON, and END IN VIEW** are put in the Genitive.

To this rule may be referred the use of the Gen., both in *regular construction* and in *exclamation*, to express the person or thing, *on account of which, in consequence of which, for the sake of which, in honor of which, or to affect which*, any thing is felt, said, or done. Thus,

α. WITH VERBS. Τούτου σι . . ζηλώ, *on this account I envy you*, Cyr. viii. 4. 23. Μισθοῦ δακρυτόνους, *serving for hire*, Ib. vi. 2. 37. Μὴδὲ αὐτῶν καταδίδε, *paying nothing for them*, Ib. iii. 1. 37. Τοῦ μὲν πάθους φεταμεν αὐτόν Ib. v. 4. 32. Ζηλώ σι τοῦ τοῦ, *τῆς δὲ δειλίας, στενγῶ* Soph. El. 1027. Ἡ φίλου δόλπου . . ἡ χαύνοῦ Id. CEd. T. 234. Ταύτης ἰσχυ-

μαί σε, *I beseech you for her sake*, Eur. Or. 671. 'Ἰστιάω σε τῶνδε γουναίων καὶ σοῦ γενείου διξιάς τ' εὐδαίμονες, 'by these knees,' &c., Eur. Hec. 752. Ζῶντες ἀγαθοῦ δαίμονες, 'in honor of,' Ar. Eq. 106. Τοῦ δώδεκα μινᾶς Πασίης; *For what do I [owe] Pasias twelve minæ?* Ar. Nub. 22. Προσίσταται τῆς παραινέσεως ἡδονῆς καὶ χάριτος τὰ τῆς πόλεως πρᾶγματα, 'for the sake of present pleasure and favor,' Dem. 34. 23. Καταρροφούσι, τοῦ . . μὴ λυσιτελεῖν αὐτοῖς, 'so that it may not profit,' Cyr. i. 3. 9.

β. WITH ADJECTIVES. Εὐδαίμων . . τοῦ τέρεος Pl. Phædo, 58 e. 'Ὁ μακάριε τῆς τέχνης, *Blessed in thy trade!* Ar. Av. 1423. 'Ὁ τάλαι! ἰγὰ σίθιν Soph. El. 1209. 'Ὁ δυστάλαινα τῆς ἡμῆς πύθαιδας Eur. Med. 1028.

γ. WITH ADVERBS. Ταύτης ἵνα τῆς παρόδου, *on account of this pass*, i. 4. 5. Τοῦ μὴ φύγειν ἵνα, *lest they should escape*, iii. 4. 35. Πίμπω μ' ἐκ τῆς τοῦ φόνου χάρις Soph. El. 427. Πινδικῶς δὲ ἔχουσιν τοῦ ἀδελφοῦ τιθνηπότες Cyr. v. 2. 7. Χαλιπῶς φέρουσιν αὐτῶν Th. ii. 62.

δ. WITH NOUNS. 'Εμοὶ πικρὰς ὥδιναι αὐτοῦ προσκυλῶν, 'pangs on his account,' Soph. Tr. 41. Πολλὰς γενείου τοῦδ' ἐνικτύειαι λιγὰς, 'by this beard,' Eur. Or. 290. Οἶαξ, τὸ Τροίας μῖσος ἀναφύειν πατρὶ Ib. 432.

ε. WITH INTERJECTIONS. Φιῶ τοῦ ἀνδρός, *Alas for the noble man!* Cyr. iii. 1. 39. Αἰαὶ κακῶν Eur. Herc. 899. Οἶμαι δάμαρτος καὶ τίτινων, ὅμοι δ' ἱμοῦ Ib. 1374. 'Ὁὰ Περικλοῦ στρατιώματα τοῦδ' Æsch. Para. 116. Ἰατταταταῖξ τῶν κακῶν Ar. Eq. 1.

ζ. IN SIMPLE EXCLAMATION. Τῆς τύχης, *My ill-luck!* Cyr. ii. 2. 3. Τῆς μορίας, *What folly!* Ar. Nub. 818. 'Ὁ Ζεῦ βασιλεῦ, τῆς λισσότητος τῶν φρενῶν Ib. 153. Ἀπολλὸν ἀποτρέσσαι, τοῦ χασμήματος Ar. Av. 61.

§ 373. REMARKS. 1. The Genitive of the END IN VIEW is put with some words of *direction*, *claim*, and *dispute*. Words of *direction* include those of *aiming at*, *throwing at*, *going towards*, and *reaching after*. Thus,

'Ανθρώπων στοχάζεσθαι, *to take aim at men*, Cyr. i. 6. 29. Αὐτοῦ χερμάδας . . ἵβρισται, *they threw stones at him*, Eur. Bacch. 1096. Εὐδὲ Πιελήνης πίσιθαι, *to fly straight to Pellene*, Ar. Av. 1421. Τίς γὰρ αὐτῷ ἴσθιν ὅστις τῆς ἀρχῆς ἀντιστοιῖται; *For who is there that disputes with him the sovereignty [makes for the sovereignty in opposition to him]?* ii. 1. 11. 'Ὅστι τοξόται σκοποῦ, τοξίζετε' ἀνδρὲς τοῦδ' Soph. Ant. 1033. 'Ὅλῃ, ῥίψω πῶτον τάχα σου Eur. Cycl. 51. 'Ἰναι τοῦ πρὸς, *to go towards that which is farther on*, i. e. *to go further, to proceed*, i. 3. 1. Λήγου δ' ἔρις δραμουσα τοῦ πρὸςωτάτω Soph. Aj. 731. Ὅστω ἀντιστοιῦντε ἀριότης, *these were rivals in valor*, iv. 7. 12. Βασιλικῆς μεταπειούμεινους τέχνης, *laying claim to the kingly art*, Pl. Pol. 289 e. Τοῦ δὲ φρενῶν εὖ . . ἀμφισβητῶ Isocr. 98 c.

2. The student cannot fail to remark the ease with which verbs of *motion* pass into those of *simple effort* and *desire*. Thus, ἵμαι, and, more commonly, ἱφίμαι, *to send one's self to, to rush to, to strive for, to seek, to desire*; ἐρίγμαι, *to reach after, to strive for, to seek, to court, to desire*; as, ἱμῖνοι λιχίων Soph. Tr. 514. Τοῖς δόξας ἱφίμῖνοι Cyr. iii. 3. 10. Ὁρίζεσθαι τῆς ἡμιλίας αὐ τοῦ Mem. i. 2. 15. Σωκράτους ἀριχθήτην Ib. 16. Τιμῆς ἐρίγμεσθαι Hier. 7. 3.

2. Genitive of Price, &c.

§ 374. RULE XII. PRICE, VALUE, MERIT, and CRIME are put in the Genitive.

a. PRICE. Ἰππον, &c. ἀπώδωκε πινθήκοντα δαρικῶν, the horse, which he had sold for fifty darics, vii. 8. 6. Ὀνίσθαι . . μικρὰ μίτρα πολλοῦ ἀργυρίου iii. 2. 21. Πολλοῦ τοῖς ἄλλοις ἰσώλου Mem. i. 2. 60. Τῶν δ' ἱμῶν παιδων φυγὰς ψυχῆς ἐν ἀλλαξαίμῃ, οὐ χρυσοῦ μόνον Eur. Med. 967. Δόξα δὲ χρημάτων οὐκ ἀνητή Isocr. 21 b. Ἀμφίλοχον . . ἀπώλυτρεται τάλαντων ἰνία Dem. 159. 13.

β. VALUE AND MERIT. Πολλοῦ ἄξιος τῇ στρατίᾳ, worth much to the army, iv. 1. 28. Ἄνδρες, ἄξιοι τῆς ἐλευθερίας i. 7. 3. Τῶν καλλίστων ἑαυτὸν ἐξώσαντα iii. 2. 7. Τὸ μῆμα πολλοὶ χάσκουσιν ἄξιός ἐμαῶν Cyr. vii. 3. 11. Παιδα . . ἀνάξιον μὲν σοῦ, κατάξιον δ' ἱμοῦ Soph. Ph. 1008. Ἐκαστον θίντος τῆς ἰσῆς ἀξίας Pl. Pol. 257 b. Μιζονος αὐτὰ τιμῶνται εἰ λαμβάνοντες Cyr. ii. 1. 13. Εἰ οὖν δι' ἡμῶν κατὰ τὸ δίκαιον τῆς ἀξίας τιμᾶσθαι, τούτου τιμῶμαι τῆς ἐν Πρυτανίᾳ εἰσόδου Pl. Apol. 36 e. Πρίσκι γὰρ τῶν ἡ δαίμονες τοῦμοῦ τάδε Soph. Aj. 534. Πεισάντης τῶν στραζάντων Pl. Menex. 239 c (for the common construction of πρίσκι, see § 403).

γ. CRIME. Ἀσιδείας φεύγοντα, accused of impiety, Pl. Apol. 35 d. Διπάζουσι δὲ καὶ ἱγπλήματες, . . ἀχαριστίας Cyr. i. 2. 7. Διὰξομαι σε δειλίας Ar. Eq. 368. Καλοῦμαι Πισθίταιρον ὕβριος Ar. Av. 1046. Τῷ πατρὶ φόνου ἰατίζεχμαι Pl. Euthyph. 4 d. Ἐπαισιόταμίος μὲ φόνου Dem. 552. 1. Οὐδὲς ἱνοχός ἐστι λειποταξίου οὐδὲ δειλίας Lys. 140. 1. Τῆς αὐτῆς ἀγνοίας ὑπὸύθινος εἰ τοῖς ἄλλοις Dem. 293. 28.

NOTE. The Gen. is sometimes used to express the punishment; as, Θανάτου δὲ οὗτα κείνουσι, and these pronounce sentence of death, Cyr. i. 2. 14. Συλλαμβάνοντες ὑπὸ τῶν θανάτου H. Gr. ii. 3. 12. Ἀνδράπων καταψηφισθέντων θανάτου ἢ φυγῆς Pl. Rep. 558 a. Ὡς τ' ἱνοχὸς δισμοῦ γιγινᾷσι Dem. 1229. 11. — In this construction (which is rare except with θανάτου), the punishment appears to be regarded either as the desert of the crime, or as the end in view (§ 372) in judicial proceedings.

3. Genitive of Sensible and Mental Object.

§ 375. The object of sensation, thought, or emotion may be regarded as its exciting cause, and, in this view, may be put in the Genitive. Hence,

RULE XIII. Words of SENSATION, and of MENTAL STATE or ACTION govern the Genitive; as,

a. OF SENSATION. Σίτου ἰγύσαντες, tasted of food, iii. 1. 3. Γινῶμαι τῆς θύρας, 'have a smack of,' i. e. 'try,' or 'knock at,' Ar. Ran. 462. Τὸς παῖδας . . γινύσκειν αἵματος, 'give a taste of,' Pl. Rep. 537 a. Οἶνον . . δεφραίνεσθαι, to catch the scent of wine, v. 8. 3. Θορύβου ἤκουσε διὰ τῶν τᾶξιν ἰόντων, 'heard,' i. 8. 16. Τοῦ δὲ πάντων ἡδίστου ἀπύσματος, ἰπαινον σιαυτῆς, ἀνήκουσι i Mem. ii. 1. 31. Οὐκ ἀπρωάμινε δὲ τοῦ ἔδοντος Cyr. i. 3. 10. Κλύων σάλπιγγος Soph. Aj. 290. Οὐδὲς δὲ πάσῃσι Σαυράτους οὐδὲν ἀσπίς οὐδὲ ἀνίστιον οὗτοι πρέσβυτοι εἶδεν, οὗτοι λίγοντες ἤκουσαν Mem. i. 1. 11.

β. OF PERCEPTION, KNOWLEDGE, REFLECTION, EXPERIENCE, and HABIT.

Τῆς . . ἰσχυρῆς οὐκ ἤσθάνετο, *he did not perceive the plot*, i. 1. 8. 'Ὅσον ἀλλήλων ξυνίσταν' Th. i. 3. 'Ενθ' αὖθις δὲ τῶν ἰδίων Mem. iii. 6. 17. 'Ἐπιστήμων ἴσται τῶν ἀμφὶ τάξεω Il. 1. 7. Θίλω δ' αἰδῆσαι μᾶλλον ἢ σκόφες· καπὼν ἴσται Aesch. Sup. 453. 'Ἰδιώτης . . τοῦτο τοῦ ἔργου, 'unskilled in,' Cœ. 3. 9. Τῆς ἀρετῆς . . οὐδὲν δι' ἰδιωτισμοῦ Pl. Prot. 326 a. Κύρου . . ἐν κρίσει γινώσκειν, *to have been well acquainted with Cyrus* [in the knowledge of Cyrus by proof], i. 9. 1. Πειράζοντες ταύτης τῆς τάξεω, 'making trial of,' iii. 2. 38. Τῶν τοιούτων ἡμῶν πειρᾶν, 'attempt,' Th. vii. 19. 'Ἐμπειροὶ γὰρ ἦσαν τῆς Παφλαγονίας v. 6. 1. 'Ἀπειροὶ ὄντες αὐτῶν iii. 2. 16. Τῶν ἱμαστίων αὐτοῦ ἔχονταν Il. 6. 1. Ζήνωνι ἔχον τῆς ἰσθμίδος ἀλγῆς Pl. Apol. 17 d. Οὐ γρίβων ἀν' ἰσπιαῆς Ar. Vesp. 1429. 'Ἡθὰς ἰσμί πως τῶν τοῦδε μέλων Soph. El. 372. 'Αήθεις τοῦ πατακίου Dem. 15. 27.

§ 376. γ. OF MEMORY. Τούτων οὐδὲς μίμνηται, *these things no one remembers*, v. 8. 25. Οὐδὲν ἔτι τοῦτο μίμνηται, 'made mention of,' vii. 5. 8. Τῆς ἀρχῆς μνημονεύομεν Isocr. 12 c. Τούτου δὲ αὐτοῦς ὑπομνησκίται Cyr. iii. 3. 37. Μὴ μ' ἀναμνήσῃς καπὼν Eur. Alc. 1045. Βίου δὲ τοῦ παρόντος οὐ μνήαν ἔχουσ, Soph. El. 392. Τῶν πάροιθε μὲν λόγων λαλώμεθ' ἄμφω, 'forget,' Eur. Hipp. 288. 'Τῶν τε, λήθην τῶν καθ' ἡμέραν καπὼν Eur. Bacch. 282.

δ. OF CARE. Κήδεσθαι Σείθεω, *to care for Scythæa*, vii. 5. 5. Τούτων σοὶ δι' μέλει, *of this there must be to you a care*, i. e. *you must take care of this*, Cyr. i. 6. 16. Τῶν παρ' ἑαυτῷ δὲ βαρύνων ὑπερβαίνει i. 1. 5. 'Ἀμελεῖν ἡμῶν αὐτῶν, 'to be careless of,' 'to neglect,' i. 3. 11. 'Ἐπιμελὴς ἀγαθῶν, ἀμελὴς καπὼν Pl. Conv. 197 d. 'Ἡ τῆς ὀνείας ὑπερβαίνει Cyr. i. 6. 16. Μὴ μεταμέλει σοι τῆς ἡμῶν δουρίας, 'repent of,' Cyr. viii. 3. 32. Εἰ νομίζομαι θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἀμελοῖναι αὐτῶν Mem. i. 4. 11. Φυλασσεμένους τῶν νῶν Th. iv. 11. 'Ὅπως αὐτῶν ἀπακὼς ἔξουσ Id. viii. 102.

ε. OF DESIRE. 'Ερῶντες τοῦτο, *desiring this*, iii. 1. 29. Εἴ τις δὲ χρημάτων ἐπιθυμεῖ, 'desires' [sets his mind upon; cf. § 373. 2], iii. 2. 39. Γλ' ἰσχυρῶς τοῦ ζῆν, *eager for life, or clinging to life* (§ 370. N.), Pl. Phædo, 117 a. Πεινῆσαι χρημάτων, *having hungered for wealth*, Cyr. viii. 3. 39. Πίλις ἰλιυθρίας διψήσασα Pl. Rep. 562 c. Κιττωῖντες τῆς ἐρήνης Ar. Pax, 497.

ζ. OF VARIOUS EMOTION. 'Ἀγαμαι λήματος, *I admire the spirit*, Eur. Rhes. 244. Οὐδ' οὐκ ἂν ἀνασχίσθαι αὐτοῦ βασιλεύοντες, *who would not endure him as their king*, ii. 2. 1. 'Ὡς ἐγὼ σοὶ οὐ φθονήσω, *which I shall not grudge to you*, Cyr. viii. 4. 16. Διὰ χρεὶν στίγνης γι' φθονῆσαι, *it is mean to grudge him our roof*, i. e. *to refuse him admission*, Symp. 1. 12. Μὴδὲ μοι φθονῆσαι ὑγμάτων, 'deny,' or 'reject,' Aesch. Pr. 583. 'Ἄλλ' οὐ μιγαίρω τοῦδ' σοὶ δωρήματος Ib. 626.

§ 377. REMARKS. 1. The idea of *hearing* passes, by an easy transition, into that of *obedience* (obēdio, *to give ear to, to listen to, to obey, from ob and audio, to hear*). Hence, *words of obedience govern the Gen.* (cf. § 405. α); as, Τούτους . . βασιλῆς οὐκ ἀκούειν, *that these did not obey* [or *were not subject to*] *the king*, iii. 5. 16. Οἱ δὲ Κερδούχῃ οὐκ ἀκούοντες ὑπάκουον, 'regarded their invitations [listened to them calling],' iv. 1. 9. 'Ἐπὶ τοῖς Μοισσοῖσι, *subject to the Moosynacci*. Κατήκουσι τι ἦσαν τῶν νόμων Pl. Criti. 120 c. 'Ἀνακουστέον δὲ τῶν πατρὸς λόγων οἷον τι πάς; Aesch. Prom. 40. Σφῶν πείθεσθαι Th. vii. 73. Πᾶς χρεὶν καλοῦντες ἀπειθεῖν Cyr. iv. 5. 19.

2. Verbs of *sight* commonly govern the Acc.; and many verbs which are followed by the Gen. according to this rule sometimes or often take the Acc. (especially of a neuter adjective); as, *Εἶδον τοὺς πολέμιους* vi. 5. 10. *Αἰσθάνονται ἱκαστα* Mem. i. 4. 5. See §§ 424. 2, 432. 2.

4. Genitive of Time and Place.

§ 378. The *time* and *place* in which any thing is done may be regarded as *essential conditions* of the action, or as *coöperating* to produce it. Hence,

RULE XIV. The **TIME** and **PLACE** IN WHICH are put in the Genitive (cf. §§ 420, 439); as,

1. **TIME.** *Ὀνυχιστο τῆς νυκτός*, *he went in the night*, vii. 2. 17. *Ταῦτα μὲν τῆς ἡμέρας ἰγίνετο*, 'in the day,' vii. 4. 14. *Τῆς δειλῆς δι ἧεν*, 'in the evening,' vii. 2. 16. *Ὅστι τῆς ἡμέρας ὅλης διήλθεν* . . , *ἀλλὰ δειλῆς ἀφίπντο* iii. 3. 11. *Εἴτε νυκτὶς δίοι τι, εἴτε καὶ ἡμέρας*, 'whether by night or by day,' iii. 1. 40. *Βασιλὺς; οὐ μαχίται δὲκα ἡμερῶν*, 'within ten days,' i. 7. 18. *Ὅτι οὖτω δὴ πολλοῦ χρόνου* . . *ισιτύχοι*, 'now for a long time,' i. 9. 25. *Ἐξέοντες δ' ἱκάσσης ἡμέρας*, 'every day,' vi. 6. 1. *Πολλάκις τῆς ἡμέρας*, *many times a day*, Ar. Eq. 250. *Παυρὶ δὲ τοῦτο πολλάκις τοῦ μηνός* Cyr. i. 2. 9. *Τρία ἡμιδαρυκὰ τοῦ μηνός*, *three half-darics a month*, i. 3. 21. *Τοῦ δ' αὐτοῦ θέρους* Th. ii. 28, 79, 80. *Τοῦ δ' ἱστυγνομένου χειμῶνος* Ib. v. 13, 36, 51, 56, 116. *Ἐξ ἱτῶν ἄλυντος* Ar. Lys. 280. *Οὗτοι τις ζῖνος ἀφίπναι χρόνου συχοῦ* Pl. Phædo, 57 a. *Μίτυσι* . . *οὐ μακροῦ χρόνου* Soph. El. 477. *Οὐκίτι τοῦ λειποῦ* [sc. *χρόνου*] *πάσχοιμι* *ἂν πακῶς* Dem. 44. 12.

§ 379. 2. **PLACE.** *Ἀὐτοῦ* [sc. *τόπου*] *μείναντις*, *remaining in that place*, i. 10. 17. *Τὸνδ' εἰσιδίξω τοιχίων*, 'within the walls,' Eur. Ph. 451. *Ἐρπίων* . . *ἰγκυλημένους* Soph. Aj. 1274. *Κατίλυισαν* . . *Μακιδονίας Ἀθηναίω Περδικαν* Th. v. 83. *Τῆς δὲ Ἰωνίας καὶ ἄλλοις πολλαχοῦ αἰσχρὸν νομίμσαι* Pl. Conv. 182 b. *Μήτ' ἰμβασίῳν πατριδός* Soph. CEd. T. 825. *Γῆς δὲ μὴ μβαίνης ἔρων* Id. CEd. C. 400. *Πιδίον ἱπνίσσεται* Ib. 689. *Ἐσχάτης δ' ἰεῶν πυρᾶς νωρῇ βόστρυχον* Soph. El. 900. *Ἐστίας μισομφάλου Ἰσσην* ἤδη μῆλα Æsch. Ag. 1056. *Λαιᾶς δὲ χειρὸς εἰ σιδηροτόκτοις αἰκοῦσι* Χάλυξ Id. Pr. 714. *ΚΥΚΛ. Ποτίρας τῆς χειρὸς* XOP. *Ἐν δεξιῇ σου* Eur. Cycl. 681.

REMARKS. α. This use of the Gen., to denote the *place where*, occurs very rarely in prose, except in those adverbs of place which are properly genitives (3.0. 1); as, *εἰ* [sc. *τόπου*], *in which place, where*, *αὐτοῦ*, *there*, *ἰμοῦ*, *in the same place, elsewhere, nowhere, &c.* Cf. § 421. β.

β. In Epic poetry, this Gen. is sometimes employed to denote the *place upon or over which* any thing moves; as, *Ἐρχονται πιδίῳς*, *they advance upon the plain*, B. 801. *Ἐκαμον πολίης πιδίῳς θίουσαι* Δ. 244. *Ἐλπίμιναι νιοῖς βαθίῳς πηκτὸν ἄροτρον* K. 353.

γ. The ideas of *place* and *time* are combined in expressions like those which follow, relating to *journeying* (Fr. *journée*, *a day's-march*, from Lat. *diurnus*, from *dies*, *day*); *Ἐπτακαίδεκα γὰρ σταθμῶν τῶν ἰγγυτάτω οὐδὲν εἶχομεν λαμβάνειν*, 'during the last seventeen day's-marches,' ii. 2. 11. *Ἡμερίοντας* . . *μακρῆς κλιτύου* Æsch. Cho. 710.

2. In the phrase *μᾶς χιμεῖς*, in the following passage, the idea of *time* is combined with that of *action*; 'Ἐξ ἑνὸς μᾶς καὶ χιμεῖς εἰς θίβεαι τὰς, 'at a single stroke,' 'once for all,' Eur. Herc. 938.

§ 380. III. That which produces any thing, as its ACTIVE OR EFFICIENT CAUSE; OR, in other words, that *by* which, as its *author*, *agent*, or *giver*, any thing is *made*, *written*, *said*, *done*, *bestowed*, &c., or *from* which any thing is *obtained*, *heard*, *learned*, *inquired*, *requested*, *demand*ed, &c.

To this division, which must obviously refer chiefly to *persons*, belongs the following rule, which will of course be understood as applying only to *adjuncts*.

Genitive Active.

RULE XV. The AUTHOR, AGENT, and GIVER are put in the Genitive; as,

a. With Verbs of Obtaining, Hearing, Learning, Inquiring, Requesting, &c. Ταῦτα δὲ σου τυχόντις, and obtaining *this of you*, vi. 6. 32. Ὡς δὲ σου τυχῶν ἰφίμαί, ἀκουσεν (§ 370) Soph. Phil. 1315. Ἀκούων Κύρου ἔξω ἔστα . . βασιλεία i. 8. 13. Τῶν καταλιλιμμένων ἰσχυράνουντο, ὅτι οἱ μὲν Θερσῆες . . ἔχοντο, 'learned by inquiry from,' vi. 3. 23. Καὶ ἰσχυράνουντο οἱ Ἀρκάδες τῶν περὶ Ξυνοφῶντα, τί τὰ πνεύματα κατασείσωσαν, 'inquired of,' Ib. 25. Μάθε δὲ μου, ὦ παῖ, καὶ τὰς Cyr. i. 6. 44. Δίδουσι δὲ σου καὶ τοῦτε vi. 6. 33. Ἐμοὶ χάριται ὦν ἂν σου διδῶ (§ 357. N.) Cyr. v. 5. 35. Σοῦ γὰρ . . βραχύνει αἰετὶ μύθον Soph. CEd. C. 1161.

§ 381. β. With Passive Verbs and Verbals. Πληγὶς θυγατρὸς τῆς ἡμῶν, smitten by my daughter, Eur. Or. 497. Φωτὸς ἡπατημένη Soph. Aj. 807. Τῶν φίλων νικώμενος Ib. 1353. Ποίης μερίμνης τοῦδ' ὀνομασφίς λίγυς; Soph. CEd. T. 728. Τοῦ κακοῦ πάτρου φονευθείς Id. CEd. C. 1323. Ἀθικτος ἡγητῆρος Ib. 1521. Γῆρας ἄλυτα Ib. 1519. Κακῶν γὰρ δυσάλωτος οὐδὲς Ib. 1722. Φίλων ἀπλαντος Soph. Ant. 847. Κείνης διδασκτά Id. El. 343. — This use of the Gen. is poetic, and is most frequent with the Participle.

γ. With Substantives. Ξυνοφῶντος Κύρου Ἀνάβας, Xenophon's Expedition of Cyrus. Οἱ μὲν γὰρ τοῖς τῶν πρεσβυτέρων ἱστίοις χαλεπύουσιν, οἱ δὲ νεώτεροι ταῖς τῶν νέων τιμαῖς ἀγάλλονται, the young rejoice in the praises of their elders, and the old delight in the honors paid them by the young, Mem. ii. 1. 33. Ἡεὶς ἀλατῆαις, wanderings caused by Juno, Æsch. Pr. 900. Νέου δὲ Βορέα . . πύματα Soph. Tr. 113.

§ 382. IV. That which CONSTITUTES any thing WHAT IT IS. To this head may be referred whatever serves to *complete the idea of a thing or prop-*

erty, by adding some *distinction* or *characteristic*. Hence,

Genitive Constituent.

RULE XVI. AN ADJUNCT DEFINING A THING OR PROPERTY is put in the Genitive ; as,

Τὸ Μένωνος στρατόνυμα, *the army of Meno*, i. 2. 21.

§ 383. REMARKS. α. The THING OR PROPERTY DEFINED may be either *distinctly expressed by its appropriate word*, or may be *involved in another word* ; as, βασιλεὺς in βασιλεῖω, σατραπὴς in σατραπείω (§ 389). Cf. §§ 351, 362. δ, 391. δ, 394, 395. δ.

NOTE. In particular, adjectives in which a substantive is compounded with *ἀ-* privative (§ 325), have often a Gen. defining the substantive. See § 395.

§ 384. β. A genitive *defining a substantive* is sometimes connected with it by an *intervening word*, which is usually a *substantive verb*. See, for examples, §§ 387, 390 ; cf. § 365. — This form of construction may be referred to *ellipsis* ; thus, Ἦν [ἄνθρωπος] ἐτῶν ὡς τριάκοντα, *he was [a man] of about thirty years* (§ 387).

§ 385. γ. A substantive governing the Gen. is often *understood*, particularly *υἱός*, *son*, *οἶκος*, *house*, and other words denoting *domestic relation* or *abode*. Thus, Γλαῦς ὁ Ταμῶ, *Glus, the son of Tamos*, ii. 1. 3. Ὡ Διὸς [sc. θύγατρί] Ἀστειμῆ Eur. Iph. A. 1570. Βρυγίης τῆς Ἰπασίου [sc. γυναικί] Ar. Eq. 449. Θύραζι μ' ἐξινίκατ' ἐς τοῦ Πιττάλου [sc. οἴκον], 'to Pittalus's [house],' Ar. Ach. 1222. Εἰς οὐδινὸς διδασκάλου πάποτε φηθήσονται Cyt. ii. 3. 9. Τῶν ἐν Ἀλμῆτου παλῶν Eur. Alc. 761 (cf. Ἐν Ἀδμήτου δόμοις 68). Ἐν Αἰδου Soph. Ant. 654 (cf. Εἰν Αἰδου δόμοις 1241). Ἐν Ἀσκληπιῶ [sc. ἱερῷ] Mem. iii. 13. 3. Εἰς Τροφονίου [sc. ἄντρον] Ar. Nub. 508.

δ. The Gen. is often used in *periphrasis*, particularly with *χεῖμα*, *thing*, and, by the poets, with *δίμας*, *form*, *body*, *κέφα*, *head*, *ὄνομα*, *name*, and similar words. Thus, Δίμας Ἀγαμέμνονος = Ἀγαμέμνονα Eur. Hec. 723. Ὡ φίλτατον γυναικὸς Ἰουκαστῆς κέφα Soph. Oed. T. 950. Ὡ ποδινὸν ὄνομ' ἰμυλίας ἱμῆς Eur. Or. 1082. See § 395. α.

ε. A substantive governing the Gen. is sometimes used by the poets instead of an *adjective* ; as, Χρυσὸν . . ἰσῶν, *the gold of words*, for Ἐσθ χερυῶ, *golden words*, Ar. Plut. 268. Ὡ μυτρεῖς ἱμῆς σίκας Æsch. Pr. 1091. Παλυντικὸς βίαν Eur. Ph. 56.

§ 386. An adjunct defining a THING either expresses a *property* of that thing, or points out *another thing related* to it. An adjunct defining a PROPERTY points out a *thing related* to that property. Hence the CONSTITUENT GENITIVE is either, — 1. the *Genitive of Property*, or 2. the *Genitive of Relation*.

1. *Genitive of Property.*

§ 387. The Genitive of property expresses *quality, dimension, age, &c.* Thus,

Ἦν ἱεὺς ὡς τριάκοντα, *he was about thirty years old* [of about thirty years], ii. 6. 20. Ποταμὸν ὄντα τὸ ὕδρος πλάθρου i. 4. 9, *a river being* [of] *a plethrum in breadth* (cf. Ποταμὸν τὸ ὕδρος πλεθραιῶν i. 5. 4, and see § 333. 6). [Τίχης:] ὕδρος ἰπποσι ποδῶν, ὕψος δὲ ἱππατόν· μήποις δ' ἰλίγιτο εἶναι ἰπποσι παρασαγγῶν ii. 4. 12. Ὁ δὲ τᾶς ἡσυχίας βίσιος, *but a life of quiet* [= *βίσιος ἡσυχος, a quiet life*], Eur. Bac. 388. Στελίδᾳ . . τευφᾶς [= *τευφιδᾶς*], Eur. Ph. 1491. Τασὶνδ' ἰχθὺς τέλειμης πρίσσωπιν [= *οὕτω τελημηρόν*], Soph. Oed. T. 533. Τὸ δὲ συμπαυῖσαι . . χρέου πολλοῦ [ἴσσι], καὶ παγγά- λισσιν Pl. Leg. 708 d. Ἔστιν ὁ τέλειμος οὐχ ἴσων τεταλίων, ἀλλὰ δασένης Th. i. 83. Ὅσα τῆς αὐτῆς γνώμης ἦσαν Ib. 113. Τοῦθ' ἱερὸν πολλοῦ πόνου Eur. Ph. 719.

NOTE. It is obvious from the examples above, that the *Gen. of property* performs the office of an *adjective*. Its use to express *quality*, in the strict sense of the term, is chiefly poetic.

2. *Genitive of Relation.*

§ 388. The Genitive of relation, in its full extent, includes much which has been already adduced, under other and more specific heads. The relations which remain to be considered are, (a.) those of *domestic, social, and civil life*; (b.) those of *possession and ownership*; (c.) that of the *object of an action* to the *action or agent*; (d.) those of *time and place*; (e.) those of *simple reference, of explanation, &c.*

The Genitives expressing these relations may be termed, (a.) the *Gen. of social relation*, (b.) the *Gen. possessive*, (c.) the *Gen. objective*, (d.) the *Gen. of local and temporal relation*, (e.) the *Gen. of reference, of explanation, &c.*

§ 389. a. GENITIVE OF SOCIAL RELATION.

Ὁ τῆς βασιλείας γυναικὸς ἀδελφός, *the brother of the king's wife*, ii. 3. 17. Τῶν Ὀδρευσῶν βασιλείᾳ vii. 3. 16. Διούλους τούτων i. 9. 15. Ἦς αὐτὸν σατράπην ἱππῆσι i. 1. 2. Βασιλείῳν [= *Βασιλεὺς ὢν* § 383. a] αὐτῶν v. 6. 37. Τῇ σατραπείῳντι [= *σατράπῃ ὄντι*] τῆς χώρας iii. 4. 31. (See also § 350.) Γίτων . . τῆς Ἑλλάδος (cf. § 399) iii. 2. 4. Τῆς πύλης ἰχθῶν Ven. 13. 12. Τοὺς ἐκείνου ἰχθίστους, . . τοὺς Κύρου φίλους iii. 2. 5. Διὰ τῆς ἐαυτῶν πολέμιας χώρας, *through the country of their enemies*, iv. 7. 19.

REMARK. To this analogy may be referred the use of the *Gen.* for the *Dat.*, with some *adjectives* implying intimate connection; as, Ὁ δὲ φήσας πρὸς συγγινῆς τοῦ Κύρου εἶναι, *and he who once said that he was related to Cyrus, or a relative of Cyrus*, Cyr. v. 1. 24. Οὐδ' ἡ ξύνεισις τῶν πατρὸς θῶν Δίῃν Soph. Ant. 451. Λακκαίμους δὲ γαίᾳ τῆς ξυνώνυμης; Eur. Hel. 495. Βάκχον υἱόν, Μαινάδων ἰμέστολον Soph. Oed. T. 212. Τὸν Σακεράτους μὲν ἰμῶνυμον Pl. Soph. 218 b. Γῆς ἰσέμοιρ' ἀῆρ Soph. El. 87. Ἀπέλουθα ταῦτα πάντα ἀλλήλων Ec. 11. 12. Ὡ φίγγος ὕπνου διάδοχος Soph. Ph. 867. Ὁ πυθιγῆτης τὸ τῆς νῆος καὶ ναυτῶν αὐτῶν ξυμφέρον παραφυλάττων

Pl. Pol. 296 e. Τὰ πρίσθρα τῆς νῦν παρούσης συμφορᾶς Eur. Hel. 508. Cf. §§ 399, 400, 403. — It will be observed, that, in some of these examples, the adjective may be regarded as used substantively, and that this construction is not confined to the names of persons.

b. GENITIVE POSSESSIVE.

§ 390. The Genitive possessive denotes that to which any thing *belongs* as a *possession, power, right, duty, quality*, &c. Thus,

Τὰ Συρνήσιος βασιλεία, *the palace of Syennesis*, i. 2. 23. Ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνης, *the Ionian cities belonged to Tissaphernes*, i. 1. 6. Τῶν μὲν γὰρ νικάντων τὸ κατακτείναν, τῶν δὲ ἡττωμένων τὸ ἀποκτείναντες ἴσθι, *for it is the part of victors to kill, but of the vanquished to die*, iii. 2. 39. Κρήνη ἡ Μίδου καλουμένη i. 2. 13. Αὐτοῦ γὰρ ἵναί φησιν, ἰαίσιρε Κόρου ἦσαν ii. 5. 38. Τοῦτου τὸ εὖρος δύο πλῆθρα i. 2. 5. Τῶν γὰρ νικάντων ἴσθι καὶ τὰ ἑαυτῶν σώζειν, καὶ τὰ τῶν ἡττωμένων λαμβάνειν iii. 2. 35. Ἦν ὑμῶν αὐτῶν ἰδιότητι γινέσθαι, 'your own men,' i. e. 'independent,' Dem. 42. 10. Τῆς πόλεως ὄντας, *true to the state*, Isocr. 185 b. Ὡς τὸ Κρίοντες προστάτου γιγνέσθωμι Soph. (Ed. T. 411. Ἀλλ' ἴσθι τοῦ λήγοντος, ἢ φέουσι λίγη, 'at the mercy of the speaker,' Ib. 917. Μηδ' εἰ μὴ Ὅγεις σοῦ σικυτῆς, 'make yours,' Id. Ant. 546.

§ 391. REMARKS. α. The idea of possession is sometimes modified or strengthened by an adjective or adverb; as, Ἱερὸς ὁ χώρος τῆς Ἀρτέμιδος, *the spot is sacred to Diana* [consecrated to be Diana's], v. 3. 13. Ἰδίῳ ἑαυτοῦ πτημάτων, *of his own acquisitions*, Pl. Menex. 247 b. Οἱ δὲ κινδύνοι τῶν ἱσστηκότων ἴδιοι Dem. 26. 11. Τὸ οἰκίῳ ἑκατέρω σημῖον Pl. Theæt. 193 c. Τὸν ἔρωτα τοῦτον πότιρα κοινὸν οἷσι ἵνα πάντων ἀνθρώπων; Pl. Conv. 205 a. Τῆς ἡμετέρας Μούσης ἱεχωρίον Ib. 189 b.

β. A neuter adjective used substantively takes the Gen. possessive, in connection with verbs of praise, blame, and wonder; as, Τοῦτο ἱκανῶς Ἀγχιλάου, *I commend this in Agesilaus* [this characteristic of Agesilaus], Ages. 8. 4. Ὁ μίμφομαι μέλιστα ἡμῶν Th. i. 84. Ἀλλὰ τί σου πολλὰ ἄγαμαι Symp. 8. 12. Ἐλαύμασα αὐτοῦ πρῶτον μὲν τοῦτο Pl. Phædo, 89 a. Τοῦτο . . ἐν ταῖς καυλὶ κατὰ ψυ, εἰ καὶ ἄξιον θαυμάσαι τοῦ Θηρίου Pl. Rep. 376 a.

γ. ELLIPSIS. The possessor is sometimes put in the case belonging to the thing possessed, with an ellipsis of the latter, particularly in comparison; as, Ἀρματα . . ὅμοια ἑαυτοῦ [= τοῖς ἑαυτοῦ ἀρμασι], *chariots similar to his* [chariots], Cyr. vi. 1. 50 (cf. Ἀρματα ὅμοια τοῖς Κόρου 2. 7). Ὅμοιαν ταῖς δούλαις εἴχῃ τὴν ἰσθήτα Cyr. v. 1. 4. Ὡς οἰσμένοι . . τοῖς αὐτοῖς Κόρου ὅσους Cyr. vii. 1. 2. Ἐχοντες σώματα ἰκανώτερα τοῦτον, *we have bodies better able than theirs*, iii. 1. 23. Μηδ' ἐξέως τὰς εἰς [= τὰ τῶνδε παρὰ] τοῖς ἡμαῖς παλαιῖς Soph. (Ed. T. 1507. Ἀρχοντες μίσην ἔχοντες τὸ αὐτῶν i. 8. 22 (cf. Βασιλεῖς δὲ τότε μίσην ἔχον τῆς αὐτοῦ στρατιᾶς 23).

δ. The verbs ἴζω, *to smell*, πνίω, *to breathe*, and προσβάλλω, *to emit*, may take a Gen. defining a noun implied in these verbs (§ 383. α) or understood with them; thus, Ὅζουσι πίττης, *they smell of pitch* [emit the smell of pitch], Ar. Ach. 190. Τῆς κισθαλῆς ἴζω μύρου (§ 355) Ar. Eccl. 524. Τῶν ἡματιῶν ἴζῃμι διξίόττες, 'there will be a smell of,' Ar. Vesp. 1058. Ὡς ἂνδ' μοι προσπίπτει χειρῶν περιῶν Ar. Ran. 338. Πῶς βροστοῦμι προσέβαλι; Ar. Pax, 180.

2. It will be observed, that the *Genitive possessive* is the exact converse of the *Genitive of property* (§ 387), the one denoting *that which possesses*, and the other, *that which is possessed*.

C. GENITIVE OBJECTIVE.

§ 392. The object of an action, *regarded as such*, is put in the *Accusative* or *Dative* (§ 339). But if the action, instead of being predicated by a verb, is merely *represented as a thing or property* (or *as implied in a thing or property*), by a *noun*, *adjective*, or *adverb*, then its object is usually regarded simply as something *defining that thing or property*, and is consequently put in the *Genitive*. Thus,

1. GENITIVE OF THE DIRECT OBJECT. Ὁ φρούραρχος τὰς φυλακὰς ἐξετάζει, the commander of a garrison reviews his troops, Ec. 9. 15; but, Κύρις ἐξέτασεν πάντας τῶν Ἑλλήνων, Cyrus makes a review of the Greeks, I. 7. 1; Τῶν τούτων ἔργων ἐξεταστέον, fitted to review such matters, Mem. I. 1. 7. Τὸν ἔλθον τῶν εὐστρατιωτῶν I. 2. 26. Ἰὲ γάρ μοι . . ἐλίσσει φίλον Æsch. Ag. 1156 (cf. Σπύργος δλίαν γραφὴν 1329). Τῇ ὑπερβολῇ τοῦ ἔργου iv. 4. 18 (cf. Ὑπερβόλην τὰ ἔργα 20). Καρδίας δακτύλιον Eur. Hec. 295 (cf. Δάκτυλος φέρει Id. Heracl. 483). Διδασκαλίαν . . σοφίας Pl. Euthyph. 3 c. Μαθητὰς ἰατρικῆς Pl. Rep. 599 c. Ἄλλους τοιοῦτων τινῶν μαθηταίους Ib. 475 e. Ἀρτιμαθὲς πακῶν Eur. Hec. 686. Ὀψιμαθὲς . . τῶν πλειονῶν Cyr. i. 6. 35. Τεξιμαθὲς τι καὶ ἀκοντίστας φιλομαθίστατον I. 9. 5 (cf. Σωφροσύνην παταμάει 3). Δάτρεα δὲ τῶν στρατιωτῶν, but without the knowledge of the soldiers, I. 3. 8 (cf. Λαβὴν ἀντὶ ἀντιλῶν 17). Κεῦφα τῶν Ἀθηναίων Th. I. 101. Ἀσπαῖ πακῶν vii. 7. 33. Ἀσπιδότους μουσικῆς Cyr. iii. 3. 55.

2. GENITIVE OF THE INDIRECT OBJECT. Εὔχεσθαι τοῖς . . θεοῖς, to pray to the gods, iv. 3. 13; but, Θεῶν ἐυχάς, prayers to the gods, Pl. Phædr. 244 e. Τὰ τῆς θεοῦ δύματα Eur. Iph. T. 329 (cf. Θεῶν θεῖα 1035). Τὴν τῶν πεισσύων δουλίαν Th. I. 8 (cf. Ταῖς ἀδυναταῖς δουλίαν Mem. I. 5. 5). Ἐπιβουλιντοῦ στρατοῦ, of a plotter against the host, Soph. Aj. 726 (cf. Ἐπιβουλίας αὐτῆς I. 1. 3). Συγγνώμην τῶν ἐλθουσίων ἀμαρτημάτων Cyr. vi. 1. 37 (cf. Ἔργα σοι συγγνώμην Ib. vii. 5. 50).

§ 393. REMARKS. 1. In like manner, the *Gen.* is employed with *nouns*, to denote relations, which, with the corresponding *adjectives*, are denoted by the *Dat.*; as, Τῆς τῶν Ἑλλήνων ἐνείας, from good-will to the Greeks, iv. 7. 20 (cf. Εὐνοίας δὲ σοι ὦν vii. 3. 20). Τίς δὴν ἂν ἐνδεδὲς ὑμίνυσιν ἐν ἐλάμ τοιοῦτοι Soph. Oed. C. 631 (cf. Τὸν ὑμῖν πῶς Id. Ant. 212).

2. The *Gen.* is sometimes employed, in like manner, for a preposition with its case; as, Ἐν ἀσπεράμῳ τῆς γῆς, in a descent upon the land, Th. I. 108 (cf. Ἀνίγει ἰς τὰν γῆν H. Gr. I. 1. 18).

3. To the *Gen.* of the direct object may be referred the *Gen.* with *αἰτίας* and its derivatives; as, Τὸ αἰτίας τῆς σπουδῆς, the cause of the haste [that which was causative of, &c.], iv. 1. 17. Τότων οὐ ἐν αἰτία, you are not responsible for [the cause of] these things, Ec. 8. 2. Οἱ τοῦ πολέμου αἰτιώτατοι, the principal authors of the war, H. Gr. iv. 4. 2. Τούτου Σωκράτης ὁ πατήρ αἰτιάται, for this the accuser blames Socrates [makes S. the author of this], Mem. I. 2. 26. See § 374.

3. The Gen. in its more active uses (when employed to denote *agent*, *possessor*, &c.) has received the special designation of the Gen. *subjective*, in distinction from the Gen. *objective*. The following passages contain examples of both kinds: Τὴν Πίλους, μὴν ἀπάσης, Πίλοποννήσου κατέληψεν, *Pelops's seizure of all Peloponnesus*, Isocr. 249 a. Τὰς τῶν οἰκίῶν προσηλακίους τοῦ γέροντος Pl. Rep. 329 b. Τὴν ἰκτίων μίλλησιν τῶν ἐς ἡμᾶς δεινῶν Th. iii. 12. Adjectives taking the place of the Gen. are, in like manner, used both *subjectively* and *objectively*. See § 503.

d. GENITIVE OF LOCAL AND TEMPORAL RELATION.

§ 394. The Genitive is extensively employed in defining local and temporal relation, particularly with *adverbs of place* and *time*, and with words *derived* from them. Thus,

Ἀγχι γῆς, *near the land*, Soph. Œd. C. 399. Ἀντίον τῆς Λαμφάκου H. Gr. ii. 1. 21. Τοῦτου ἱαντίον vii. 6. 23. Ἀντισίρας τῶν ἀλαγίων Cyr. vii. 1. 7. Ἀν τῶν ἰσπίων iv. 3. 3. Ἀχρὶ τοῦ μὴ πιῶν Symp. 4. 37. Ἐγγὺς παραδίσκου ii. 4. 14. Ἐγγὺς μυρίων, *nearly ten thousand*, v. 7. 9. Ἐξω τῶν ἰρίων i. 2. 21. Ἐκτὸς τοῦ τείχους Mag. Eq. 7. 4. Ἐκτὸς ἰλίγων, *except a few* (§ 349), H. Gr. i. 6. 35. Σκηπὶς ἰδὸν Soph. Aj. 218. Ἐντὶς γῆς Æsch. Pers. 229. Ἐνθις καὶ ἰνθις σφῶν iv. 3. 28. Ποταμῶν ἰντός ii. 1. 11. Τοῦ Πλούτωνος ἰξῆς Ar. Ran. 765. Ἐξω τῶν πυλῶν i. 4. 5. Κούθι πάσῃ δὴ γῆς Soph. Œd. T. 968. Κύκλῳ τοῦ στενωποῦ Cyr. iv. 5. 5. Τὸ μίσον τῶν τευχῶν, *the distance between the walls*, i. 4. 4. Ἐν μίση ἡμῶν καὶ βασιλῆος ii. 2. 3. Μισοῦσι . . τῆς πορείας Pl. Pol. 265 b. Μισαζὺν τοῦ ποταμοῦ καὶ τῆς τάφρου i. 7. 15. Μίχρῃ τοῦ Μηδίας τείχους Ib. Ὅπισθεν ἑαυτῶν i. 7. 9. Δούλης ποδῶν πάρεσθιν Eur. Hec. 48. Βωμοῦ πίλας Æsch. Ag. 210. Πλησίον ἵνασι τοῦ τείχους vii. 1. 39. Ἐπλησιάζον . . τῶν ἄκρων Cyr. iii. 2. 8. Πίρην τοῦ ποταμοῦ ii. 4. 28. Πρὸσθεν τῶν ἰσίων iii. 1. 33. Ὑπερθε βωμοῦ Æsch. Ag. 232. — It will be observed, that, in some of these examples, the word governing the Gen. is used in a secondary sense. For the Dat. after some of these words, see §§ 399, 405.

e. GENITIVE OF REFERENCE, EXPLANATION, EMPHASIS, &c.

§ 395. The CONSTITUENT GENITIVE has likewise other uses, of which the principal are those of *simple reference*, of *explanation*, and of *emphatic repetition*.

NOTE. In some of these uses, the Gen. rather denotes a relation between *two expressions for the same thing*, than between *two different things*. In such cases, an *appositive* might be substituted for it (§ 333. 6); and, indeed, in some of the examples which follow (particularly with the compounds of ἀ-privative, § 383. N.), we might regard the Gen. as in apposition with a substantive implied.

a. With SUBSTANTIVES. Πρέφαις . . τοῦ ἀσπείζιν, *pretext for assembling*, i. 1. 7. Τριῶν μηνῶν μισθόν, *three months' pay*, i. 1. 10. Θανάτου τίλος, *the end [sc. of life], which is found in death*, or simply, *death*, Æsch. Sept. 906. Θανάτου τελευτάν Eur. Med. 152 (cf. Βίου τελευτή Soph. Œd. C. 1473). Τίμα τῆς σωτηρίας Soph. Œd. C. 725. Εἰ τίμας μὴδιν ἵστασι σφίσι τοῦ ἀπαλλαγῆναι τοῦ κινδύνου Th. vii. 42. Μίγα . . χεῖμα . . τῆς ἱμπίδος, *a monster of a gnat* (§ 385. δ), Ar. Lys. 1031. Συὸς μίγιστον χεῖμα Soph. Fr. 357 (cf. Καταβάλλει τὴν ἱλαφον, καλὸν τι χεῖμα καὶ μίγα Cyr. i. 4. 8). Τὸ χεῖμα τῶν

νοσην Ar. Nub. 2. Σφιδονητῶν πάμπολύ τι χεῖμα Cyr. ii. 1. 5. Διὰ τὴν τῆς ἀδελφῆς ἀτιμίαν τῆς κληρονομίας, on account of his sister's being denied the honor of bearing the sacred basket, Pl. Hipparch. 229 c. See also § 333. 6.

β'. With ADJECTIVES. Ἄσπαις δὲ ἐίμι ἐρρίων παῖδων, and I am childless as to male children, Cyr. iv. 6. 2. Ὡς τίτεια πατρὸς ἀπάτωρα Eur. Herc. 114. Ἀφίλος φίλων Id. Hel. 524. Ἀπειλος φαρῖων λιυπῶν Id. Ph. 324. Πληγῶν ἀδῶν Ar. Nub. 1413. Χρημάτων . . ἀδωρίτατος Th. ii. 65. Ἀσκιυον . . ἀσπίδων Soph. El. 36. Ἀνάρθμος ἄδι θρήνων Ib. 232. Ἀφωνα εἴηδὲ εἴης ἀρῆς Id. Oed. C. 865. Ἐν ἀσφαλίῃ εἰσι τοῦ μηδὲν παθεῖν Cyr. iii. 3. 31. Θρασύς εἰ πολλοῦ [sc. θράσους], you are very audacious [bold with much boldness], Ar. Nub. 915. Οὐγάτηρ . . γάμου ἤδη ὥραία Cyr. iv. 6. 9. Τίλιον εἶναι τῆς . . ἀρετῆς Pl. Leg. 643 d. Τυφλὸς δὲ τῶν ἄλλων ἀπάντων Symp. 4. 12.

γ. With ADVERBS. Ἐξίσταται ἡμῖν, ἐκείνου ἵναι, it will be permitted us, as far as respects him, Cyr. iii. 2. 30. Ὅμοιοι τοῖς τυφλοῖς ἂν ἦμεν, ἵνὰ γι τῶν ἡμίστρων ὀφθαλμῶν, 'for all the good our eyes would do us,' Mem. iv. 3. 3. Καλῶς παρέωλου κῆται, it is well situated in regard to the voyage, Th. i. 36. Τοῦ πρὸς Ἀθηναίους πολλοῦ καλῶς αὐτοῖς ἰδοῦναι ἢ πόλις καθίστασθαι Id. iii. 92. Τῆς τι ἐπὶ Θερμῆς παρεῶλου χρησίμους ἔστιν Ib. (See also § 363. β.) Ὑμᾶς δέονταί μιν ποδὸν γινώσκειν τοῦ ἀρῆσαι αὐτοὺς τῶν Ἑλλήνων H. Gr. vi. 5. 38.

δ. With VERBS. Τῆς ἐκαστείας . . κινδυνύοντα [= ἐν κινδύνῳ ὄντα], being in danger of the fine for false accusation, Dem. 895. 14. Τάφον . . τὸν μὲν προσέτας, τὸν δ' ἀτιμάτας, having bestowed upon the one, and denied to the other, the honor of sepulture (τάφον defining τιμὴν implied in προσέτας and ἀτιμάτας, § 383. α), Soph. Ant. 21.

§ 396. GENERAL REMARK. Great care is requisite in distinguishing the various uses of the Genitive, inasmuch as,

1.) The Gen. may have different uses in connection with the same word; as, with ἀκούω and κλύω (§§ 356, 375, 380), with δέχομαι (§§ 357. N., 380), with ἀλυσσάμενος (§§ 351, 367), with περιττός (§§ 349, 362. ζ), with πόρῃς and πρῶτος (§§ 347, 363).—The use of the Gen. with substantives is especially various.

2.) A word may have two or more adjuncts in the Gen. expressing different relations; as, Ἀδελφεῖς (§ 381. γ), ἔξω (§ 391. δ), τυγχάνω and δέχομαι (§ 380. α). See § 393. λ.

C. THE DATIVE OBJECTIVE.

§ 397. THAT TOWARDS WHICH ANY THING TENDS (§ 339) may be resolved into, 1. That towards which any thing tends, as an OBJECT OF APPROACH; and II. That towards which any thing tends, as an OBJECT OF INFLUENCE. Hence the Dative objective is either, (1.) the DATIVE OF APPROACH, or (II.) the DATIVE OF INFLUENCE; and we have the following general rule: THE OBJECT OF APPROACH AND OF INFLUENCE IS PUT IN THE

DATIVE; Or, in other words, since neither approach nor influence are regarded as *direct action*, AN INDIRECT OBJECT IS PUT IN THE DATIVE.

NOTES. α. The *Dat. of approach* is commonly expressed in Eng. by the preposition *to*, and the *Dat. of influence*, by the prepositions *to* and *for*.

β. The DATIVE OBJECTIVE is the converse of the GENITIVE; the *Dat. of approach* contrasting with the *Gen. of departure*, and the *Dat. of influence* with the *Gen. of cause*. See §§ 338, 339, 345.

(1.) DATIVE OF APPROACH.

§ 398. Approach, like its opposite, *departure* (§ 346), may be either in *place* or in *character*. Hence,

RULE XVII. Words of NEARNESS and LIKE-NESS govern the Dative.

NOTES. α. Words of *likeness* are related to those of *nearness*, in the same manner as words of *distinction* are related to those of *separation* (§ 346. N.).

β. For the Genitive after some words of *nearness* and *likeness*, see §§ 389, 394.

1. Dative of Nearness.

§.399. Words of nearness may imply either *being near*, *coming near*, or *bringing near*; and to this class may be referred words of *union* and *mixture*, of *companionship* and *intercourse*, of *meeting* and *following*, of *sending to* and *bringing to*, &c. Thus,

Πιλάταις . . ἐπὶ εἰσόδῳ, *to approach the entrance*, iv. 2. 3. Οἶνον μεράσαντες αὐτήν, *having mixed it with wine*, i. 2. 13. Ἐψονται ὑμῖν, *they will follow you*, iii. 1. 36. Πίμπωμι αὐτῷ ἄγγελον, *sending a messenger to him*, i. 3. 8. Ἐν τῷ πλησιαιτάτῳ διερῶν Σιὺθι καθήμενος vii. 3. 29. Σὺ πύλας Θρόνου Ἰχθυ Ἄσχ. Sup. 208. Ἐγγὺς ἡμῖν γινέσθαι Cyr. iii. 2. 8. Σπῶσι δὲ, ἴση, τὰ ἰξῆς ἱκίνοισι Pl. Phædo, 100 c. (Cf. § 394.) Γίττων εἰκῶ τῇ Ἑλλάδι ii. 3. 18 (cf. § 389). Ἐσπερίτω . . ἄμα Τισσαφίρῳ ii. 4. 9. Ἄμα τῇ ἰαυούῃ ἡμέρᾳ ἡκουσι, 'at daybreak,' i. 7. 2. Ὁμοῦ . . τοῖς Ἑλλήσι στρατοποιδουσάμενοι H. Gr. iii. 2. 5. Ἀναμιμιγμένοι τοῖς Ἑλλήσι iv. 8. 8. Εἰ ἰμιλησαίτην ἱκίνοισι Mem. i. 2. 15. Σωκράτης ἰμιλητὰς γινόμενος Ib. 12 (cf. Ib. 48, and § 389). Ἀραιῶν . . οἰκιστότατος ii. 6. 28. Κοινωνοὶ ἡμῖν τοῦ πολυχίνου (§ 367) Pl. Rep. 370 d. Κοινωνοὶν ἀλλήλους Pl. Leg. 844 c. Ἐχὺ κοινωνίας ἀλλήλους ἢ τῶν γυνῶν φύσις Pl. Soph. 257 a. Ἀπαντῇ τῇ Ξινοφῶντι Εὐκλείδῃ vii. 8. 1. Οὗτε τότε Κύρη ἵνασι ἦθις i. 2. 26. Αὐτῷ ἀφίπνετο Ib. 4. Ἀμινοκλῆς Σαρμῖος ἄλθι Th. i. 13. Ἦκει ἡμῖν ἀνὴρ ἀριστος Cyr. vi. 3. 15. Ἦκε μοι γένει, *it belonged [came] to me by birth*, Soph. Œd. C. 738. Τὰ ἱμαὶ προσήκουσα Cyr. v. 1. 15 (see § 364). Πίστατος αὐδῶ Soph. El. 747. Τὰ τοῦτοις ἀπόλουθα πάσχοντες Pl. Tim. 88 d (cf. § 389. R.). Ἀκολουθῶν τῇ φύσει Pl. Leg. 836 c. Τῷ ἡμερῶν ἀγγίλῃ τὸν νυκτερινὸν διαδίδχεσθαι Cyr. viii. 6. 18. Διάδεχος

Κλειάνδρου vii. 2. 5 (cf. § 389. R.). Ἡ διαδοχὴ τῇ πρώτῃ φιλανῇ Cyr.
i. 4. 17. Δῶρα ἄγουσιν αὐτῇ vii. 3. 16. Αὐτῇ τὸ κίρας ἐρίξαι lb. 29.

REMARKS. *a.* Traffic is a species of intercourse; hence, Πίσω πρίσμαί
 σε τὰ χερσὶα; How can I trade with you for your pigs? Ar. Ach. 812
 (§ 374). Ὡς πρίσμαί σε, I will buy of you, Ib. 815. Ἐγὼ πρίσμαί τῶδε;
 Ar. Ran. 1229.

β. A substantive is sometimes repeated in the Dat., with an ellipsis, to express *succession*; as, 'Αλλὰ φόνε φόνε; Οἰδιπὸς δά δῖμον ἄλυσεν, *but slaughter upon slaughter* [slaughter following slaughter] *has destroyed the house of Œdipus*, Eur. Ph. 1496. Μὰ εἴς τινι τ' ἄντι δ' ταις, Soph. El. 235.

2. *Dative of Likeness.*

§ 400. Words of likeness include those of *resemblance*, *assimilation*, *comparison*, *identity*, *equality*, &c. Thus,

"Ομοιοι τοῖς ἄλλοις, like the rest, vi. 6. 16. 'Ἐὰν δὲ Σιῶ μὴ οὐκ εἰπῇ, but me he did not liken to a god, Apol. 15. Τὸ ἀληθὲς ἐνόμεζι τὸ αὐτὸ τῷ ἡλίῳ εἶναι, he thought sincerity to be the same with folly, ii. 6. 22. 'Ἴσους . . τοῦτοις ἀριθμῶν, equal to these in number, Mag. Eq. ii. 3. 'Ομοίως τοῖς ἄλλοις, Mem. iv. 7. 8. 'Ομοιοῦν ἱκανὸν ἄλλῳ Pl. Rep. 393 c. 'Ομοίως Σιῶ Pl. Theat. 176 b. Τὸ τῷ παλῷ ἐνόμενον Mem. iii. 8. 4. 'Ομογενεῖαι τοῦ καὶ τοῦτο Mem. iv. 3. 10. 'Ομιδερμος ἅλῳ Pl. Epin. 987 b. Σά-
μαι γὰρ μὴν ὁμοροὶ ἥρῳ Cyr. v. 2. 25. 'Αλλήλους ὁμοσηκονοῦντες Ib. ii. 1. 25. Κλισέρχῳ καὶ ὁμοστράτιζος γινόμενος iii. 2. 4. 'Ομώνυμοι ἱμοὶ Pl. Rep. 330 b (cf. § 389. R.). Παραδείγματα ὁμοισαθῇ τοῖς ποιητοῖς Ib. 409 b. Προσφθδς ἡ τύχη τῶν μὲν πάθῃ Eur. Ion, 359. Σφῆξιν ἐμφε-
ριστάτους Ar. Vesp. 1102. Τὰ δὲ κρία . . ἦν παρὰ πλῆσι τοῖς ἱλαφί-
οις i. 5. 2. 'Αλλὰ φιλοσόφῳ μὲν ἴσους ii. 1. 19. Ποταμὸν ῥῶν ἐκινάσας
τὰ ὄντα Pl. Crat. 402 a. Προσισίου εἰς ταῦτ' [= τὸ αὐτὸ, § 39] ἡμῶν αὐ-
τοῖς iii. 1. 30. 'Ἐν τῷ αὐτῷ κινδύνῳ τοῖς φανλοτάτοις αἰσχροῦμαι Th. vii. 77.
'Ος ἱμοὶ μὲν ἰσῆναι' ἐν ματρὶ Eur. Ph. 151. Οὐ καὶ σὺ τύπτει τὰς ἴσας
πληγὰς ἱμοί; Ar. Ran. 636. Τοῖς ἐν τοῦ Ἰσοῦ ἡμῶν ὄντι, 'on an equality with
us,' Hier. 8. 5. 'Ο εἰσῆρος ἀνεσοῖ τοὺς ἀδελφεοὺς τοῖς ἰσχυροῖς Cyr. vii. 5.
65. Διὰ τὴν ψυχὰς ἰσαριθμοῦς τοῖς ἀστροῖς Pl. Tim. 41 d. 'Ἰσότητις
τοῖς ἀντιτίτοις Στοιχ. Symp. 8. 1.

(II.) DATIVE OF INFLUENCE.

§ 401. The Dative of influence expresses a person or thing which is *affected* by an action, property, &c., without being *directly acted upon*.

Influence has every variety and degree. On the one hand, it may be so *immediate*, that it can scarcely be distinguished from direct action, and the Dat. expressing it is used interchangeably with the Acc. ; and, on the other hand, it may be so *remote*, that it can scarcely be appreciated, and the Dat. expressing it might have been omitted without impairing the sense.

RULE XVIII. The OBJECT OF INFLUENCE is put in the Dative.

§ 402. The Dative is governed, according to this rule, by,

α. Words of ADDRESS, including those of *call* and *command*, of *conversation* and *reply*, of *declaration* and *confession*, of *exhortation* and *message*, of *oath* and *promise*, of *reproach* and *threatening*, &c. Thus,

Οὗτος Κύρῳ εἶπεν, *this man said to Cyrus*, i. 6. 2. Τῷ Κλισάρχῳ ἰβία, *called out to Clearchus*, i. 8. 12. Διαλεχθέντις ἀλλήλοις, *having conversed with each other*, ii. 5. 42. Τοῖς τε ναυκλήροις ἀπειτῶι μὴ διάγειν vii. 2. 12. Αἰγίῃ τὴν μαντίαν τῷ Σουερῶτι iii. 1. 7. Τῷ Ἐυναλίῳ ἐκλιζέουσι i. 8. 18. Τοῖς ναύτοισι ἐγγυῶν ἐκίλεισι iv. 3. 13. Ἡ παρακίλευσις τῇ ἔρῳτι παρὰ πάντων θαυμαστή Pl. Conv. 182 d. Ἀλλήλοις διεκλιύοντο iv. 8. 3. Ἀφήγησαι ταύτῃ, τί σοι ἀπεκρινάμην vii. 2. 26. Ἀγγίλλουσι τοῖς στρατιώταις i. 3. 21. Παρήγγειλε τοῖς φρουράρχοις i. 1. 6. Ὑπαισχυνῶμαι σοὶ δίκῃ τάλαντα i. 7. 18. Οὐ μίφομαι, ἴση, τοῦτοις Mem. iii. 5. 20. Εἰ δὲ σοι αὐτῷ . . ἐνιδίξωι Ib. ii. 9. 8. Ἡσίλουν αὐτῷ v. 6. 34. Ἐπὶ-ρυξί τοῖς Ἑλλήσι συσπειρώσασθαι iii. 4. 36. Ὅπισθεν πλάτανος πετρίῃ ψευδρίζῃ Ar. Nub. 1008. Ἀντίλιν αὐτῷ ὁ Ἀπίλλων iii. 1. 6. Ὅστις αὐτῷ μαντεύσας ἦν vi. 1. 22. Ὁ Θρηξὶ μάντις, *the prophet to the Thracians*, i. e. *the Thracian prophet*, Eur. Hec. 1267. Ἀλλ' ἦνσι ἀνδρὶ πάντα Eur. Med. 1157.

§ 403. β. Words of ADVANTAGE and DISADVANTAGE, including those of *benefit* and *injury*, of *assistance* and *service*, of *favor* and *fidelity*, of *necessity* and *sufficiency*, of *fitness* and *unfitness*, of *convenience* and *trouble*, of *ease* and *difficulty*, of *safety* and *danger*, &c. Thus,

Παρεύσας . . ὑπῆρχε τῷ Κύρῳ, *Parysatis favored Cyrus*, i. 1. 4. Χρησιμα . . τοῖς Κρησὶ, *useful to the Cretans*, iii. 4. 17. Ὅση δὲ τῇ στρατιᾷ συμφέρῃ iii. 2. 27. Πρέσφορά θ' ὑμῖν Soph. Œd. C. 1774 (cf. § 389. R.). Ἀγαθὰ ἀμφοτέροις Cyr. viii. 5. 22. Κρείττω αὐτῷ iii. 1. 4. Χεῖρόν ἔστιν αὐτῷ vii. 6. 4. Λυμαινόμενον τοῖς μυρακίοις Ar. Nub. 928. Οὔτως ἰσότητος ἀλλήλοις iv. 2. 26. Τοῦτοις ἐπικουρεῖται v. 8. 21. Ὅτ σοι ὑπηρετοῖται ii. 5. 14. Τοῖς θανούσι πλούτος οὐδὲν ὀφιλίῃ Æsch. Pers. 842. Ἀνδραποισι ὀφιλήματα Id. Pr. 501. Τοῖς φίλοις ἀρέγειν Cyr. i. 5. 13. Ὅς ἠδύλας τιμωρεῖται πατρὶ Eur. Or. 924. Ἐὰν αὐτῷ ταῦτα χαρίζονται ii. 1. 10. Πιστοὶ ὄντις Κύρῳ ii. 4. 16. Δεῖ ἰσχυρὰ τὰ ἴσπον Πίρρη ἀνδρὶ iii. 4. 35. Πολλῶν μὲν σοι διήσει (§ 357) Cyr. i. 6. 9. Ἐμοὶ μὲν ἀρεστὴ περὶ τούτων τὰ ἱερμεία v. 7. 11. Χαρίων ἱκανὸν μυρίοις ἀνθρώποις οἰκῆσαι vi. 4. 3. Ἐνοχλοῦντα αὐτῇ ὑμῖν τῇ εὐδαιμονίᾳ ii. 5. 13. Ἐγὼ τινι ἐμπόδων εἰμι; v. 7. 10. Ἐμπόδιος γάρ σοι ὁ Ζεὺς vii. 8. 4. Τῇ ἡλικίᾳ ἱκρίπει i. 9. 6. Ἐδ' ἀρεστόν τε αὐτῷ Cyr. i. 4. 18. Ἄλλῳ γὰρ ἢ μοὶ χρὴ γι τῆσδ' ἔρχην χροῖς; Soph. Ant. 736. Ἐτοίμους εἶμι αὐτῷ τοῖς ἰσπῆσι i. 6. 3. Ὅδὲ . . ἀμήχανος ἐκλιθεὶς στρατιώματι i. 2. 21. Ἡ τραχίεια τοῖς ποσὶν ἀμαχίᾳ ἰσπῆσι ὑμῖν ἰσπῆσι iv. 6. 12. Ἀσφαλίσσειν γὰρ σοι οἶδα ὅν vii. 7. 51. Ἐπικινδύνον μοὶ ἔστιν Ib. 54.

§ 404. γ. Words of APPEARANCE, including those of *seeming, showing, clearness, obscurity, &c.* Thus,

Πᾶσι δῆλον ἰγίνετο, *it was evident to all*, H. Gr. vi. 4. 20. Σοὶ αὖ δηλώσω ὅτι ἰγὼ περὶ σοῦ ἀκούω ii. 5. 26. "Ἀδελόν μιν παντὶ ἀνδρώσῃ ἔση τὸ μέλλον ἔξω vi. 1. 21. Δισχύνεσθαι μοι δεκάω i. 7. 4. Μὴ ἀποδέξῃ ἡμῖν ii. 3. 9. Ταῖς δὲ παυσὶν ἰδείκυσται iv. 5. 33. Πᾶσι σαφές Vect. 4. 2. Αὐτοῖς πάλιν φαίνεται ἡ Μιθριδάτης iii. 4. 2. Λαμβάνει τοὺς πολέμιους . . φανερούς σοι ὄντας, ἀφανῆς ὡς αὐτὸς ἐκείνους Cyr. i. 6. 35.

δ. Words of GIVING, including those of *offering, paying, distributing, supplying, &c.* Thus,

Δίδωσι δὲ αὐτῷ Κύριος μυρίους δαρυμούς, *and Cyrus gives him ten thousand daries*, ii. 6. 4. Τῇ δ' οὖν στρατιᾷ τότε ἀπιδώσει Κύριος μισθόν i. 2. 12. Τὰ δὲ ἄλλα διανεῖμαι τοῖς στρατηγοῖς vii. 5. 2. Τοῖς στρατηγοῖς δωρεῶν Ib. 3. Τοῖς λοχαγοῖς κατιμερίσθη Ib. 4. Ἐπιεῖ ἡμοὶ ἐτίλει τι Σούτης, οὐχ οὕτως ἐτίλμι δῆπου, ὡς ὅτι ἡμοὶ δοίη στρατῶτα, καὶ ἄλλα ὑμῖν ἀποσίσσειν vii. 6. 16. Θώρεται αὐτοῖς ἰσορροπία iii. 3. 20. Τῇ τοῦ Θεοῦ δόσειν ὑμῖν Pl. Apol. 30 d. Σὼν Ἑρακλῆϊ δωρημάτων Soph. Tr. 668. Βασιλεῦ δασμός iv. 5. 34. Οὐτεῖς ἐκείνους ἴτι ἡμῖν μισθοδότης i. 3. 9.

ε. Words of OBLIGATION and VALUE. Thus,

Ταῖς στρατιώταις ἀφίλιτο μισθός, *pay was due to the soldiers*, i. 2. 11. Βασιλεῦ δὲ πολλοῦ ἀξίαι γίνονται (§ 374), 'worth much to the king,' ii. 1. 14. "Ἄξιος . . θανάτου τῇ πόλει, *meriting death from [to] the city*, Mem. i. 1. 1. 'Ὡς οὐκ ἄξιον εἶναι βασιλεῦ ἀφίλιαι, 'unworthy of the king,' or 'disgraceful to the king,' ii. 3. 25. 'Τμῖν ἴσται χάρειν i. 4. 15.

§ 405. ζ. Words of OPPOSITION, including those of *contention, dispute, enmity, resistance, rivalry, warfare, &c.* Thus,

Λιμὸν ὑμῖν ἀντιτάξαι, *to oppose to you famine*, ii. 5. 19. 'Ἐρίζοντάς αὖ περὶ σοφίας, *contending with him in skill*, i. 2. 8. "Ἐφ' Παλλὰδι' εἴ' ἴην Eur. Iph. A. 183. 'Ἀντίοι ἵνασι τοῖς πολέμοις i. 8. 17. Στρασιάζοντα αὐτῷ ii. 5. 28. Τύραννος ἄσας ἰχθρὸς ἰλιυθιρία καὶ νόμοις ἱκαντός Dem. 72. 2. 'Ἡμῖν ἱκανσιώσεται vii. 6. 5. 'Ἀντίπορον λόφον τῇ μακτῷ iv. 2. 18. Οὐτε βασιλεῦ ἀντιποιούμεθα τῆς ἀρχῆς (§ 373) ii. 3. 23. 'Ἀλλοστρωτάτας ταύτῃ Dem. 72. 1 (cf. § 349). 'Ἐποσσηῖναι αὐτοῖς 'Ἀθηναῖοι πολέμησαντες iii. 2. 11. Τῷ ἡμῶν ἀδελφῷ πολέμιος i. 6. 8. Τισσαφέρνης . . πολυμουῖντα i. 1. 8. Οὐδὲς αὐτῷ ἐμάχιστο i. 8. 23. Φαμὲν γὰρ Μαγαδῶνί τι μόνον προκινδυνεύσαι τῷ βαρβάρῳ Th. i. 73. 'Ὡςτις οὖνται . . ἀλλήλοισι Ar. Ach. 24. 'Ὡς ἐπιβουλεύει αὐτῷ i. 1. 3. 'Ἐπιβουλή ἡμοῖ v. 6. 29. Δικαζόμενος τῷ πατρί Pl. Euthyph. 4 e.

η. Words of YIELDING, SUBJECTION, and WORSHIP, including those of *homage, obedience* (cf. § 377. 1), *prayer, sacrifice, &c.* Thus,

Πάντα τοῖς Θεοῖς ὑποχέα, *all things are subject to the gods*, ii. 5. 7. 'Ἐμοὶ οὐ θέλειτε πείθεσθαι, *you are not willing to obey me*, i. 3. 6. 'Ἐάν μοι πεισθῇτε, *if you will listen to me*, i. 4. 14. Εὐχίσσεται τοῖς . . Θεοῖς, *to pray to the gods*, iv. 3. 13. 'Ἡ στρατιὰ σοι ὑφείτω vi. 6. 31. 'Ἐποχωρήσεις τὸν ποταμὸν Κύρῳ i. 4. 18. Εἰ ὑποχίρειος ἴσται Λακκιδαιμονίους vii. 6. 43.

Οἱ οὖν σοι ὑπάκουσι vii. 7. 29 (cf. § 377. 1). Κύρη καλῶς πισθερχεῖν i. 9. 17. Ἀπισστεῖν ἐκείνῳ ii. 6. 19. Ἐθεῖς τῷ Διῷ vii. 6. 44. Θυσίαν ἐπέμεινεν τῷ θεῷ v. 3. 9. Σφαγιάσασθαι τῷ ἀνέμῳ iv. 5. 4. Ὁρχηστᾶμενοι θεῷ Ar. Lys. 1277.

§ 406. 9. Words expressing a MENTAL ACT OR FEELING, which is regarded as *going out towards an object*; as those of *friendship* and *hatred*, *pleasure* and *displeasure*, *joy* and *sorrow*, *contentment* and *envy*, *belief* and *unbelief*, *trust* and *distrust*, &c. Thus,

Κύρη φιλαίτερον, *more friendly to Cyrus*, i. 9. 29. Ἐχάλιπαινον τοῖς στρατηγοῖς, *were angry with the generals*, i. 4. 12. Ἐπίστανται γὰρ αὐτῷ, *for they trusted him*, i. 2. 2. Εὐνοϊκῶς ἔχουσιν αὐτῷ i. 1. 5. Κακόνους τοῖς Ἕλλησιν ii. 5. 27. Τοῦτοις ἦσθη Κύρος i. 9. 26. Μῖνον ἀγάλλετο τῷ ἱερατῇ ii. 6. 26. Οὐδινὶ οὕτω χαίρεις ὡς φίλοις ἀγαθοῖς Mem. ii. 6. 35. Εἰ τινα εὖροισι καὶ ὁμῖν καὶ ἡμοὶ ἀχθόμενον vi. 1. 29. Ὀργίζοντο ἰσχυρῶς τῷ Κλιάρχῳ i. 5. 11. Χαλίσκῳ φίρῳ τοῖς παροῦσι πράγμασιν i. 3. 9. Στείργειν τοῖς παροῦσιν, *'to be content with,'* Isocr. 159 e. Ἀγαπήσας τοῖς πιπραγμένοις Dem. 13. 11. Φθονῶν τοῖς φανερῶς πλουτοῦσιν i. 9. 19. Ὡς ἰγὼ σοι οὐ φθονῶ (§ 376. ζ) Cyr. viii. 4. 16. Ἡμῖν ἀπιστεῖν ii. 5. 15. Τῇ τύχῃ ἰλπίσας Th. iii. 97. Ἔστασαν ἀποροῦντες τῷ πράγματι i. 5. 13. Ἀθῦμῳ τοῖς γιγνημένοις vi. 2. 14. Θαυμάζω δὲ τῇ τε ἀποκρίσει μου τῶν πυλῶν Th. iv. 85. Ὑπίπτησεν οἱ ἥλιος αὐτῷ Cyr. i. 5. 1. — Some of these constructions may perhaps be referred to the instrumental Dat. (§ 416).

§ 407. ι. Words expressing the POWER OF EXCITING EMOTION; as, *pleasure*, *displeasure*, *care*, *fear*, &c. Thus,

Ἀπεχθάνεσθαι τοῖς στρατιώταις, *to displease the soldiers*, ii. 6. 19. Ἐμοὶ μέλει, *it shall be my care*, i. 4. 16. Ὅτι αὐτῷ μέλει, [that it should be a care to him] *that he would take care*, i. 8. 13. Διὰ τὸ μέλειν ἅπαν, *through the interest which all felt*, vi. 4. 20. Ζητὶ τῶν σῶν, εἰδ' ἰγὼ, μέλει πόνον (§ 376. δ) Eur. Heracl. 717. Ὡς φίλτατον μίλημα δάμασιν πατρίδι Aesch. Cho. 235. Μεταμέλει μοι, *it is a regret to me, I repent*, Cyr. v. 3. 6. Μεταμέλιν τί σοι ἔρηθα i. 6. 7. (See § 376. δ.) Τοῖς μὲν πολλοῖς . . ἤρεσκον ii. 4. 2. Ἡδὲν συμβαλόντι τὸ πόμα ἦν iv. 5. 27. Ὑμῖν Μυσοῦς λυπηρὸς ὄντας ii. 5. 13. Φοβερότατον τοῖς πολέμοις iii. 4. 5.

κ. VERBAL ADJECTIVES AND ADVERBS, having a *passive* signification. The property expressed by these verbals has relation to an agent; which, as if affected by the property, is put in the Dat. Adjectives of this kind usually end in -τός or -τέος (§ 314). Thus,

Θαυμάστων πᾶσι, *wonderful to all* [to be wondered at by all], iv. 2. 15. Ἡμῖν . . εἶμαι πάντα ποιητῆα, *I think that every thing should be done by us*, iii. 1. 35. Τὸν μὲν εἰκαδὲ βουλόμενον ἀπείναι, τοῖς εἰκοι ζηλωτὸν ποιῆσω ἀπειλήν, *'an object of envy to his countrymen,'* i. 7. 4. Ἴσα μοι εὐπρεπεστέτερον ἦ ii. 9. 20. Οἱ ποταμοὶ . . προῖοι πρὸς τὰς πηγὰς διακαστοὶ γίνονται, *'can be passed by those who ascend [become passable to those who ascend],'* iii. 2. 22. Εὐεπίθετον ἦν ἵστασθαι τοῖς πολεμίοις iii. 4. 20. Ποταμὸς . . ἡμῖν ἐστι διακαστός, *'for us to pass [to be passed by us],'* ii. 4. 6.

§ 408. 1. SUBSTANTIVE VERBS, when employed to denote *possession*. These verbs and their compounds are used with the Dat., in a variety of expressions, which are variously translated into English. Thus,

'Ενταῦθα Κύρῳ βασιλεία ἦν, *here Cyrus had a palace* [there was a palace to Cyrus], i. 2. 7. Τοῖς δὲ ὑποψία μὲν ἦν, *they had a suspicion, or they suspected*, i. 3. 21. Δρίμους ἰγίνιντο τοῖς στρατιώταις, [to the soldiers there came to be a running] *the soldiers began to run*, i. 2. 17. "Ὅσσι πᾶσιν αἰσχύνῃν εἶναι, *so that all were ashamed*, ii. 3. 11. 'Τῷ ἄρχῃ γὰρ νῦν ἡμῖν οὐδὲν ii. 2. 11. 'Ὡς νόμος αὐτοῖς εἰς μάχην [sc. ἵστί] i. 2. 15. 'Ανάγκη δὲ μοι [sc. ἵστί], *I am now compelled*, i. 3. 5. 'Ἦν αὐτῷ πόλεμος, *he made war*, i. 9. 14. Πόλις . . ἣ ὄνομα Σιττάκη, *a city named Sittace*, ii. 4. 13. 'Εγίνιντο καὶ 'Ελληνι καὶ βαρβάρῳ . . πορεύεσθαι, *both Greek and barbarian could go*, i. 9. 13. Οὐ γὰρ ἦν ἀδρίαις περιστῆναι iv. 7. 2. Νῦν σοι ἔξισται . . ἀνδρὶ γινέσθαι vii. 1. 21. Οὐδινὸς ἡμῖν μετρίη iii. 1. 20 (see § 364). Τί γὰρ ἴσ' 'Ερεχθεύ καὶ κολοίσις, *for what has Erechtheus to do with jackdaws* [what is there to Erechtheus, and also to jackdaws]? Ar. Eq. 1022. Μηδὲν εἶναι σοὶ καὶ Φιλίππῳ πρᾶγμα, *that you had no connection with Philip*, Dem. 320. 7. Τί τῷ νόμῳ καὶ τῇ βασιάνῃ; Id. 855. 5. 'Εσὶν βουλομένη ταῦτ' ἵστί, *these things are [to him willing] according to his will, or agreeable to him*, H. Gr. iv. 1. 11. Εἰ αὐτῷ γι σοὶ βουλομένη ἴσται ἀποκρίνεσθαι Pl. Gorg. 448 d. Εἰ σοι ἡδονήν ἵσται, *if it is your pleasure*, Pl. Phaedo, 78 b. Θίλονται κάμει τοῦτ' ἔν ἦν Soph. (Ed. T. 1356. 'Ἦν δὲ οὐ τῷ 'Αγησιλάῳ ἀχθεμένη ταῦτα, 'displeasing to Agesilaus,' H. Gr. v. 3. 13. Νικίᾳ προσδοχόμενῃ ἦν τὰ περὶ τῶν 'Εργισταίων, 'were as Nicias had expected,' Th. vi. 46.

§ 409. μ. And, in general, words expressing *any action, property, &c.*, which is represented as being *to* or *for* some person or thing. Thus,

Προσπίνω σοι, *I drink to you*, vii. 3. 26. Κινοτάφιον αὐτοῖς ἐποίησαν, *they made for them a cenotaph*, vi. 4. 9. Μίγιστον κέσμαν ἀνδρὶ, *the greatest ornament to a man*, i. 9. 23. "Ῥεα ἦν ἀπίνειν τοῖς πολεμίοις, *it was time for the enemy to withdraw*, iii. 4. 34. Στρατίωμα αὐτῷ συνίλιγγο i. 1. 9. "Ὅς Χυρισόφῳ ὑπεστρατήγῳ v. 6. 36. Βασιλεὺς ἔχει τῷ πατράδῃ iv. 4. 2. 'Ἐχω γὰρ καὶ αὐτὸς αὐτῷ μαρτυρεῖσθαι vii. 6. 39. 'Ἡμῖν τὸν μισθὸν ἀναπρεῖξαι Ib. 40. 'Εγὼ σιωπῶ τῷδε; Ar. Ran. 11. 34. Ἐργον τι κοῦση μητρὶ πολέμοιο δόρυ Æsch. Sept. 416. 'Ἐμοὶ δὲ μέμνη σχισμοῦ ἀμφήκει δοεῖ, 'awaits me [is waiting for me], Id. Ag. 1149. Νόμιμον ἄρα ὑμῖν ἵσται iv. 6. 15. Πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις iii. 1. 43. Λοιπὸν μοι εἰπὴν iii. 2. 29. 'Αγαθὸν . . αἴτιος τῇ στρατιᾷ vi. 1. 20. 'Ἡ . . πατέρα ὑμῖν οἰκία Pl. Charm. 157 e. Ξίνος ἂν ἐτύγγανεν αὐτῷ i. 1. 10. 'Τμᾶς ἱμεῖ εἶναι καὶ πατερίδα καὶ φίλους i. 3. 6. 'Ἰμάτια τῇ γυναικὶ vii. 3. 27. Τρίτην . . πλοῦς vi. 4. 2. Αἱ δὲ εἰσοδοὶ τοῖς μὲν ὑποζυγίοις δυνεταὶ iv. 5. 25. 'Ἡ δὲ [sc. ἰδὲς τινι] διαβάντι τὸν ποταμὸν iii. 5. 15. Κακὰς ἰγὰ γυναικας υἱὸς στυγῶ Soph. Ant. 571. Λύπη τε φρενῶν χερσὶν τε πόινος Eur. Hipp. 189.

§ 410. REMARKS. 1. The remoter relations expressed by the Dat. (§ 401) are various in their character, having respect to *place, time, sensation, thought, feeling, expression, action, &c.* They are expressed in two ways; (a.) by the

Dat. simply, and (b.) by an elliptical form of construction, in which the Dat. is preceded by *ὥς*. Thus,

Ἡ Θερὰκη αὐτὴ ἐστὶν . . ἐπὶ διζυὰ εἰς τὸν Πόντον ἐσπλείουσι [sc. *τινὶ* or *σοί*], *this Thrace is upon the right to one sailing into the Pontus, or as you sail into the Pontus*, vi. 4. 1 (cf. Th. i. 24). Ἦν δ' ἡμερὴ ἤδη διύτερον πλείοντί μοι, *and it was now the second day of my voyage [to me sailing]*, Soph. Ph. 354. Θυσμίνῳ εἰ . . ὁ ἥλιος ἀμαυρώθη, *while he was sacrificing the sun was eclipsed*, Hdt. ix. 10 (this mode of defining time by a Dat. with a participle is especially Ion.). Καὶ τίς χρόνος τοῖσδ' ἐστὶν οὐξ ἐληλυθώς; 'since this event,' Soph. CEd. T. 735. Τὸ μὲν ἔξωθεν ἀπταμένῳ σώμα οὐκ ἄγαν θερμὸν ἦν, 'to the external touch,' Th. ii. 49. Εἴ γιναιῶς, ὥς ἰδόντι [sc. *φαίνει*], 'as you appear to one beholding,' 'in appearance,' Soph. CEd. C. 75. Ἐμοὶ γὰρ, ὅστις ἄδικος ὢν σοφὸς λίγῃσι πίφῃσι, πλείστην ζημίαν ὀφλισκάνει, 'according to my judgment,' Eur. Med. 580. Καίτοι δ' ἰγὰρ τῖμῃσα τοῖς φρονοῦσιν ἰδὲ Soph. Ant. 904. Κρίων γὰρ ἦν ζηλωτὴς, ὥς ἰμοὶ [sc. *ἰδοίμῃ*], ποτὶς, 'as it seemed to me,' 'in my opinion,' Ib. 1161. Οὐ μὰ τὸν Δί', ἔφη, οὐ- πουν, ὥς γ' ἰμοὶ ἀκροᾷ τῇ. Ἄλλ' ὥς ἰμοὶ, ἦν δ' ἰγὰρ, ῥήτορι Pl. Rep. 536 c. Τὸ μὲν οὖν νόημα, πολλὰ καὶ ἄλλα παραλειπόντι . . τοιοῦτον ἦν Th. ii. 51. Οἷός γὰρ ἐσώζεις με, τῶν δ' οἵχομαι, 'so far as lay in him,' Soph. Aj. 1128. Μακρὰν γὰρ, ὥς γίγρεται, προῦστάλης ἰδόν, 'for an old man [as journeys are to an old man],' Id. CEd. C. 20. Τῷ δὲ μάλιστα πάντων μίμνησέ μοι, μηδὲ ποτε ἀναμνήνῃ, *but this most of all remember [for me], I pray you, never to defer*, Cyr. i. 6. 10. Ἐς τί μοι βλίψῃσα θάλλῃσι Soph. El. 887. Οἶμαί σοι ἐκίνοῦς τοὺς ἀγαθοὺς πὰ πειχικὰ ῥαδίως νικήσιν Cyr. i. 3. 15. Οὐ- τως ἰγὰρ σοι . . τάγῃ δίκαια παντάπασιν ἤδη ἀνέβῃ Ib. 17.

NOTE. The use of the Dat. to express remote relation is particularly frequent in the *pronouns of the first and second person*. In the Greek, as in our own and in other languages, the Dat. of these pronouns is often inserted, simply to render the discourse more emphatic or subjective. Observe the examples just above.

§ 411. 2. Words governing the Gen. sometimes take a Dat. in its stead, to express the exertion of an influence; as,

Ἦγειτο δ' αὐτοῖς ὁ κωμάρης, *and the bailiff led the way for them*, i. e. *guided them*, iv. 6. 2. Οἱ γὰρ βλίσκοντες τοῖς τυφλοῖς ἡγούμεθα Ar. Plut. 15. Ἡμῖν πᾶσιν ἐξηγούμενος Soph. CEd. C. 1589. Ἀνάσσει βαρβάρους βάρ- βαρος Θόας Eur. Iph. T. 31. Ὡ Θήβαισιν εὐίσποις ἀναξ Id. Ph. 17. Δαρὸν γὰρ οὐκ ἄρξει θοῖς Aesch. Prom. 940. Μάχας δὲ σοι καὶ πολέμους ἀφαιρῶ Cyr. vii. 2. 26. Ἡ βίβηκεν ἡμῖν ὁ ξένος; Soph. CEd. C. 81. Πίφινυιν ἐλατὶς τῶνδ' ἐμοὶ σωτηρίας Eur. Heracl. 452. Τὰ ἄκρα ἡμῖν . . προκαταλαμ- βάνειν i. 3. 16. Τυράννοις ἐκποδὼν μισέσασθαι Eur. Ph. 40. Cf. §§ 347, 350, 424. 2.

§ 412. 3. A *Dat. depending upon a verb* is often used instead of a *Gen. depending upon a substantive*; as,

Οἱ . . ἵπποι αὐτοῖς δίδινται, *the horses are tied for them*, = *οἱ ἵπποι αὐτῶν δίδινται*, *their horses are tied*, iii. 4. 35. Ἡ . . τοῦ παντὸς ἀρχὴ Χειριστόφῳ ἱσταῦθα κατελύθη vi. 2. 12 (cf. Ἡ τε Χειριστόφου ἀρχὴ τοῦ παντὸς κατελύ- θη vi. 3. 1). Διὰ τὸ διωσθῆναι αὐτῇ τὸ σπράτνυμα ii. 4. 3. Τοῖς βαρβάρ- ροις τῶν τε πεζῶν ἀπὸ θάλασσαν πολλοὶ, καὶ τῶν ἱππίων . . ἐλήφθησαν iii. 4. 5. Οἷους ἡμῖν γνώσις τε τοὺς ἐν τῇ χώρῃ ὄντας ἀνθρώπους [= ἐν τῇ ἡμῶν χώρῃ]

i. 7. 4. Ἀθηναίων . . , ἰσχυρὰ αὐτοῖς οἱ βάρβαροι ἐν τῇς χώρας ἀπῆλθον Th. i. 89. Οὐκίτι σοι τίκτω λίσσεται φάος Eur. Ph. 1547.

NOTE. The Dat. (chiefly of the personal pronoun) is sometimes placed as a simple adjunct of the substantive; and in some instances, when so placed, appears to depend strictly upon a participle understood. Thus, Ἀνέβλιντο . . πρὸς τὴν νῆαν ἡμῶν πόλιν, *look upon our new state* (i. e. the new state established for us in the dialogue), Pl. Rep. 431 b. Οἱ δὲ σφί βίης . . οὐ παρ- γίνοντο Hdt. i. 31.

§ 413. 4. Sometimes two datives* following the same word, especially in Epic poetry, appear to be most naturally, though not unavoidably, referred to the Σχῆμα καὶ ὅλον καὶ μέρος (§ 334. 9); as, Σθένος ἔμβυλ' ἐκάστω καρδίῃ, *imparted strength* [to each one, to the heart] *to the heart of each one*, A. 11. Ἀγαμέμνονι ἦνδανε θυμῷ A. 24. Cf. § 438. β.

D. THE DATIVE RESIDUAL.

§ 414. The Dative residual is used in expressing adjuncts, which are not viewed as either subjective or objective (§§ 338, 340. α). It simply denotes indirect relation, without specifying the character of that relation; or, in other words, it denotes mere *association* or *connection*. Hence we have the general rule: AN ATTENDANT THING OR CIRCUMSTANCE, SIMPLY VIEWED AS SUCH, IS PUT IN THE DATIVE.

NOTES. α. In accordance with this rule, the Dat. is sometimes used in expressing an adjunct, which, upon a more exact discrimination of its character, would be expressed by either the *Gen.* or *Acc.* See §§ 340. α, 341.

β. The DATIVE RESIDUAL is expressed in Eng. most frequently by the preposition *with*, but likewise by the prepositions *by*, *in*, *at*, &c. Cf. §§ 345. N., 397. α.

§ 415. The Dative residual may be resolved into, (i.) the INSTRUMENTAL and MODAL DATIVE, and (ii.) the TEMPORAL and LOCAL DATIVE.

(i.) INSTRUMENTAL AND MODAL DATIVE.

RULE XIX. The MEANS and MODE are put in the Dative.

§ 416. INSTRUMENTALITY and MODE may be either *external* or *internal*, and MODE may apply either to *action* or *condition*. Hence, to these heads may be referred,

1.) The *instrument, force, or other means*, with which any thing is done, or through which any thing comes to pass. Thus,

Αὐτὸν ἀκοντίζου τις παλῶ, *one shoots him with a dart*, i. 8. 27. Ἐφίσποντο . . ἱππικῶ, *pursued with cavalry*, vii. 6. 29. Θανάτῳ ζημυῶν, *to ruinish with death*, Cyr. vi. 3. 27. Σχιδίαις διαβαίνοντες i. 5. 10. Ἰησι τῷ ἀξίῳ Ib. 12. Δίδοις σφινδοῶν iii. 3. 17. Δάροισι ἱτίμα i. 9. 14. Δόγῳσι ἱπποισι ii. 6. 4. Τεκμαίρεσθαι δ' ἦν τῷ ψόφῳ iv. 2. 4. Γίφῳρα δὲ ἱπῶν ἰζιγυμνίῃ πλοίοις ἰπτά i. 2. 5. Ὀσλισμένοι θάραξι i. 8. 6. Ὀπαδομημίνον πλίνθοις ii. 4. 12. Κῦρος ἀνίκη ξενικῶ ii. 5. 22. Τοῖς δὲ λειπσομένοις ἐς Πλάταιαν ἰλθόντις, τὴν γῆν ἰδόντων Th. ii. 12. Ἐχον δυνῶς τῇ ἰνδείῃ vi. 4. 23. Ἀποθήσκου νόσῳ vii. 2. 32. Φιλίᾳ μὲν καὶ εὐνοίᾳ ἱπομένους ii. 6. 13. Οἱ δὲ μὴ παρῶν, τούτους ἡγῶτο ἢ ἀκρατεῖα τινὶ ἢ ἀδικίᾳ ἢ ἀμελείᾳ ἀπῶναι Cyr. viii. 1. 16. Προσὶν μὲν γὰρ ἔξω πάντα τῇ ἀνθρωπίνῃ γνώμῃ, ταῖς δὲ χερσὶν ἐπιφορέσας, διώξομαι δὲ τῷ ἴπῳ, ἐν δ' ἱκαντίον ἀνατρέψω τῇ τοῦ ἴππου ῥώμῃ Cyr. iv. 3. 18. Πάσας κινήσεις τῷ σώματι Pl. Leg. 631 c. Ἡ τοῖς βίβλιν ἴφρσι Ib. 717 a. Τὰ γὰρ δόλῳ τῷ μὴ δικαίῳ κτήμας οὐχὶ σώζεται Soph. Oed. C. 1026. — The Dat. of the missile with verbs of throwing will be specially observed.

§ 417. REMARK. DATIVE OF THE AGENT. The Dat. sometimes expresses *that through whose agency* any thing takes place ; as,

Πάντ' ἡμῖν πεισίνται, *all things have been done by us*, i. e. *our work is done*, i. 8. 12. Εἰ δὲ τι καλὸν . . ἰσπερακτο ὑμῖν vii. 6. 32. Τὰ πῦρὰ κικαυμμένα ἐν τῷ Σιύβῃ vii. 2. 18. Τοῖς δὲ Κερκυραίοις . . οὐχ ἰαυόντο Th. i. 51. Τοῖς Ἑλλήσι μισοῖντο Id. iii. 64. Προσπόλοις φυλάσσονται Soph. Aj. 539. Ὡς σοὶ δύσφορ' ἔργασται κακὰ Eur. Hec. 1085. Τίνοι γὰρ σοῦ' εἰν . . πρόσφορον ἀκούσαιμ' ἴσως, 'through whom,' i. e. 'from whom,' Soph. El. 226. Διζατό οἱ σκηπτρον, *received from him the sceptre*, B. 186 (the Dat. following δίχομαι, instead of the Gen. with παρά, is especially Epic, and might perhaps be referred to § 409, thus, *took for him the sceptre*). Θίμεισι . . δίκτο δίκας O. 87.

NOTE. This use of the Dat. is most frequent with verbs in the *Perf.* and *Plup.* This DATIVE OF THE AGENT with *passive verbs*, and that with *passive verbals* (§ 407. κ), might perhaps have been referred to the same analogy.

§ 418. 2.) The *way or manner*, in which any thing is done or affected, together with *attendant circumstances*. Thus,

Οὐ γὰρ κραυγῇ, ἀλλὰ σιγῇ . . προσήσαν, *for they advanced not with clamor, but in silence*, i. 8. 11. Παρελθὼν οὐκ ἦν βίᾳ i. 4. 4. Ὡσπερ ἔργῃ κλειυσι i. 5. 8. Ἐλαύνων ἀνὰ κράτος ἰδρουντι τῷ ἴπῳ i. 8. 1. Ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύει Ib. 6. Δρόμῳ θῦν Ib. 18. Τούτῳ τῷ τρόπῳ ἱκαρύθησαν σταθμούς τίτταρας iii. 4. 23. Πορευόμενοι . . τῇ ὁδῷ Ib. 30. Τὰς βίᾳ πρᾶξις Pl. Pol. 280 d.

REMARK. The pronoun αὐτός is sometimes joined to the Dat. of an associated object to give emphasis ; as, Μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσθαι, *lest he should sink us, triremes and all* [with the triremes themselves], i. 3. 17. Πολλοὺς γὰρ ἦδη αὐτοῖς τοῖς ἴπποις κατακρημνισθῆναι Cyr. i. 4. 7. Τριήρεις αὐτοῖς πληρώμασι διφθάρησαν Isocr. 176 b. — The preposition σύν, which is

common in such adjuncts if the *αὐτός* be omitted, is sometimes expressed even with it; as, "Ὅπως . . . ἔξω αὐτοῖσι ταῖς κερύαις ἐκτεταγμένοι Pl. Rep. 564 c. Cf. *Ξ.* 498 and *Υ.* 482.

3.) The *respect* in which any thing is taken or applied (cf. § 437). Thus,

Πλήθει γὰρ ἡμῶν λιφθόντες, *inferior to us in number* [in respect to number], vii. 7. 31 (§ 349). Πόλις . . . Θόρυπος ἐνέματι i. 4. 11. Τῇ ἱσιμείῳ περιῖναι τῶν φίλων i. 9. 24. Τῇ φωνῇ τραχύς ii. 6. 9. Χρήμασι καὶ τιμαῖς τοῦτον ἰσχυροποιεῖν (§ 351) iii. 1. 37. Ταῖς ψυχαῖς ἡβημενίσσιν Ib. 42. 'Εν) δὲ μόνῃ προέχουσιν οἱ ἰσχυροὶ ἡμᾶς iii. 2. 19. Τῷ βέλτεσσι τοῦ ἰσχυροῦ βλαφθῆναι Th. iv. 78. 'Ρίζη μὲν μίλαν ἴσκι κ. 304.

§ 419. 4.) The *measure of difference*, especially with the Comparative. Thus,

Χεῖρον δὲ συχνῇ ὄντερον, *and sometimes after* [later by a considerable time], i. 8. 8. Πολλῷ δὲ ὄντερον ii. 5. 32. Νομίζων, ὅσον μὲν θῦπτον ἴδω, τοσοῦτον ἀπαρασκευαστοτέρῳ βασιλεῖ μάχεσθαι, ὅσον δὲ σχολαιότερον, τοσοῦτον πάλιν συναγίγνεσθαι βασιλεῖ στρατιῶμα, *thinking that* [by how much] *the more rapidly he should advance, [by so much] the more unprepared he should find the king for battle, &c.*, i. 5. 9. 'Ενιαυτῷ περισχύνοντες, *a year older*, Ar. Ran. 18. Περόλας πολλῷ Th. vii. 80. Χεῖρον μιστήματα πολλῷ Hdt. ii. 110.

5.) The Dative with *χρᾶσθαι*, *to use* [to supply one's need with, § 284. 3]. Thus,

Μαντικῇ χρᾶμινος, *using divination*, Mem. i. 1. 2. 'Εχεῖτο τοῖς ξίνοις, 'employed,' i. 3. 18. Τοῖς ἰσχυοῖς ἀρίστα χρῆσθαι, 'manage,' i. 9. 5. Χιμαῶν χρησάμενον, 'having met with,' Dem. 293. 3. Τοὺς χρωμένους ἑαυτῷ, 'associating with,' Mem. iv. 8. 11. 'Ἡ Κύρος πολέμιός ἐχεῖτο, *which was hostile to Cyrus*, ii. 5. 11. Σφόδρα πυθόμενος ἐχεῖτο ii. 6. 13.

NOTE. Νομίζω has sometimes the Dat. after the analogy of *χρᾶσθαι*—as, Θυσίας διουσιόεις νομίζοντες, 'observing,' Th. ii. 38. Εὐσεβίῳ μὲν οὐδὲ τιμαῖς ἐνέμαζον Id. iii. 82.

(II.) TEMPORAL AND LOCAL DATIVE.

§ 420. RULE XX. The TIME and PLACE AT WHICH are put in the Dative (cf. §§ 378, 439); as,

1. TIME. Τῇ δ' ὑστεραίᾳ [sc. ἡμέρῃ] ἦεν ἄγγελος, *but the next day there came a messenger*, i. 2. 21. Ὡς γὰρ ταύτη τῇ ἡμέρᾳ μαχεῖσθαι βασιλῆα i. 7. 14. Τῇ ὑστεραίᾳ οὐκ ἴφάνθησαν οἱ πολέμιοι, οὐδὲ τῇ τρίτῃ—τῇ δὲ τετάρτῃ, *νυκτὸς προσελθόντες, καταλαμβάνουσι χωρὶς ἐπιερίξειον*, 'but on the fourth, having passed them in the night (§ 378),' iii. 4. 37. Δύσανδρος δὲ τῇ ἰσιούσῃ νυκτὶ, ἰσὶ ἔθροισι ἦν, ἰσήμενον H. Gr. ii. 1. 22. Τρίτῃ μὲν ἀνέχθη ἰσὺς Ἀνδρον Ib. i. 4. 21. Τῷ δ' ἰσίουσι ἴτις, ᾧ ἦν Ὀλυμπιάς, ᾧ τὸ σταδίον ἰσὺς Κρονίας Ib. ii. 3. 1. Τῷ δ' αὐτῷ χρόνῳ, *and at the same time*, Ib. i. 2. 18. Ὅ δὲ Ἀγροῖας χρόνῳ ποτὶ εἶπεν, 'at length,' Ib. iv. 1. 34. Ὡς διασπέρῃ χρόνῳ ἀλόχους τι καὶ τίν' ἰσίδωσιν Eur. Tro. 20. Cf. §§ 378, 439.

2. PLACE. Τὰ τρέπανα τὰ τε Μαρεθῶνι καὶ Σαλαμῶνι καὶ Πλαται-

αἷς, the victories at Marathon and Salamis and Plataea, Pl. Menex. 245 a. Τῶν τε Μαραθῶνι μαχισαμένων καὶ τῶν ἐν Σαλαμῖνι ναυμαχησάντων Ib. 241 b. Τὴν παλαιὰν φηγὸν αὐδῆσαι ποιεῖ Δωδῶνι, Soph. Tr. 171. Θύραισι κυμένου Id. Ced. C. 401. Σοῖς ὅταν σῶσιν τάρφεις Ib. 411. Ὅδοις κυκλῶν ἱμαυτίν Id. Ant. 226. Κρίμινον πίδαφ Αἰγισθον Eur. El. 763.

§ 421. REMARKS. α. To the LOCAL DATIVE may be referred the use of the Dat. to denote *persons among whom, or in whom any thing occurs*; as, Δύναμιν ἀνθρώποις ἔχουσιν, 'among men,' Eur. Bac. 310. Εὐδοκίμῃσι τοῖς τότε ἀνθρώποις Pl. Prot. 343 c. Οὐκ ἂν ἔξούρις ἱμοὶ ἀμαρτίας ὄνιδος οὐδίν, 'in me,' Soph. Ced. C. 966. Οἶα καὶ Ὁμήρῳ Διομῆδης λίγει, 'in Homer,' Pl. Rep. 389 e. Ὁδυσσεὺς γὰρ αὐτῷ [Ὁμήρῳ] λυδορεῖ τὸν Ἀγαμέμνονα Pl. Leg. 706 d. Ἀριστριὰ Τρώεσσι Ζ. 477. Ὅου κράτος ἐστὶ μίγιστον πᾶσι Κυκλώπιδεσσι α. 71.

β. The use of the LOCAL DATIVE in prose is chiefly confined to those *adverbs of place* which are properly datives; as, ταύτῃ [sc. χώρῃ], in this region, here (iv. 5. 36), πῇδε, here (vii. 2. 13), ἧ and ἧκε, where (ii. 2. 21), ἄλλῃ, elsewhere (ii. 6. 4), κύκλῳ, in a circuit, around (i. 5. 4; iii. 5. 14), οἴκῳ (= οἴκῳ), at home (i. 1. 10), Ἀθήνῃσι (= Ἀθήναις), at Athens (vii. 7. 57). See §§ 320. 2, 379. α.

E. THE ACCUSATIVE.

§ 422. The office of the Accusative is to express DIRECT TERMINATION or LIMIT (§ 339); and the general rule for its use is the following: AN ADJUNCT EXPRESSING DIRECT LIMIT IS PUT IN THE ACCUSATIVE.

REMARK. In a general sense, all the OBLIQUE CASES may be said to express limit; but the *Gen.* and *Dat.* express it less simply and less directly than the *Acc.* In some connections, however, these *indirect cases* are used interchangeably with the *Acc.* See §§ 341, 401, 414. α, 424. 2.

The Accusative, as the case of *direct limit*, is employed, —

(I.) To limit an action, by expressing its *direct object* or its *effect*. — ACC. OF DIRECT OBJECT AND EFFECT.

(II.) To limit a word or expression, by applying it to a *particular part, property, thing, or person*. — ACC. OF SPECIFICATION.

(III.) To express limits of *time, space, and quantity*. — ACC. OF EXTENT.

(IV.) To limit a word or expression, by denoting *degree, manner, &c.* — ADVERBIAL ACC.

NOTES. (a.) These uses are not only intimately allied, but sometimes blend with each other. (b.) For the use of the Acc. to denote the *subject of the Infinitive*, see the syntax of that mode.

(I.) ACCUSATIVE OF THE DIRECT OBJECT AND EFFECT.

§ 423. RULE XXI. The DIRECT OBJECT and the EFFECT of an action are put in the Accusative.

Λαβὼν Τισσαφέρνην, *taking Tissaphernes*, i. 1. 2. Ἐποίητο τὴν συλλογὴν, *he made the levy*, i. 1. 6. Ὑπώπτεται τελευτήν i. 1. 1. Διαβάλλει τὸν Κῦρον Ib. 3. Φιλοῦσα αὐτόν Ib. 4. Ὁ δὲ Κῦρος ὑπολαβὼν τοὺς φύγοντας, συλλίξας στρατεύματα ἐπολιόρκει Μίλητον Ib. 7.

NOTE. The distinction between the *direct object* and the *effect* of an action is not always obvious, and it sometimes appears doubtful to which head an adjunct is best referred.

§ 424. REMARKS. 1. The term *action* is employed in this rule to denote *whatever is signified by a verb*; and the rule properly applies only to the adjuncts of *verbs* (§ 392). *Adjectives* and *nouns*, however, sometimes take the Acc. after the analogy of kindred verbs; thus, Σὶ . . φύξιμοις, *able to escape you*, Soph. Ant. 788 (cf. Ἡ μὲ φύγω σε; Id. El. 1503). Ἐπιστήμονες δὲ ἦσαν τὰ προσήκοντα Cyr. iii. 3. 9. Ἐξάρην εἶναι τὰ ἐρωτώμενα Pl. Charm. 158 c. Τὰ τι μισῶμεν φροντιστής Pl. Apol. 18 b (cf. Τῶν μισῶμεν φροντιστής Symp. 6. 6). Χρᾶς προπομπός Æsch. Cho. 23. Τῆς Συμβόρου φρίκα λύπη Id. Ag. 103. Συνίστορα . . κακὰ Ib. 1090. See also § 431. 1.

2. Many verbs, which according to the preceding rules govern the *Gen.* or the *Dat.*, are likewise construed with the *Accusative* (see §§ 341, 401, 422. R.); as, Ὁφελίῳ μιν τοὺς φίλους, . . βλάπτειν δὲ τοὺς ἰχθεύς Pl. Rep. 334 b (cf. § 403). Πείρουσιν οἱ ἰσχυροὶ ἡμᾶς iii. 2. 19 (cf. § 350). Ἀνὴρ κατήρχε λόγον Pl. Euthyd. 283 b (cf. § 350. R.). Δύναμαι οὗτοι σε αἰσθίσθαι ii. 5. 4 (cf. § 375. β). Μεταδοῖεν αὐτοῖς αὐροὺς iv. 5. 5 (cf. Ib. 6, and § 367). Λίγων σε ἐκίλειν αὐτούς vii. 5. 9 (cf. § 402).

§ 425. 3. ATTRACTION. A word which is properly construed otherwise sometimes becomes the direct object of a verb by *attraction* (§ 329. N.), especially in the poets. This sometimes results in *hypallage*, or an interchange of construction (*ὑπαλλαγή, exchange*). Thus, Εἰ δέ μ' ᾤδ' αἰὶ λόγους ἐξήρχης [= μοι λόγους or λόγων], *if you had always begun your addresses to me thus*, Soph. El. 556. Διασπῖναι γόους . . κατάρξω, *I will begin lamentations for my master*, Eur. Andr. 1199. Cf. §§ 427. 9, 431, 433.

4. A verb, of which the proper object or effect is a distinct sentence, often takes the subject (or some other prominent word) of that sentence in the Acc., by attraction; as, Ἦιδι αὐτὸν, ὅτι μίσον ἴχοι, *he knew [him] that he occupied the centre*, i. 8. 21. Τὴν γὰρ ὑπερβολὴν τῶν ὀρίων ἰδιοῖναι, μὴ προκαταληφθεῖν iii. 5. 18. Ἠλεγχον τὴν κύκλῳ πᾶσαν χώραν, τίς ἐκάστη εἶη Ib. 14. Οἷον ἴθρασι, ἵθα ἢ καταμεγεγμένους iv. 5. 29. Ὡς ἐξῆ τὸν Καλλιμάχον, ᾧ ἰσίου iv. 7. 11.

5. PERIPHRAISIS. The place of a verb is often supplied by an *Acc. of the kindred noun* joined with such verbs as *ποιῶν* (or more frequently *ποιέομαι*), *ἄγων*, *ἔχων*, *τίθηναι*, &c. ; thus, *Κῦρος ἔξισται καὶ ἀριθμὸν τῶν Ἑλλήνων ἰσοῖσεν* [= *ἔξισται καὶ ἀριθμὸς τοὺς Ἑλληνας*], *Cyrus made a review and numbering of* [= reviewed and numbered] *the Greeks*, i. 2. 9. *Ἐξίσται ποιεῖται* Ib. 14. *Τὴν πορείαν ἰσοῖστο* i. 7. 20.

6. Such periphrases sometimes take an *Acc.* by virtue of the implied verb ; as, *Σπύη μὲν καὶ ἀνδράποδα ἀρπαγὴν ποιησάμενος* [= *ἀρπάσας*], Th. viii. 62. *Τὴν χώραν παταδρομαῖς λίσαν ἰσοῖστο* [= *ἰσηλάτι*] Ib. 41. *Ἀρχὴν σε μυρίους . . σπουδὴν ἔχων* [= *σπιδύν*] Eur. Herc. 709. *Τὰ δ' ἐν μίσσῃ ἢ λήσσει ἰσχυς* Soph. Oed. C. 583. *Τίν' αἰὲ τάκις ὦδ' ἀκρίστον οἰμωγὰν . . Ἀγαμίμωνα* [= *τί ὦδ' ἀκρίστος οἰμώζεις Ἀγαμίμωνα*] Id. El. 122. In like manner, *Τούτο κἄμ' ἔχει πάθος* [= *τούτο καὶ ἐγὼ πάθω*] Eur. Ion, 572. Yet see §§ 333. 5, 434.

§ 426. 7. ELLIPSIS. The verb which governs the *Acc.* is sometimes omitted ; particularly,

a.) In EMPHATIC ADDRESS ; as, *Οὔτος, ὃ σί τοι* [sc. *λίγω* or *καλῶ*], *You there, ho! you I mean*, Ar. Av. 274 (§ 343. b). *Σὶ δὲ, σὶ τὴν νύουσαν ἐς πίδακ' ἄρα, φῆς, ἢ καταρτί μὴ διδρακίνας τάδε* ; Soph. Ant. 441.

β.) In ENTREATY ; as, *Μὴ, πρὸς σὶ θεῶν* [sc. *ἱκετεύω*], *τλῆς μὲν προδοῦναι, I beseech you by the gods, do not forsake me*, Eur. Alc. 275. (Observe the arrangement, which is frequent in earnest entreaty ; and compare, in Lat., *Per omnes te deos oro* Hor. Ode i. 8. 1. *Per te ego deos oro* Ter. Andr. iii. 3. 6.)

γ.) In PROHIBITION ; as, *Μὴ τριβὰς ἔτι* [sc. *ποιῖται*], *No more delays!* Soph. Ant. 577. *Μὴ μοι μυρίους, μηδὲ δισμύριους ξίνους* [sc. *λίγι*], *Don't talk to me of your ten thousand or twenty thousand mercenaries*, Dem. 45. 11. *Μὴ μοι πρέσβειν* Ar. Ach. 345.

δ.) In SWEARING ; as, *Οὐ, τόνδ' Ὀλυμπον* [sc. *ἔμνυμι*. Cf. § 428], *No, by this Olympus!* Soph. Ant. 758. *Οὐ τὰν Διὸς ἀσσεπαῖν* Id. El. 1063. — By this ellipsis may be explained the use of the *Acc.* with the particles *ναί*, *ναί*, and *μά* (of which the two first are affirmative, and the last, unless preceded by *ναί*, commonly negative), according to the following

SPECIAL RULE. ADVERBS OF SWEARING are followed by the Accusative ; as, *Ναὶ Δία*, *Yes, by Jupiter!* i. 7. 9. *Ναὶ τὰ Σιών* vi. 6. 34. *Ἀλλὰ, μὰ τοὺς θεοὺς* *Θεοὺς, οὐκ ἔγωγε αὐτοὺς διώξω*, *but, by the gods, I will not pursue them*, i. 4. 8. *Ναὶ μὰ Δία*, *Yes, indeed!* v. 8. 6.

§ 427. 8. The *Acc.* required by a transitive verb is sometimes omitted ; as, *Ὅστις ἢ πρὸς εὐδαιμόνιαν βούλοιο διατελεῖναι* [sc. *τὴν εὐδαιμόνιαν*] i. 5. 7. Cf. iv. 5. 11. *Λύκιος ἦλπε* [sc. *τὸν ἴππον*] i. 10. 15. Compare *Παριλαύοντες* Cyr. viii. 3. 28, with *Ἐλαύνοντες τὸν ἴππον* Ib. 29 ; and *Παριλαύων τὸν ἴππον*, with *Παριλαύων αὐτοῖς* Cyr. v. 3. 55.

9. An elliptical or unusual construction of a verb and *Acc.* is sometimes employed, especially by the poets, for energy of expression ; as, *Ἐκυρ* [= *κίρην ἰστίει*] *πολύκιρην φόνον* Soph. Aj. 55. *Αἶμα' ἔδυσσε* [= *αἶμα τὴν γῆν διῶν ἔχου*, or *αἶματι τὴν γῆν ἔδυσσε*] Ib. 376. *Τίγγυ δακρύων ἄχνας* Id. Tr. 849. *Τρώσῃ φόνον* Eur. Sup. 1205. Cf. §§ 425, 431, 433.

1. *Accusative of the Direct Object.*

§ 428. I. This Acc. is often translated into English with a *preposition*; thus,

"Ορνύμι θεούς καὶ θεάς, *I swear by gods and goddesses*, vi. 6. 17. Οὐρα μὲν γὰρ αὐτοὺς ἱπικερνήσασιν, *for these have been guilty of perjury against them*, iii. 1. 22. Ἡμᾶς . . εὖ ποιῶν, *doing well to us*, i. e. *treating us well*, ii. 3. 23. Ὁ δὲ σίγλος δύνανται ἰσθὰ ἑξαλοῦς, *the siglus is equivalent to seven oboli*, i. 5. 6. Οὐδὲν ἄλλο δυνάμειν ii. 2. 13. Μάχας θαρρῦνσι, *you have no fear of battles*, iii. 2. 20. Φυλαττόμενοι . . ἡμᾶς, *guarding against us*, ii. 5. 3. Ἀποδιεπαύοντες πατέρας, *having run away from their fathers*, vi. 4. 8. Ὁ κολοῖς μ' αἰχνιᾶται, *the jackdaw has departed from me*, i. e. *has left me*, Ar. Av. 86. Ἡσχύνημεν καὶ θεοὺς καὶ ἀνθρώπους προδύναι αὐτόν, *we were ashamed before both gods and men to desert him*, ii. 3. 22. Αἰσχύνεται τὸ πρᾶγμα, *he is ashamed of the act*, Eur. Ion. 367. Τοὺς γὰρ εὐσεβεῖς θεοὶ θνήσκοντας οὐ χαίρουσι, *for the gods do not rejoice in the death of the pious*, Id. Hipp. 1340. Αἱ εἰ . . χαρεύουσι, τὸν ταμίαν Ἰακχον, *'dance in honor of,' Soph. Ant. 1153. 'Ελίσσιν' . . Ἀρτεμιν Eur. Iph. A. 1480.*

§ 429. II. To this head may be referred the use of the Acc. with VERBS OF MOTION, to denote the *place* or *person to which* (§§ 339, 422); as,

Ἀφίξεται τόπον ἱλαῶν, *will come to a woody spot*, Ven. 10. 6. Ἄστυ Καδμίου μολὼν Soph. Oed. T. 35. Ἦλθον πατέρι ἀρχαῖον τάφον Id. El. 893. Πύργους γῆς ἱπλίου Ἰωλκίας Eur. Med. 7. Ἀφίκετο χθόνα Ib. 12. Τήνδε ναυσταλῆι χθόνα Ib. 682. Ἦες τίλος μολόντας Ib. 920. Χεῖρα τίς σε Θισσαλῶν χθόνα τίμπτει; Id. Alc. 479. Κρίσση δ' εὐεργὸν ἱκναι A. 317. Ἐβαν νίαις γ. 162.

NOTES. α. This use of the Acc. is chiefly poetic, and especially Epic, instead of the common construction with a preposition.

β. The poets sometimes even join an Acc. of the place with verbs of *standing, sitting, or lying* (as implying *occupation*); thus, Στῆθ' αἱ μὲν ὑμῶν τόνδ' ἀμαξίηρ τρίβον, αἱ δ' ἐνθάδ' ἄλλον οἶμον Eur. Or. 1251. Θάσσαντ' ἄκραν Ib. 871. Τρίποδα καθίζων Φοῖβος Ib. 956. Τόπον . . ἐνταῖα κῦται Soph. Ph. 144.

§ 430. III. CAUSATIVES govern the Acc., together with the case of the included verb; as,

Μὴ μ' ἀναμνήσῃς κακῶν, *do not remind me of [cause me to remember] my woes*, Eur. Alc. 1045 (§ 376. γ). Ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς . . παιδύνας iii. 2. 11 (§ 424. 2). Βούλει σε γύσω πρῶτον ἀρετῶν μῖθον; Eur. Cycl. 149. Τοὺς παῖδας . . γυνοσίου αἵματος Pl. Rep. 537 a (§ 375. α). Πολλὰ καὶ ἡδία καὶ παντοδαπὰ εὐάχουν ὑμᾶς Pl. Gorg. 522 a. See also § 357.

REMARK. The verbs διᾶ and χεῖ are sometimes construed by the poets as *causatives*; thus, Σὶ διᾶ Προμηθεύς, *you have need of [it needs you of] a Prometheus*, Aesch. Prom. 86 (§ 357). Πόνου πολλοῦ μὲ διᾶ Eur. Hipp. 23. Τί γὰρ μ' ἴδι παιδων; Eur. Suppl. 789 (cf. Σοί τε γὰρ παιδων τί διᾶ Id. Med. 565, and § 403). Τί χεῖ φίλων; Id. Or. 667 (but Porson reads Τί διᾶ φίλων, denying that this use of χεῖ is Attic). Σὶ χεῖ . . αἰδοῦς γ. 14.

2. *Accusative of the Effect.*

§ 431. The EFFECT of a verb includes whatever the agent does or makes. Hence any verb may take an Acc. expressing or defining its action. The Acc. thus employed is either, *α.* a noun kindred, in its origin or signification, to the verb, or *β.* a neuter adjective used substantively, or *γ.* a noun simply defining or characterizing the action.

α. KINDRED NOUN.

Οἱ δὲ Θρᾷκες ἰαυὶ ἐντύχθησαν ταῦτο τὸ ἐντύχημα, and when the Thracians had gained this success, vi. 3. 6. 'Ὡς ἀκίνδυνον βίον ζῶμεν, how secure a life we live, Eur. Med. 248. Στρατηγήσονται ἰμὶ ταύτην τὴν στρατηγίαν i. 3. 15. Γαμῶν γάμον τόνδε Eur. Med. 587. Τί προσγίλᾳτι τὸν πανύστατον γίλων; Ib. 1041. Ἐπιμιλούνται πᾶσαν ἱπμίλιαν Pl. Prot. 325 c. Βασιλίαν πασῶν δικαιοτάτην βασιλεύουσιν Pl. Leg. 680 e. Φινγίτῳ ἀιθυγίαν Ib. 877 c. Τὸν ἱερὸν καλούμενον πόλιμον ἰστέαττευσαν Th. i. 112. Ἦσαν δρόμημα δινόν Eur. Ph. 1379. Πῆδημα κούφον ἐκ νιῶς ἀφάλατο Æsch. Pers. 805. Λύσσων φοῖνου δίγγμα δρεκοντος Ib. 79. Τήνδ' ἰ προσθᾶπῶν ἴδραν Soph. Œd. C. 1166. Ὀρχυῖντο τὴν καρπαλίαν vi. 1. 7. Περιυτίον δ' ἡμῖν τοὺς πρώτους σταθμούς ii. 2. 12. Ἐλθοι τὴν ἰδόν iii. 1. 6. Ἐφη ἡγήσεται . . ἰδόν iv. 1. 24. Τρίνιταις τριφασίαις ἰδούς Hdt. vi. 119.

REMARKS. 1. In like manner, an adjective sometimes takes an Acc. of the kindred noun (§ 424. 1); as, Μῆτι τι σοφὸς ὦν τὴν ἐκείνων σοφίαν, μήτι ἀμαθὴς τὴν ἀμαθίαν, being neither wise with their wisdom, nor foolish with their folly, Pl. Apol. 22 e. Κακοὶς πᾶσαν κακίαν Pl. Rep. 490 d. Δούλοισι τὰς μάλιστα θωπίας καὶ δουλείας Ib. 579 d.

2. It will be observed, that usually an adjective is joined with the Acc. of the kindred noun, and the whole phrase is an emphatic substitution for an adverb. Thus, 'Ὡς ἀκίνδυνον βίον ζῶμεν = 'Ὡς ἀκινδύνως ζῶμεν. This adjective not unfrequently occurs with an ellipsis of the noun; as, Τὸ Περιυτίον ἐρχυῖτο [sc. ἔρχημα] vi. 1. 10. Hence appears to have arisen the construction in § 432.

§ 432. *β.* NEUTER ADJECTIVE.

Τοιαῦτα μὲν ποιεῖται, τοιαῦτα δὲ λέγει, [he has done such things, and says such things] such has been his conduct, and such is his language, i. 6. 9. Λίγυι οὐκ ἀχάριστα ii. 1. 13. Ταῦτα χαρίζονται Ib. 10. Τὰ Ἀόκαια ἴδουσι i. 2. 10. Μηδὲν ψιδύσθαι i. 9. 7. Μίγα φρονήσας iii. 1. 27. Ἀνίπραγί τι πολυμικόν vii. 3. 33. Χρήσασθαι τι τῇ στρατιᾷ, to make some use of the army, Cyr. viii. 1. 14. Τί αὐτῷ χεῖρη; what would you do with him? Ib. i. 4. 13. Τί σιμὸν καὶ πιφροντικὸς βλίσαις; why do you look grave and thoughtful? Eur. Alc. 773. Καλὸν βλίσαι Id. Cycl. 553. Κλίπτων βλίσαι Ar. Vesp. 900.

REMARKS. 1. This construction (upon which see § 431. 2) is closely allied with the adverbial use of the neuter adjective § 440), and is, perhaps, its origin.

2. The Acc. of the neuter adjective is very extensive in its use, and often occurs where a substantive would have been constructed differently; thus, Τάδε μῖνται πλοικετῶν οὐκ ἡσχύνετο, ἐν μὲν τῷ θίρει τοῦ ἡλίου, ἐν δὲ τῷ

χρημὼν τοῦ ψύχους Ages. 5. 3. XP. 'Οσφραίνου τι; ΔΙΚ. Τοῦ ψύχους
Ar. Plut. 896.

3. The Acc. of the *neuter pronoun* is sometimes used to denote that on account of which any thing is done (viewed originally as the effect or result of the action); as, "Α δ' ἄλλοι, but what I came for, Soph. CEd. C. 1291. Ταῦτ' ἰγὼ ἱσχυόμαι, therefore [on account of these things] I made haste, iv. 1. 21. Τί τὰ περὶ κατασβέσιαι, 'why,' vi. 3. 25. Τοῦτ' ἀφικόμεν Id. CEd. T. 1005. 'Ἄλλ' αὐτὰ ταῦτα καὶ νῦν ἤκω Pl. Prot. 310 e. Νιώτατος δ' ἦν Περικμίδων· ὁ καὶ με γῆς ὑπεξέστημην Eur. Hec. 13. 'Επιστρεῖ δὲ ἀθρομῶ, ἔτι μοι δεκαὶ Mem. iv. 3. 15.

NOTE. So with *χρῆμα*, thing, expressed, Τί χρῆμα κίτται; why do you lie there? Eur. Heracl. 633. See Ib. 646, 709; Id. Alc. 512; &c.

§ 433. γ. DEFINITIVE NOUN.

Φόβον βλίπων, looking terror, Æsch. Sept. 498. 'Η βουλὴ . . ἰβλίψε νᾶπυ, the senate looked mustard, Ar. Eq. 629. "Αρην διδορότων Æsch. Sept. 53. 'Αλφειὸν πρὶον Ar. Av. 1121. "Αἶδων τὸν Σιτάλλεαν vi. 1. 6. 'Ελπίδας λίγων i. 2. 11. 'Ολύμπια νικηκότα, having conquered in the Olympic games, Th. i. 126. Νικηκᾶται ναυμαχίας Id. vii. 66. Νικηκᾶτα αὐτὸν παγκράτιον Symp. i. 2. 'Ηγωνίζοντο δὲ παῖδες μὲν στάδιον, . . σάβην δὲ καὶ συγμὴν καὶ παγκράτιον Ἰταρεῖ iv. 8. 27. Πολλὰς μάχας ἥσσηται Isocr. 71 e. Χερηγούνα παῖσι Διονύσεια Dem. 535. 13.

3. Double Accusative.

§ 434. The same verb often governs two ACCUSATIVES, which may be,

I.) The DIRECT OBJECT and the EFFECT, in apposition with each other (§ 331); as with verbs of *making, appointing, choosing, esteeming, naming, &c.* Thus,

Βασιλέα σε ἱπείνησαν, they made you king, vii. 7. 22. Στρατηγὸν δὲ αὐτὸν ἀπείδειξ, and he had appointed him general, i. 1. 2. Πατέρα ἐμὲ ἱκαλιῖται, you called me father, vii. 6. 38. "Οστις δ' ἂν ἱαυτὸν ἱληται στρατηγόν v. 7. 28. Οὗς αἱ Σύροι θεοὺς ἐνόμιζον i. 4. 9. "Ον ὠνόμαζι Διομήδην πατὴρ Eur. Sup. 1218. "Ονομα τί σε καλιῖν ἡμᾶς χερῶν; Id. Ion, 259. Θιμιστοκλῆς Κλειφόντων τὸν υἱὸν ἱπρία μὲν ἱδιδάξατο ἀγαθόν Pl. Meno, 93 d. Οὗς ἡγιμάνας εἰλινω ἱπαιδίστασθαι Pl. Rep. 546 b. Κύρος τὸ στρατιῦμα κατένειμε δώδεκα μέρη, Cyrus divided the army into twelve parts, Cyr. vii. 5. 13.

NOTE. The infinitive *εἶναι* is often used with these verbs; as, Νομίζω γὰρ ἡμᾶς ἐμὸι εἶναι καὶ πατέρα καὶ φίλους i. 3. 6. Σοφιστὴν δὲ τοι ἱναμάζουσι . . τὸν ἄνδρα εἶναι Pl. Prot. 311 e.

§ 435. II.) The DIRECT OBJECT and the EFFECT, not in apposition; as with verbs of *doing, saying, &c.* Thus,

Εἰ τίς τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, if any one had done him any good or evil, i. 9. 11. Τὰ μίγιστα κακὰ ἐργαζόμενοι τὰς πόλεις Pl. Rep. 495 b. 'Ηδικήσαμεν τοῦτον οὐδὲν vii. 6. 22. 'Ηλίκα ταῦτ' ἀφίλησιν ἄπαντας Dem. 255. 7. 'Αποτίσασθαι δίκην ἱχθεύς Eur. Heracl. 852.

Ταῦτα καὶ παύρις' αὐτὸν Id. Bac. 616. "Ὅταν ἰν ταῖς τραγηδαῖς ἀλλήλους τὰ ἴσχατα λίγωνται, 'say the worst things to each other,' Mem. ii. 2. 9. Πολλὰ πρὸς πολλοὺς μὲ δὴ ἱξίῳσας Soph. El. 520. Τὰ εἰμὲν' ἴση πόλαζ' ἰκίνοιν Id. Aj. 1107. "Ἐση πλῶν, ἀ νῦν σὺ τήνδ' ἀτιμάζεις πόλιν Id. CEd. T. 339. "Ἐψευδάμην οὐδὲν σὲ Id. CEd. C. 1145. Τί... γράψουσιν ἄν σὲ μουσικοὶς ἰν τάφῳ; Eur. Tro. 1188. Τοσούτον ἔχθος ἰχθαίρω σ' ἰγώ Soph. El. 1034. "Ὀρεκώσαν πάντας τοὺς στρατιώτας τοὺς μισίους ἔρεους Th. viii. 75. Μίλιός μὲ ἰγράψατο τὴν γραφὴν ταύτην Pl. Apol. 19 a. Γαμῆ μὲ δυστυχίστηρον γάμον Eur. Tro. 357. Κτύπησε κῆται μίλιον πλαγὰ, Id. Or. 1467. "Ἄλλ' ἀγγὼν ἔρεον εὐν κάρα πατώμοσα Id. Hel. 835. "Ἀναδῆσαι βούλομαι εὐαγγίλιά σὲ Ar. Plut. 764. Μιλτιάδης ὁ τὴν ἰν Μαραθῶνι μάχην τοὺς βαρβάρους νικῆσας Æschin. 79. 36.

§ 436. III.) Two OBJECTS differently related, but which are both regarded as DIRECT; as with verbs of *asking* and *requiring*, of *clothing* and *unclothing*, of *concealing* and *depriving*, of *persuading* and *teaching*, &c. Thus,

Κῦρον αἰτεῖν πλοῖα, *to ask vessels of Cyrus, or to ask Cyrus for vessels*, i. 3. 14. Μῆται μὲ κρύψης τοῦτο, *do not hide this from me*, Æsch. Pr. 625. "Ἡμᾶς δὲ ἀποστειρεῖ τὸν μισθόν, *but us he robs of our pay*, vii. 6. 9. Σὲ διδάσκειν τὴν στρατηγίαν, *to teach you the military art*, Mem. iii. 1. 5. Πρὸς τί μὲ ταῦτα ἱρωτᾷς; Mem. iii. 7. 2. "Ἀνῆρσ' ἡμᾶς τοὺς σ' ἰν 'Ιλίῳ πένοιν, . . ἀνηρώτα σ' ἰμὶ γυναῖκα, παῖδάς τε Eur. Iph. T. 661. Τοσαῦτά σ', ὦ Ζεῦ, προσερεῖσας Soph. Aj. 831. "Τμᾶς δὲ ὁ βασιλεὺς τὰ ὅπλα ἀπαίτει ii. 5. 38. "Ἐάν πράττηται αὐτὸν τὰ χρέματα, 'demand,' 'exact,' vii. 6. 17. Οἱ Λακεῖ . . τίλη τοὺς καταπλίοντας ἱξίλιγον Æschin. 69. 29. Ταῦτα προῦκαλιῖτο τοὺς συνόντας Cyr. i. 4. 4. Τοῦτο μὲν δὴ μὴ ἀνάγκαζέ μὲ Pl. Rep. 473 a. Τὸν μὲν ἑαυτοῦ [sc. χιτῶνα] ἱκίνοιν ἡμφίσει Cyr. i. 3. 17. Τὸν δὴμον ἡμῶν χλαῖναν ἡμπισχον Ar. Lys. 1156. "Ἐπύων ἰμὶ χρηστηρίαν ἰσθῆτα Æsch. Ag. 1269. "Ἀφαιρεῖσθαι τοὺς ἰνοικῶντας "Ελληνας τὴν γῆν i. 3. 4 (cf. § 411). "Ὅς μὲ . . ψιλὸν ἔμμ' ἀποσπάσας Soph. CEd. C. 866. Τὴν μὲν γὰρ θῆν τοὺς στιφάνους σισυλήκασι Dem. 616. 19. Σὲ ταῦτα μὴ πείθων Soph. CEd. C. 797. Σὺ τε γὰρ μὲ εὐθὺς τοῦτο . . ἱπαίδεις Cyr. i. 6. 20. Οὐκ ἰάσει τοῦτό γ' ἡ δίκη σὲ Soph. Ant. 538. "Ὅς σὲ κωλύσει τὸ δρᾶν Id. Phil. 1241. Γυναῖκ' ἀρίστην λίμναν "Αχιρηντίαν πορεύσας Eur. Alc. 442. Ποῖ μ' ὑπεξάγεις πύδα; Eur. Hec. 812 (cf. "Ὁ πολλοὶς μ' ὀχρεται, § 428). Χρῶα νίξιστο . . ἄλμην ζ. 224. Διατρέχουσιν "Αχαιοὺς ἐν γάμον β. 204. See also § 430.

(II.) ACCUSATIVE OF SPECIFICATION.

§ 437. RULE XXII. An adjunct applying a word or expression to a PARTICULAR PART, PROPERTY, THING, or PERSON, is put in the Accusative; as,

Τὸ χεῖρε διδόμενον, [bound as to the hands] *with his hands bound*, vi. 1. 8. Ποταμὸς, Κύδνης ὄνομα, εὐρεὸς δύο πλίδων, *a river, Cydnus by name, two plectra in breadth*, i. 2. 23. Πάντα κράτιστος, *best in every thing*, i. 9. 2 (cf. § 359. β). "Αποσμηθέντις τὰς κεφαλὰς, *beheaded*, ii. 6. 1, 29. Τὰ ὄντα στυρυσσόμενον iii. 1. 31. Θαυμάσιαι τὸ πάλλος καὶ τὸ μέγας ii. 3. 15.

Παῖδες ὡς δισχίλιοι iv. 2. 2. Παῖδας . . εὐ πολλοῦ δόντας ἴσους τὸ μῆκος καὶ τὸ πλάτος εἶναι, ποιήλους δὲ τὰ νῶτα, καὶ τὰ ἱμπεροσθεν πάντα ἱστιγμένους ἀντίμιον v. 4. 32. Διπλὸς εἰμι ταύτην τὴν τίσινη Cyr. viii. 4. 18. Πόλιν τὴν οὐδὲν αἰτίαν vii. 1. 25 (cf. § 393. γ). Ὅσα δέ μοι χρήσιμα ἴσσι ii. 5. 23. Cf. §§ 369, 418. 3.

§ 438. REMARKS. α. This use of the Acc. is often termed *synecdoche*, from its analogy to the rhetorical figure bearing that name.

β. Where a verb is in this way followed by two accusatives, the construction (which is most frequent in Epic poetry) may be often referred to the *Σχήμα καθ' ὅλον καὶ μέρος* (§ 334. 9); as, Ποῖόν σε ἴσας φύγει ἱερὸς ἰδόντων, *What language has escaped [you, the hedge of the teeth] the hedge of your teeth!* α. 64. Τίγρι . . λίπ' ἔστιά θυμὸς γ. 406. Cf. § 413.

γ. An Acc. of specification sometimes introduces a sentence; as, Τοὺς μῖντοι Ἑλλήνας, τοὺς ἐν τῇ Ἀσίᾳ οἰκούντας, οὐδὲν τω σαφὲς λίγνται, εἰ ἴπονται, 'but as to the Greeks,' Cyr. ii. 1. 5. Τὸ μὲν οὖν σύνταγμα τῆς τότε πολιτείας καὶ τὸν χρόνον, ὅσον αὐτῇ χρώμενοι διτελίσταμεν, ἔαρκούντας διδῆλωται Isocr. 264 c. Τὸν δὲ πόρον τὸν κατὰ τὸν πόλιμον, μὴ γίνεσθαι τε πολὺς Th. ii. 62. Τοὺς ἀγρονόμους τούτους . . ἐνὶθι φερίσθωσαν Pl. Leg. 761 e. — This construction may usually be referred to *anacoluthon* or *ellipsis*.

δ. The Acc. is sometimes used in exclamations, to specify the object of emotion (cf. §§ 343. 2, 372. α, ζ); as, Ἰὼ, ἰὼ λιγυῖας μέρον ἀνδρόες, ὦ, ὦ for the fate of the melodious nightingale, Æsch. Ag. 1146. Δυνόν γι τὸν κέρυκα τὸν παρὰ τοὺς βροτοὺς οἰχόμενον, εἰ μηδίσσεται νοστήσει πάλιν Ar. Av. 1269. — This construction, which is unfrequent, should perhaps be referred to *ellipsis*.

(III.) ACCUSATIVE OF EXTENT.

§ 439. RULE XXIII. EXTENT OF TIME AND SPACE is put in the Accusative (cf. §§ 378, 420); as,

α. TIME. Ἐμῖναι ἡμέρας ἑπτά, *he remained seven days*, i. 2. 6. Ἐδάκρυς πολλὸν χρόνον i. 3. 2. Ζῶν αἰκισθὲς ἑκαυτόν ii. 6. 29. Ἐπλιν ἡμέραν καὶ νύκτα vi. 1. 14. Περιυόμενοι τὸ λοιπὸν τῆς ἡμέρας iii. 4. 6. Τοὺς μὲν γὰρ πύνας τοὺς χαλικοὺς τὰς μὲν ἡμέρας διδίδασι, τὰς δὲ νύκτας ἀφῶσι· τοῦτον δὲ, ἢ σαφρονῆσι, τὴν νύκτα μὲν δῶσι, τὴν δὲ ἡμέραν ἀφῶσι v. 8. 24. Οἱ τριάκοντα ἔτη γιγονότι, 'thirty years old,' ii. 3. 12. Τὴν θυγατέρα τοῦ κυμάρχου ἰνάτην ἡμέραν γιγαμημένην iv. 5. 24. Τρίτην ἡμέραν αὐτοῦ ἤκοντες Th. viii. 23. Δίπασον αἰχμᾶζις ἴσας Eur. Rhes. 444. Ὅς τίνηκε ταῦτα τρία ἔτη, 'these three years,' Lys. 109. 12.

β. SPACE. Ἐξιλαύνει διὰ Φρυγίας σταθμὸν ἑνα, παρατάγγας ἑκτώ, *he advances through Phrygia one day's-march, eight parasangs*, i. 2. 6. Ἀπίχουσα γὰρ ποταμοῦ σταδίους πεντηκίδεκα ii. 4. 13. Μυρία εἰς γι κατὰ γῆς ἰερυῖας γνίσθαι vii. 1. 30. Τὸ βίλος αὐτῶν καὶ διπλάσιον [sc. διάστημα] φέρεσθαι τὸν Περικλῆν σφιδονῶν iii. 3. 16. Ὅσον δὲ προδιώξαι οἱ Ἕλληνες, τοσοῦτον πάλιν ἱπαναχωρεῖν μαχημένους ἴδου iii. 3. 10.

NOTE. In the simple designation of *time* and *place*, the GENITIVE commonly expresses the time and place in *which* (§ 378); the DATIVE, *at which* (§ 420); and the ACCUSATIVE, *through which*. To a certain extent, however, the offices of the several cases blend with each other.

(IV.) ADVERBIAL ACCUSATIVE.

§ 440. RULE XXIV. The Accusative is often used ADVERBIALLY, to express *degree, manner, order, &c.*; as,

Τόνδε τὸν τρόπον, *in this way, or thus*, i. 1. 9. Τὸν αὐτὸν τρόπον vi. 5. 6 (cf. Τῷ αὐτῷ τρόπῳ iv. 2. 13, and § 418). Τίλος δὲ εἶπαι, *and finally* [at the end] *he said*, ii. 3. 26. Ἀρχὴν μὲν πλουτῆσαι, 'in the first place,' 'at all,' vii. 7. 28. Ὁ ὄχλος ἀκμὴν δίδειν iv. 3. 26. Τούτου χάριν, *on account of this*, Mem. i. 2. 54. Κυνὸς δίκην, *like a dog*, Æsch. Ag. 3. Καὶ ῥὺν δ' ἐφύκει, 'opportunately,' Soph. Aj. 34. Ἀσπίαν ἤκουσι Ar. Ach. 23. Τὴν ἄρην παραγνῖναι Hdt. ii. 2. Συντάσσεται τὴν ταχίστην [sc. δὲν] i. 3. 14 (cf. i. 2. 20). Οὐκᾶν, ἴφη, καὶ περὶ πολέμου συμβουλσίην τὴν γὰρ πρώτην ἐπιτοχέσμεν, 'for the present,' Mem. iii. 6. 10. See § 320. 3.

§ 441. REMARKS. *a.* This rule applies especially to the Acc. *neut. of adjectives*, both sing. and plur.; as, Τὸ ἀρχαῖον, *formerly*, i. 1. 6. Τὰ μὲν . . , τὰ δὲ, *partly . . , partly*, iv. 1. 14, v. 6. 24. Μικρὸν ἰξίφυνι τὸ μὲν παταπιαυθῆναι i. 3. 2. Τυχόν, *perhaps*, vi. 1. 20. Τὸ λοιπόν, *henceforth*, ii. 2. 5. Εἴ τινας μίγα ἦν τὸ σῶμα φύσει ἢ τροφῇ ἢ ἀμφοτέρω Pl. Gorg. 524 b. Τότεῦστον γὰρ πλῆθι περιῖν βασιλεύς i. 8. 13. Θυμουδιᾶται δὲ πολλοί iv. 5. 36 (cf. § 419). See especially § 162.

β. A strict analysis would refer the adverbial Acc. in part to the Acc. of effect (§ 432), in part to that of specification (§ 437), and in part to that of extent (§ 422. III.).

F. THE VOCATIVE.

§ 442. RULE XXV. The COMPELLATIVE of a sentence is put in the Vocative (§§ 329. N., 340. α); as,

Κλίερχι καὶ Πρόξι, . . οὐκ ἴσσι δ τι ποιῶσι, *Clearchus and Proxenus, you know not what you do*, i. 5. 16. ὦ θαυμασιώτατι ἀνδρῶνι, *O most wonderful man*, iii. 1. 27.

§ 443. REMARKS. *a.* The sign of address, in Greek, as in other languages, is commonly δ.

β. The term of respectful address to a company of men is ἄνδρες, with which may be likewise connected a more specific appellation; thus,

Ὁρᾶτε μὲν, ὦ ἄνδρες, *you see, gentlemen*, iii. 2. 4. Ἄνδρες στρατιῶται, μὲν θαυμάζετε, *fellow-soldiers, do not wonder*, i. 3. 3. ὦ ἄνδρες Ἕλληνις ii. 3. 18. ὦ ἄνδρες στρατηγὰ καὶ λοχαγοί iii. 1. 34.

CHAPTER II.

SYNTAX OF THE ADJECTIVE.

I. AGREEMENT OF THE ADJECTIVE.

§ 444. RULE XXVI. An ADJECTIVE agrees with its *subject* in *gender*, *number*, and *case*.

The word *adjective* is here used in its largest sense (§ 73). Thus, Παράδωρος μίγας ἀγρίων θηρίων πλήρης, a large park full of wild beasts, i. 2. 7. Τὰ παῖδες ἀφοσιῶ, both the children, i. 1. 1. Αἱ Ἰωνικαὶ πόλεις . . διδομένας Ib. 6. Τίνες τὸν τρέπον Ib. 9. Ἐχων ἰσχύας χιλίους καὶ πελταστὰς Θερῆας ἑκατοστίους i. 2. 9. Θεὸς πάντας καὶ πάσας vi. 1. 31.

NOTES. α. An adjective either assists in describing the thing which is spoken of; or forms a part of that which is said of it. In the former case, the adjective is said to be used as an *epithet* (*ἰστίθεν*, from *ἰστίθηναι*, to add); in the latter, as an *attribute* (*attribūtus*, ascribed). In the sentence, "A good man is merciful," "good" is an epithet, and "merciful" an attribute. The agreement of the *attribute* with its subject is far less strict than that of the *epithet*; while the agreement of the *pronoun* (§ 495) is still less strict than that of the *attribute*.

β. An exception to this rule, which is merely apparent, consists in the use of the *masculine* form for the *feminine* in adjectives of three terminations (§ 133. γ, δ).

§ 445. REMARKS. 1. Infinitives, clauses used substantively, and words or phrases spoken of as such, are regarded as *neuter*; thus,

Εὐχθεις εἴη ἠγυμένα αἰτιῶν, it would be foolish to ask a guide, i. 3. 16. Δῆλον ὅτι ἔστι ἡγυῶν σου βασιλεὺς ἦ ii. 3. 6. Οὐ τὸ ζῆν περιπαλίσσου ποιησίον, ἀλλὰ τὸ εἶ ζῆν Pl. Crito, 48 b. Ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι· τὸ δ' ὕμεις ἔσται ἵππῳ, ἐν πόλει λίγω, You, men of Athens; and when I say you, I mean the state, Dem. 255. 4. Τὸ ΜΗ καὶ τὸ ΟΥ προσησθίμενα, the *NOT* and the *NO* prefixed, Pl. Soph. 257 b. Χρηθεῖαι . . ἐμὴ καὶ αὐτοῖ, to use the phrase καὶ αὐτοῖ Ib. 252 c.

NOTE. Grammarians often speak of a word, with an ellipsis of the part of speech to which it belongs; as, Ἔστιν ὁ [sc. σύνδεσμος] ἀλλὰ ἀντὶ τοῦ δι, the [conjunction] ἀλλὰ is instead of δι Soph. CEd. C. 237, Schol. Λίσσῃ ἡ [sc. περίθεσις] διὰ, [the preposition] διὰ is wanting, Ib. 1291, Schol.

§ 446. 2. In COMPOUND CONSTRUCTION, both *syllipsis* and *zeugma* are frequent (§ 329. N.). (α.) In *syllipsis*, when *persons* of both sexes are spoken of, the adjective is *masculine*; when *things* are spoken of, it is commonly *neuter*; as,

Ὦς δὲ εἶδε πατέρα τι καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰ-
χμαλώτους γυγνημένους Cyr. iii. 1. 6. Ἄλθαι τι καὶ πλύναι καὶ ξύλα καὶ
πέραμος ἀτάκτως μὲν ἱβήμιντα οὐδὲν χρέσιμά ἐστιν Mem. iii. 2. 7.

(β.) In *zeugma*, the adjective sometimes agrees with the *most prominent* substantive, sometimes with the *nearest*; as,

Ἑπτὰ ὀβολοὺς καὶ ἡμισόβλιον Ἀττικοὺς, *seven Attic oboli and a half*, i. 5. 6.
Πυθόμενος . . τὸν Σαραμειχίδην καὶ τὰς αὐτῆς ἀπεληλυθότα Th. viii. 63. Παί-
δας ἢ γυναῖκας συναρμαζούσας Cyr. vii. 5. 60. Μητέρες τι καὶ τοῦ τοῦ πατρὸς
Soph. *Ed.* T. 417.

§ 447. 3. ELLIPSIS. The subject of the adjective is often *omitted*, especially if it is a familiar word. The words most frequently omitted are,

α. MASCULINE, ἀνὴρ or ἄνθρωπος, man, χρόνος, time; as, Συντάξει δὲ ἑκα-
στον τοὺς ἑαυτοῦ [sc. ἀνδρας], and that each one should arrange his own [men],
i. 2. 15. Τῶν παρὰ βασιλείας i. 1. 5. Τοὺς φύγοντας, the exiles, Ib. 7. Τοὺς
καταύγοντας καὶ ἀδίπους [sc. ἀνθρώπους] i. 9. 13. Ἐνταῦθα ἵμιναν ἡμέρας τρεῖς
· ἐν ᾧ [sc. χρόνῳ] Κύρως ἀπίπτειν i. 2. 20. Ἐν τούτῳ καὶ βασιλεὺς δῆλος ἦν i.
10. 6 (cf. Ἐν τούτῳ τῷ χρόνῳ iv. 2. 17).

β. FEMININE, γυνή, woman, γῆ or χώρα, land, ὁδός, way, ἡμέρα, day, χεῖρ,
hand, γνώμη, opinion, μοῖρα, portion, ὄρα, season; as, Ἡ Κίλισσα [sc. γυνή]
i. 2. 12. Περιεσθαι ὡς διὰ φιλίας ii. 3. 27 (cf. Ὅστις διὰ φιλίας τῆς χώρας
ἀπάξει i. 3. 14). Εἰς τὴν φιλίαν ἰλθεῖν vi. 6. 38 (cf. Εἰς φιλίαν γῆν ἀφίκοντο
v. 1. 1. See also § 421. β). Τὴν λαίπην [sc. ἰδὸν] πορευσόμεθα iii. 4. 46.
Καὶ αὐτοὶ μὲν ἂν ἱσχυρόμεθα ἢ οἱ ἄλλοι, τὰ δὲ ὑπαζύγια οὐκ ἦν ἄλλη ἢ ταύτη
ἐκῆναι iv. 2. 10. Ἰντις μακρὰν iii. 4. 17. Τῇ ὑστεραίᾳ [sc. ἡμέρᾳ] οὐκ
ἰφάνησαν οἱ πολέμιοι, οὐδὲ τῇ τρίτῃ, τῇ δὲ τετάρτῃ iii. 4. 37 (§ 420). Ἐν δὲ
τῇ δεξιᾷ [sc. χεὶρ] v. 4. 12. Ἐν δεξιᾷ, on the right, i. 5. 1. Ἐν ἀριστερᾷ vi.
1. 14. Ἐκ τῆς πλεονείας [sc. γνώμης] ἱεραττοὶ πάντα, 'according to the vote
of the majority,' vi. 1. 18. Ἀπὸ τῆς ἴσης [sc. μοίρας], on equal terms, Th. i.
15. Ἐπὶ τῇ ἴσῃ καὶ ἰσοίᾳ Id. i. 27. Ἡ πειρασμένη, destiny, Eur. Hec. 43.
Ἀπὸ πρώτης [sc. ὁρας], from the first, Th. i. 77.

γ. NEUTER, πρᾶγμα or χρεῖμα, affair, thing, μέρος, part, πλῆθος, collection,
body, στρατιῦμα, military force, πέρα, wing of an army, χωρίον, place, ground;
as, Τὰ μὲν δὲ Κύρου [sc. πράγματα] . . , τὰ ἡμέτερα i. 3. 9 (cf. Τὰ Ὀδρυσῶν
πράγματα vii. 2. 32). Εἰς τὸ ἔδιον [sc. χρεῖμα] i. 3. 3. Τὰ ἐπιτήδεια, the
necessaries of life, i. 5. 10. Τῷ ὄντι, really, v. 4. 20. Ξενοφῶντος Ἑλλη-
νικά, Xenophon's Affairs of Greece, or Greek History. Ἐξικύμαίνε τι [sc.
μέρος] τῆς φάλαγγος i. 8. 18. Τὰ δεξιὰ τοῦ πέρατος Ib. 4. Τοῦ . . ξηνοῦ
[sc. πλῆθους or στρατιώματος], the mercenary force [= τῶν ξένων, the merce-
naries], i. 2. 1. Τοῦ Ἑλληνικοῦ [= τῶν Ἑλλήνων] i. 4. 13 (cf. i. 2. 1). Τὸ
ξυνοσηπὸς (cf. τοῖς ξυνοσηπῶν) Th. viii. 66. Τὸ σῆλυ γὰρ πως μᾶλλον εὐπερὲς
ἀρεῖαν Eur. Herc. 536. Τὸ καινὸν τὸ ἡμίτερον v. 7. 17. Τὸ δὲ εὐώνυμον i. 2.
15 (cf. Τὸ εὐώνυμον πέρα i. 8. 4). Ἐν τῷ ἰμαλῷ [sc. χωρίῳ] iv. 2. 16. Ἀπὸ
τοῦ ὑψηλοῦ εἰς τὸ πρηνὲς Ἰκαλλον iii. 4. 25. See also § 379. α.

NOTES. (a.) In cases of familiar ellipsis, the adjective is commonly said
to be used *substantively*. The substantive use becomes especially prominent in
such expressions as, τοῖς μὲν ὑπὸ τοῖς δυσμενέσι, 'your foes,' H. Gr. v. 2. 33;
ὁ τ' ἐκείνου πατήρ, 'his father,' Eur. El. 335. (b.) The substantive omitted
is sometimes contained or implied in another word; as, Ἀμυγδαλίον ἐκ τῶν

πικρῶν [sc. ἀμυγδαλῶν] iv. 4. 13. Γιωργεῖν τὸν μὲν πολλήν [sc. γῆν] Ar. Eccl. 592. Καλοῦσι δ' Ἰονάστην με· τοῦτο [sc. ὄνομα] γὰρ πατὴρ ἴδιτο Eur. Ph. 12. (c.) In the phrase *ἐν ἡμετέρῳ*, *in our palace, at our court* (Hdt. i. 35, vii. 8. 4), there is either a double ellipsis for the sake of dignity (*ἐν ἡμετέρῳ οἴκου δόμασιν*); or a blending of the two forms of expression, *ἐν ἡμῶν οἴκῳ*, and *ἐν ἡμετέρῳ οἴκῳ*.

§ 448. 4. Many words which are commonly employed as substantives are properly adjectives, or may be used as such. Thus,

Ὀρόντης δὲ Πέρσης ἀνὴρ, and *Orontes, a Persian man*, i. 6. 1. Ὁ ἄνδρς στρατιῶται, . . ἄνδρῶν στρατηγῶν iii. 2. 2. Ἄνδρα νειανίαν Cyr. ii. 2. 6. Νειανίας λόγους Eur. Alc. 679. Ἐλλην τις ἀνὴρ Cyr. vi. 3. 11. Ἐλλην ἰς οἶκον Eur. Med. 1331. Στολὴν γ' Ἐλληνα Id. Heracl. 130. Ἐλλάδος γῆς Soph. Phil. 256. Στρατιᾶς Ἐλλάδος Eur. Rhes. 233. Γυναῖκα Τρωάδα Id. Andr. 867. Τρωάδος χθονός Id. El. 1001. Σκύθην ἰς οἶκον Æsch. Prom. 2. Τύχην δὲ σωτῆρ Id. Ag. 664. — These words, as substantives, are commonly appellations of persons or countries, ἀνὴρ, γυνή, γῆ, &c., being understood.

§ 449. 5. USE OF THE NEUTER. The substantive use of the neuter adjective (§ 447. a) exhibits itself in a variety of forms. Thus,

α.) A neuter adjective with the article often supplies the place of an abstract noun; as, Τὸ δ' ἀπλοῦν καὶ τὸ ἀληθὲς ἰσόμεζι τὸ αὐτὸ τῷ ἀλίθῳ εἶναι, *but sincerity and truth he thought to be the same with folly*, ii. 6. 22. Σὺν τῷ δικαίῳ (cf. Μιστὰ ἀδικίας) Ib. 18. Τὸ χαλινῶν [= ἡ χαλινώτης] τοῦ πνύματος iv. 5. 4. Οὐ γὰρ κρείμῳς ἵστιν ἡ ἐρίων τὸ πολὺ καὶ τὸ ἐλίγον, 'the much and the little,' vii. 7. 36. Τὸ πιστόν [= ἡ πίστις] Th. i. 68. Διὰ τὸ ἀνείσθητον ὕμῶν Ib. 69. Ἵπὸ γὰρ τοῦ περιχαροῦς τῆς νίκης Id. vii. 73. Τὸ γ' ἱμὲν πρόβλημα Eur. Med. 178. Τῷ διαλλάσσειν τῆς γνώμης, *the [differing] difference of opinion*, Th. iii. 10 (Thuc. is especially fond of this use of the Partic.). Τὸ μὲν διδίδεσθαι αὐτοῦ . . , τὸ δὲ θαρσεῖν, *his [being afraid] fear* . . , but *his confidence*, Id. i. 36. Ἐν τῷ μὴ μελιτωῶντι Ib. 142.

β.) Neuter adjectives (both with and without the article) are used with prepositions to form many adverbial phrases; as, Ἀπὸ τοῦ αὐτομάτου, *of their own accord*, i. 2. 17. Ἐν γι τῷ φανερῷ, *openly*, i. 3. 21. Διὰ ταχίαν, *rapidly*, i. 5. 9. Ἐξ Ἰου iii. 4. 47. Ἐν τῶν δυνατῶν iv. 2. 23. Ἀπὸ τοῦ πρῶτου iv. 3. 9. Κατὰ ταῦτά, *in the same way*, v. 4. 22. Ἐπὶ διεξιά vi. 4. 1. Διὰ παντός, *throughout*, vii. 8. 11.

§ 450. γ.) Neuter adjectives are used in connection with words of different gender and number (commonly as appositives, § 331); as, Φοβερώτατος δ' ἰσημία, and *solitude is the most terrible thing of all*, ii. 5. 9 (cf. Συμυγνὴ ἱερὸν χρεῖμα Pl. Theag. 122 b). Τί οὖν ταῦτα ἵστιν; ii. 1. 22. Τοὺς δὲ ποταμούς ἀπερὶ νομίζεσθαι εἶναι iii. 2. 22. Μυκῆναι μικρὸν ἦν, *Mycenæ was a small affair*, Th. i. 10. Εὐβοία γὰρ αὐταῖς . . πάντα ἦν, *for Eubœa was every thing to them*, Ib. viii. 95. Ἀσθενέστερον γυνὴ ἀνδρὸς Pl. Rep. 455 e. Ἄνδρς αἱ ἡμέτεροι πλούσιοι εἰσὶν οὐδὲν Ib. 556 d. Ἐκπορα τὸ μηδὲν εἶναι Eur. Rhes. 818. Ἰπρὸς τὸν οὐδὲν [sc. οὐκ] Ib. Ph. 598. Τὴν μηδὲν εἰς τὸ μηδὲν Soph. El. 1166. Ταῦτα δὲ ἀδύνατον ἰφάνη, 'an impossibility,' Pl. Parm. 160 a.

Λόγῳ καλῇ οὐ καλόν; Id. Hipp. Maj. 288 c. "Ἐμοὺς φίλτατον πόλιν Eur. Med. 329. Οἶμαι γὰρ ὑμᾶς τῆςδε γῆς Κορινθίας τὰ πρῶτ' ἴσθαι Ib. 916. Κρίνασα δ' ἁστῶν τῶν ἱμῶν τὰ βέλτατα Aesch. Eum. 487. — In these cases, an adjective agreeing in gender and number with the substantive would either express a different idea, or would express the same idea with less emphasis.

δ.) The neuters πλείον or πλίον, μίον or ἱλαττον, ἴσον, μῆδιν, and τὶ are sometimes used as indeclinable adjectives or substantives; thus, Μυριάδας πλείον ἢ δωδیکا, *myriads more than twelve in number*, v. 6. 9 (cf. Κεῖντις πλείονες ἢ ἰξήκοντα iv. 8. 27). Μισθὸς πλίον ἢ τριῶν μηνῶν i. 2. 11. Οὔσης αὐτῆς ἰσῶν πλίον ἢ τετραράκοντα H. Gr. iii. 1. 14. "Ἄλιν, οὐ μίον δυοῖν σταδίων, *the Halys, not less than two stadia in breadth*, v. 6. 9. Φερίνξ, διμυλιώσας οὐ μίον ἢ πλειρεταίους Cyr. vii. 5. 11. "Ἀποκτείνουσι τῶν ἀνδρῶν οὐ μίον πεντακοσίους vi. 4. 24. Φρουρὸς παρ' αὐτῷ οὐκ ἱλαττον τετρακισχίλιον H. Gr. iv. 2. 5 (cf. Σφιδονῆται . . οὐκ ἱλάττους τετρακοσίους Ib. 16). Πιλάταστα ἴσον [= τοσοῦτοι ἴσοι] διακίσοι, *targeteers as many as two hundred*, vii. 2. 20 (cf. "Ἡμῖς τοσοῦτοι ὅντις ἴσους οὐ ἔρξῃ ii. 1. 16). Λίθων . . ἴσον μυαίων Eq. 4. 4. Λίθους . . ἴσον μυαίους καὶ πλείον καὶ μίον Mag. Eq. 1. 16 (cf. "Ολοτρέφους ἀμαξίαιους καὶ μίζους καὶ ἱλάττους iv. 2. 3). "Ὅτ' οὐδὲν ὦν τοῦ μῆδιν ἀντίσης ὑπὲρ Soph. Aj. 1231. Γίροντες . . τὸ μῆδιν ὄντες Eur. Heracl. 166. Κρίσω τῶν τὸ μῆδιν Id. Tro. 412. Δεσφύοντων εἶναι τί, *appearing to be something, i. e. of some consequence*, Pl. Gorg. 472 a. (If μῆδιν and τὶ did not here remain without change, they would be confounded with the masc., and the expressions would lose their peculiar force.)

NOTES. (a) So, with the plur. form instead of the sing., Παραμῖνι ἡμίρας πλείον ἢ τριῖς Pl. Menex. 335 b. (b) In some of these cases, the neut. adjective appears to be used like an adverb. See § 529. β.

§ 451. α.) A neuter adjective used substantively, or as an attribute of an infinitive or clause of a sentence, is often plur. instead of sing. (§ 336); as, Εἰ τοῦτο τὸ ἐφιλόμενον ἀποδοθῆν, ἢ εἰ ταῦτά τι ἐφίλουντο, *if this which is due should be paid, or if both this should be due*, vii. 7. 34. Οὐ τοῦτο λίξων ἔχουμι . . εἰ γὰρ ταῦτα λίγοιμι Ages. 2. 7. "Ὅταν μὲν τι ἀγαθὸν ἔχουσι, παρακαλοῦσιν μὲν ἰπὶ ταῦτα Symp. 4. 50. Σὺ μὲν τοσαῦτα χρεῖ ποιεῖ, κλαίεις ἱλιῶς Ar. Thesm. 1062. "Ἀρ' οὐχ ὕβρις τάδε; Soph. Oed. C. 883. "Ἀπόλλων τάδ' ἦν . . ὁ παὰ παὰ τελεῶν, *'it was Apollo'* Id. Oed. T. 1329. Οὐκ Ἴωνις τάδε ἰσίν, *there are here no Ionians*, Th. vi. 77. "Ἀδύνατα ἦν ἰσχυρεῖν Id. i. 125. Διδόγμιν', ὡς ἴσκει, τήνδε κατθανεῖν Soph. Ant. 576. Οὐδ' οὐ παραδοτῖα τοῖς Ἀθηναίοις ἰστί Th. i. 86.

NOTE. This use of the Plur. for the Sing. appears to have arisen from the want of a noun, or definite object of sense, to give strict unity to the conception. It is very frequent in demonstrative pronouns, and in verbals in -τός and -τός.

§ 452. 6. An adjective often takes a substantive in the *Genitive partitive*, instead of agreeing with it. In this construction, the adjective is either in the *same gender* with the substantive, or in the *neuter* (commonly the *neut. sing.*). Thus,

Μηδὲ τὰ σπουδαῖα τῶν πραγμάτων [for πράγματα], μηδὲ τοὺς εὖ φρονοῦντας τῶν ἀνθρώπων [for ἀνθρώπους], *neither virtuous actions [the virtuous of actions], nor wise men [the wise of men]* Isocr. 24 d. Λαμπρότητές τι [for λαμπρό-

της τις], *some distinction* [something of distinction], Th. vii. 69. 'Αρεὰ παρηγίδα [for ἀρεὰν παρηγίδα, *soft cheek* [softnesses of cheek], Eur. Ph. 1486. ἄσσημα . . βοῆς Soph. Ant. 1209.

NOTE. In this way, greater prominence and distinctness of expression, and sometimes a species of independence or abstractness (§ 449. α), are given to the adjective. Upon the whole subject, see §§ 358–362.

§ 453. 7. SYNOPSIS. The adjective often agrees in *gender* and *number* with the *idea of the speaker*, instead of the subject expressed; particularly with,

α. COLLECTIVE NOUNS, and words used *collectively*; as, Ἡ δὲ βουλὴ . . οὐκ ἀγνοοῦντι, *and the senate, not ignorant*, H. Gr. ii. 3. 55. Κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατιώματος [= στρατιωτῶν] διακλινομένων iii. 4. 45. Τὴν πόλιν [πολίτας] . . ὄντας Th. iii. 79. Λίσιος . . ἀπίστη ἄσ' Ἀθηναίων, βουλῆ θίντες; Ib. 2. Ναῦν ἐκ τῶν Ἀθηνῶν ἤκουσαν ἐπὶ τι Ἀλκιβιάδην, ὡς κελύουσοντας Id. vi. 53. Οὐδ' ὄρνις ἐνσήμες ἀπερριπτοῦ βόας, ἀνδροφθόρου βιβρώτις αἵματος λίπας Soph. Ant. 1021.

β. Words in the *plural* used for the *singular* (chiefly ἡμῖς for ἐγώ); as, Ἰκετεύομεν . . προσπίπτων, *we* [= I] *beseech you, falling down*, Eur. Herc. 1206. Ἥλιον μαρτυρόμεσθα θεῶς δ' θεῶν οὐ βούλομαι Ib. 858. Διωκόμεσθα . . κρατηθεῖσα Id. Ion, 1250.

γ. Nouns of which the *gender* does not follow the *sex* (§ 75); as, ὦ φίλτατ', ὃ περισσὰ τιμῆς τίκων, *O dearest, O most fondly cherished son*, Eur. Tro. 735. Τὸ δ' ἔργον . . παρθεάνοντα Id. Bac. 1307. Τίτιμα θαμνὶν ἱκανωθεῶντες Ar. Plut. 292. Κολυκοφάγῃ Βιωτιδίῳ Ar. Ach. 872. Τὰ τίλην καταβάντας Th. iv. 15.

δ. Words for which others might have been used; as, Ἡ νόσος [= νόσημα] πρῶτον ἤρξατο γινίσθαι τοῖς Ἀθηναίσις, *liγόμενος* Th. ii. 47 (cf. Τὸ μὲν οὖν νόσημα Ib. 51; yet see § 450. γ). Πᾶσα δὲ γέννα [= λαός] Φρυγῶν . . δάσων Eur. Tro. 531.

ε. Words governing a *Genitive*, to which, as the *more important word*, the adjective conforms in *gender* and *number*; as, Φίλτατ' Αἰγισθοῦ βία, *dearest majesty of Ægisthus*, Æsch. Cho. 893. Τροίαν ἱλόντες δήπου Ἀργείων στόλος Id. Ag. 577 (cf. α). Τὰ δὲ τῶν πρεσβυτέρων . . θιωροῦντες Pl. Leg. 657 d. Τὰ τῶν διακόνων . . ποιούμεναι Soph. Phil. 497. Ἀκούω φλόγγον ἐνίθων, πακῶ κλάζοντας ὄσπερ Id. Ant. 1001.—In these expressions, the *Gen.* and the word which governs it usually form simply a *periphrasis*, and are treated accordingly.

§ 454. 8. An adjective sometimes agrees with a *Genitive implied* in another adjective (commonly a *possessive*); as,

Τὸ σὸν [= σοῦ] μένης δῶρεμα, *the gift of you alone*, Soph. Tr. 775. Τοῖς ἡμετέροις [= ἡμῶν] αὐτῶν φίλοις, *our own friends* (§ 505. 3), vii. 1. 29. Τὰ ὑμέτερα αὐτῶν ἀηλίσκει Dem. 25. 5. Θεῶν . . ἐμὸν τὸν αὐτῆς Æsch. Ag. 1322. Τὸν ἐμὸν μὲν αὐτοῦ τοῦ ταλαιπώρου . . βίον Ar. Plut. 33. Τὰ μὲν δυστήνου πακὰ Soph. CEd. C. 344. Σὴν ἀνδρῖαν καὶ μεγαλοφροσύνην ἀναβάνοντες Pl. Conv. 194 a. Cf. §§ 392. 4, 383. α.—In like manner, as the *Dat.* may be used for the *Gen.* (§ 412), Ἐμοῖσιν [= ἐμοί] ἔσσης ἐμίχλα προσῆξαι . . εἰσιδούσῃ Æsch. Pr. 144.

§ 455. 9. *ATTRACTION.* An adjective is sometimes attracted by a substantive either, (α.) *governing*, or (β.) *in apposition with*, its real subject; as,

α. Τοῖμὸν αἷμα . . πατέρις, *the blood of my father*, Soph. CEd. T. 1400. Οὐμὲς . . παῖς καὶδὲς Eur. Andr. 584. ἔινων πρὸς ἄλλην ἱστίαν περιύσσομαι Id. Alc. 538. Μίλανα στολμὸν πίπλων Ib. 215. Νῆκος ἀνδρῶν ζύναιμον Soph. Ant. 793. Πολλᾶς πόντου θινός Id. Ph. 1123. Ἡ σίνων δῆτ' ὄψις . . βλαστουσα Id. CEd. T. 1375. — In most of these cases, the Gen. with the word which governs it may be regarded as forming a *complex idea*, which the adjective modifies. This construction is chiefly poetic.

β. Οἱ γὰρ ὀφθαλμοὶ, κάλλιστον ὦν [for ὄντας], *for the eyes, being the most beautiful of objects* (§ 450), Pl. Rep. 420 c. Τοῖς γὰρ μάλιστα ἐξημαρτηκότας, ἀνιάτους δὲ ὄντας, μισγίστην δὲ οὖσαν [for ὄντας] βλάβην πόλις, ἀπαλάττειν ἰσθὲν Pl. Leg. 735 e. Πάντα δὲ δὴ ὡς ἰδίας αὐτὰς οὖσαι [for αὐτὰ ὄντα] ὑπολαμβάνομεν Pl. Parm. 153 a. Ἥλιος . . πάντων λαμπρότατος, *the sun, the most splendid [sc. thing] of all things*, Mem. iv. 7. 8 (this is the common construction when the superlative is followed by a Gen. partitive of different gender from the subject of the sentence).

NOTE. An adjective is sometimes, in the poets, attracted by a Voc.; as, Ὀλβιε κῶρε γίνου [for ἔλβιε, κῶρε, γ.], *may you be happy, boy*, Theoc. 17. 66. Ἴδ' ὕστην σὺ, ὕστην [for -ος] . . φανίς Soph. Ph. 759. Cf. *Sic venias hodiernae* Tibull. i. 7. 58.

§ 456. 10. An adjective sometimes *agrees* with a substantive instead of *governing* it in the Gen. partitive (§§ 358–360); as,

Περὶ μίσας νύκτας, *about midnight* [the middle of the night], i. 7. 1 (cf. Ἐν μίσῃ νυκτῶν Cyr. v. 3. 52). Διὰ μίσης δὲ τῆς πόλις, *and through the midst of the city*, i. 2. 23. Τὸ ἄλλο στρατόνυμα, *the rest of the army*, Ib. 25. Ἐν δ' ἄκροις βᾶς ποί, *and going on* [the extremities of the feet] *tiptoe*, Eur. Ion, 1166.

§ 457. 11. Adjectives are often used for *adverbs* and *adjuncts*, and, by the poets, even for *appositives*, and *dependent clauses*; to express,

α. TIME; as, Ἀφικνουῦνται . . τρίτατοι [= τῇ τρίτῃ ἡμέρᾳ], *they arrive on the third day*, v. 3. 2 (cf. iii. 4. 37, and § 420). Σκοταῖοι προσόντες ii. 2. 17. Προτέρᾳ Κέρου . . ἀφίκετο i. 2. 25. Τελιευτῶν ἰχαλίσταιν, *at last he became angry*, iv. 5. 16.

β. PLACE; as, Σκηνοῦμεν ὑπαίθερις, *we encamp in the open air*, v. 5. 21 (cf. Ἰπὸ τῆς αἰθέρας iv. 4. 14). Διξίδον φθιγγόμενον vi. 1. 23. Ἐξέμισθ' ἰφίστοις Soph. CEd. T. 32. Θαλάσσιον ἰκρίψασι Ib. 1411. Φουτῆς δ' ὑπερπόντιος Id. Ant. 785. Θυραῖον οἰχινὴν Id. El. 313. Μιστανύμιος ἄτας, *amid the waves of woe*, Eur. Alc. 91 (§ 383. α). Πολλὰ δ' ἰδῶ ταῦτα [= ταύτην or τῇδε, § 421. β] πρίβωτα, *and I see here many woe*, iii. 5. 9. Ἡρόμην ὅπου αὐτὸς εἶη. Οὗτος, ἴφθ, ὁπισθεν προσέρχεται, *'here he comes'*, Pl. Rep. 327 b. Ὡς ἀνὴρ ὅδε, *as the man is here*, Soph. CEd. C. 32. Περιούνηται γὰρ εἶδε δὴ τινος Ib. 111. Ἄλλ' ἥδ' ἰσαδῶν ἐν ἰόμον τις ἔρχεται Eur. Alc. 137. Ὅδ' εἴμ' Ὀρίσσης Id. Or. 380. Ἴρεος ἱκεῖνος . . ἥσται, *'sits there,'* c. 239.

γ. MANNER; as, Σουεβάλλοντο . . αἱ Ἑλλησποντιακαὶ πόλεις ἰκεῖναι, *the Hellespontic cities contributed willingly*, i. 1. 9. Ὁ μὲν ἰκὼν πυνῶν (cf. Ὁ μὲν ἰκεῖναι τὰ λαίπυρον) Mem. ii. 1. 18. Οἱ δὲ στρατιῶται ἰδίξαντο ἄδως καὶ ἰσθὺς ἵσαντο ἄσμινοι vii. 2. 9. Κατήρυσεν τὰ δ' ἄρπια δάσειν Soph. Oed. C. 1637. Ἀνύσαι, τρέχει, *run with all speed*, Ar. Plut. 229. Τὸς νεκροὺς ὑποσπένδους ἀπιδόσαν H. Gr. ii. 4. 19.

δ. EFFECT; as, Εὐφημον [= ὥστε εὐφημον εἶναι] . . κόμησον στόμα, *hush your mouth to silence [so that it should be silent]*, Æsch. Ag. 1247. Τὼν σὺν ἀδέρκτων ὀμμάτων τησώμενος, [deprived of your sightless eyes] rendered sightless by the loss of your eyes, Soph. Oed. C. 1200. Σὺ καὶ δικαίων ἀδίκους φρίνας παρεσπῆς Id. Ant. 791. Μείζον' ἱκετῶ λόγον Id. Tr. 679. Χίμα τοξήρη . . ὠλίσις Eur. Alc. 35.

ε. VARIOUS RELATIONS AND CIRCUMSTANCES; as, Ἄλλοι δὲ ἦσαν ἱεραρισχίλοι ἰσπῆς, 'besides,' i. 7. 11. Οὐ γὰρ ἦν χέρις οὐδὲ ἄλλο οὐδὲν δίδου i. 5. 5. Ξύλιναι κισσημῖναι, *made of wood*, v. 2. 5. Ἀδερφόθρου [= ἀδερὸς φθαίρις] . . αἵματος, *homicidal blood*, Soph. Ant. 1022. Μαρτυρόντων αἷμα, *the blood of a mother slain*, Eur. Or. 833. Πολύδακρυον [= πολλῶν δακρύων] ἁδονῶν Id. El. 126. Μιλαμπσίλους στολμούς Id. Alc. 819. Ἀριστόχειρ . . ἄγων Soph. Aj. 935. Ὁξύχειρ [= ἐξυχειρὶ] σὺν πύσῃ Æsch. Cho. 23. Παμμήτορ [= πάντων μήτηρ] τι γῆ Id. Pr. 90. Τοῦδ' ἀκαμήτωρ [= πάντος ἢ κατὰ πάντα μήτηρ] νεκρῷ Soph. Ant. 1282. Ἐλινος ἀριστόμαντις [= ἀριστος μάντις] Id. Ph. 1338.

§ 458. NOTES. 1. In cases like the above, the adjective form appears to be assumed through the *attraction of the substantive*, or in other words, for the sake of binding together more closely the different parts of the sentence, and giving greater unity to the expression. It will be observed that, in some of the examples, the adjective simply forms an *emphatic pleonasm*.

2. In some instances, a *Genitive with its adjective* appear to have been changed into two adjectives agreeing with the governing substantive; as, Πόντιόν τ' Αἰγαίον [for πόντου τ' Αἰγαίου] ἰσ' ἀπὸν ἄλιμνον, *and upon the harbourless coast of the Ægean Sea*, Eur. Alc. 595. Ποταμὶά νεγίρεα τι [for ποταμοῦ νεγίρεα] πῶπῃ, *with the oar of the nether stream*, Ib. 459.

3. *Derivative and compound adjectives* are formed in Greek with great freedom, and the latter, especially among the poets, often appear to have taken the place of a *simple adjective or noun*, by a species of *emphatic or graphic pleonasm*; as, Μονέμυνας [= μόνους] πῶλους, *singly-bridled [= single] horses*, Eur. Alc. 428. Ἀγίλαις βουτίμας [= βῶν] Soph. Oed. T. 26. — The poets often repeat a noun in composition with ἀ- *privative* or a similar word, to express emphatically the idea of *negation* or of *evil*; as, Μήτηρ ἀμήτωρ, *our [unmotherly mother] mother, yet no mother*, Soph. El. 1154. Γάμον ἄγαμον Eur. Hel. 690 (cf. *Innuptis . . nuptiis* Cic. de Or. iii. 58). Ὡ πάτερ αἰσώσατε Æsch. Cho. 315.

§ 459. 12. ANACOLUTHON. An adjective sometimes differs in case from its subject, through a change of construction (cf. § 333. 7); as,

Ξενία . . ἦκειν παραγγίλλει λαβόντα τοὺς ἄνδρας, *he commands Xenias to come, taking his men* (cf. Παραγγίλλει τῷ τι Κλιάρχῳ λαβόντι ἦκειν), i. 2. 1. Διαβαινόντων μίτου ὁ Γλαῦς αὐτοῖς ἱσιφάνη ii. 4. 24. Ἀποβλίστας . . ἰδοῖμαι Pl. Leg. 686 e. See the syntax of the Infinitive and Participle.

NOTE. The use of other cases with the *Genitive partitive* (as in §§ 364, 366) may be referred to simple ellipsis.

II. USE OF THE DEGREES.

[The following observations apply both to ADJECTIVES and ADVERBS.]

§ 460. I. Words are compared not only by *inflection* (§§ 155–163), but also by the use of *adverbs* denoting *more* and *most*; as,

Μᾶλλον φίλον, *more agreeable*, Soph. Ph. 885. Τοὺς μάλιστα φίλους, *the most friendly*, vii. 8. 11. Ὡς πλείστα μῶρος Soph. El. 1326.

NOTES. (a) The two methods are sometimes united for emphasis or perspicuity (cf. §§ 161. 1, 462); as, Θανὼν δ' ἐν εἴῃ μᾶλλον εὐτυχίστινος ζῶν, *and dying he would be happier, far happier than living*, Eur. Hec. 377. Τίς ἄλλος μᾶλλον ἰνδιπώστινος; Æsch. Sept. 673. Πολλοὶ οὖν κρείττον . . μᾶλλον ἢ iv. 6. 11 (cf. Ib. 12). Μάλιστα δυνάτατος Th. vii. 42. Τὴν πλείστον ἄδισσιν θιῶν Κόσπιν Eur. Alc. 790. Ὡς μίγιστον ἰχθίον γύναι Id. Med. 1323. (b) So the Comp. and Sup. are united, Ὡς παρὰ κίβητα πλείον ἁμίρα ἰλθῶς ἰχθίοντα δὲ μοι Soph. El. 201.

§ 461. II. The *COMPARATIVE* is commonly construed with the particle *ἢ*, *than*, or with the *Genitive of distinction*; and the *SUPERLATIVE* with the *Genitive partitive*. Thus,

Φιλεῖσα αὐτὸν μᾶλλον ἢ . . Ἀρταξέρξει, *loving him more than Artaxerxes*, i. 1. 4. See §§ 351, 362. δ, 363. γ.

REMARKS. 1. The Comp. is sometimes construed with other particles, which commonly strengthen the expression (cf. 460. a); as, Κάλιον . . περὶ τοῦ φύγιον, *more honorable [in preference to fleeing] than to flee*, Pl. Phædo, 99 a. Ἀντὶ τοῦ πλείον, *more [instead of you] than you*, Soph. Tr. 577. Πυκνότεραι παρὰ τὰ . . μνημονεύματα, *more frequent [beyond] than the recollections*, Th. i. 23. Περὶ πάντας . . πλείω, *more [in comparison with all] than all*, Id. vii. 58. Πίστα τοῦ δίντος σοφώτεροι Pl. Gorg. 487 d. Ἔστιν ὁ πόλεμος οὐχ ὅσων τὸ πλείον, ἀλλὰ δαπάνης, *[war is not of arms the more, but of expenditure] war does not require arms more than money*, Id. i. 83 (§ 387). Ταῦτ' ἵσθι κρείσσον πλὴν ὅς' Ἀργείοις πιστὸν, *'better [but not to fall] than to fall'*, Eur. Heracl. 231. Ἀποθήσκουσι πρότερον περὶ δὴλοι γίγνεται οἱ ἥσαν Cyr. v. 2. 9 (cf. Πρότερον ἢ εἰ φίλοι παρήσαν Ib. vii. 5. 41). Οὐ πρότερον ἱπαισάντο, ἥως . . κατίσταναι Lys. 174. 6. Ἐπὶ γαστέρι πύναρον η. 216. — In the most of these examples, two forms of construction appear to have been united.

2. The construction of the Gen. with the Comp. is often *elliptical*; as, Ἐπὶ πλείων χρόνος, ὅν δι' μ' ἀρίσκειν τοῖς κάτω, τῶν ἐνθάδε, *since the time is greater, which I must please those below, than those here [than that during which I must please those here]*, Soph. Ant. 74. See § 391. γ.

3. By a mixture of the two methods of construction which belong to the Comp., — (a) When a numeral, or other word of quantity, follows πλείω, πλείω, ἴλασται, or μίση, ἢ is sometimes omitted, though the Gen. is not employed; as, Ἀσπεκτίουσι τῶν ἀνδρῶν οὐ μῖον πεντακοσίους, *'not less than 500,'* vi. 4. 24. See § 450. δ, and cf. *Non amplius erant quingenti*, Cæs. viii. 10. —

(b) To the Gen. governed by the Comp., a specification is sometimes annexed with η ; as, *Τί τοῦδ' ἔν ὑβρημ' ὕδρον ἐντυχίστηκεν, ἢ παῖδα γῆμαι βασιλῆος*; Eur. Med. 553. *Τὸν νοῦν σ' ἀμείνω τῶν φρενῶν, ἢ νῦν φέριμ Soph. Ant. 1090.* *Οὐ τί ἔν μᾶλλον σπουδασίαι τις . . , ἢ τοῦτο*; Pl. Gorg. 500 c. See also § 464. N. — (c) The Gen. sometimes follows η , instead of the appropriate case; as, *Οὐ προῆμ πλῖον τῆς ἡμέρας, ἢ δίκην ἢ δάδικα σταδίων*. H. Gr. iv. 6. 5 (see § 439).

§ 462. III. The *positive* is sometimes added to the *superlative* for the sake of *emphasis*; as,

**Ὡ πακῶν πάκισσι, O vilest of the vile*, Soph. Œd. T. 334. **Αγαστῶν ισσίστιον κρόστιτος ἔν ισσίστις* Cyr. i. 3. 15.

**ΕΡΜ. *Ὡ βδελυρὶ καὶ τολμηρὶ πάκισχυντι σὸν, Καὶ μιὰρὶ, καὶ παμμίαρὶ, καὶ μιὰρώτατι, Πῶς δούρ' ἀνῆλθες, ὦ μιὰρῶν μιὰρώτατι; Τί σοί ποτ' ἔστ' ἔνιοι; οὐκ ἔστις; TP. Μιὰρώτατος. Ar. Pax, 182.*

NOTES. *a.* By doubling the *Pos.* or the *Sup.*, we obtain similar forms of expression, the one less and the other even more emphatic than the above; as, **Ἀβήτ' ἀβήττων, horrible of the horrible*, i. e. *most horrible*, Soph. Œd. T. 465. *Διλακία διλακίων* Id. EL 849 (§ 362. ζ). **Εσχάτ' ἐσχάτων κακὰ, the most violent of the most violent reproaches*, Id. Ph. 65 (cf. §§ 161. 1, 460. α). **Ὁ δὴ δεκτὶ ἐν τοῖς μίγιστοις μίγιστος ἵνασι* Pl. Crat. 427 e.

β. From the doubling of the *Sup.*, as in the last example, appears to have arisen the phrase *ἐν τοῖς*, which is used with the *Sup.* to increase its force, and, as an adverbial expression, without change of gender; thus, **Εν τοῖς* [sc. *πρώτοις*] *πρώτοι, first [among the first] of all*, Th. i. 6. **Εν τοῖς πρώτῃ* Id. iii. 81. **Εν τοῖς πλείστοις* Id. 17. **Εν τοῖς χαλσιπώτατα διήγον* Id. vii. 71. **Εν τοῖς μέλιστα, most of all*, Pl. Crito, 52 a.

γ. The numeral *εἷς* is sometimes used with the *Sup.*, to render the idea of *individuality* prominent; as, *Δώρα δὲ πλείστα . . , εἷς γὰρ ἂν ἀνὴρ, ἰλάμβανι, he received the most presents, [at least being one man] for a single individual*, i. o. *more than any one man beside*, i. 9. 22. *Πλείστα εἷς ἀνὴρ . . δυνάμειος ὤφελον* Th. viii. 68.

δ. The Greeks are fond of expressing the *Sup.* *negatively*; as, *Οὐχ ἥμισυ* [= *μέλιστα*], *not the least, especially*, Mem. i. 2. 23. **Ἀδρανὸν οὐ τῶν ἀδυνατωτάτων* Th. i. 5. *Μίγιστον δὲ καὶ οὐχ ἥμισυ* Id. vii. 44.

§ 463. IV. Certain special forms of comparison deserve notice; e. g.

1.) The Comp., with a Gen. expressing *hope, duty, power of description, &c.*; as, *Μεῖζον ἢ λπίδος, greater than could have been hoped, above hope*, Æsch. Ag. 266. *Μᾶλλον τοῦ δέοντος, more than is proper, too much*, Mem. iv. 3. 8. *Κεῖσσαν λόγου, beyond description*, Th. ii. 50.

2.) The Comp. followed by η *κατὰ*, or sometimes η *πρὸς*; as, *Μεῖζον, ἢ κατὰ δάκρυα* [sc. *ισσιν*], [greater than is in accordance with tears] *too great for tears*, Th. vii. 75. *Βελτίονος ἢ κατ' ἀνθρώπων* Mem. iv. 4. 24. *Μεῖζον . . ἢ κατ' ἐμὲ καὶ σὺ ἐξουσίαν*, *too great for me and you to discover*, Pl. Crat. 392 b. **Ενδιεστέρως . . ἢ πρὸς τὴν ἐξουσίαν* Th. iv. 39. Cf. *Prælium atrocius, quam pro numero pugnantium* Liv. 21. 29.

3.) The Comp. followed by ἢ ὥς (or ὡς) and the Infinitive; as, Βραχύστα ἐκόντιζον ἢ ὡς ἱκνῆσθαι, *they shot* [a shorter distance than they must in order to reach] *too short a distance to reach*, iii. 3. 7. Μῆζον ἢ ὥς φέρειν δύνασθαι κακόν Mem. iii. 5. 17. — We likewise find the Infin. without ὥς or ὡς, and also the Pos. for the Comp.; as, Τὸ γὰρ νόημα μῆζον ἢ φέρειν, *for the malady is too great to bear*, Soph. Œd. T. 1293. Τῆσιν δὲ ὑμῶν ἡ διάνοια ἱκανεργεῖν, *your mind is too weak to persevere*, Th. ii. 61. Ψυχρὸν, ἴφη, ὥς τε λούεσθαι ἱερὸν Mem. iii. 13. 3.

§ 464. 4.) The Comp. and Sup. (for the most part joined with αὐτός) followed by a reflexive pronoun, to denote the comparison of an object with itself; the Comp. representing it as above that which it has been or would be in other circumstances, and the Sup. representing it as at its highest point. Thus, Ἀνδριώτεις γίνονται αὐτὸς αὐτοῦ, *he becomes more manly than he was before*, Pl. Rep. 411 c. Ὅσῳ δυνατώτεροι αὐτοὶ αὐτῶν ἵγινοντο Th. iii. 11. Ὅτι δυνότατος σουτοῦ ταῦτα ἦσθα, *when you wert the most skilled in these matters that you ever were*, i. e. *when your skill in these matters was at its highest point*, Mem. i. 2. 46. Ἰὺ αὐτὸς αὐτοῦ τυγχάνει βέλτιστος; ὦν Pl. Gorg. 484 e.

NOTE. To the Comp. thus construed, a specification is sometimes annexed with ἢ (§ 461. b); as, Αὐτοὶ ἑαυτῶν [Θαύραλιώτεροι εἰσιν], ἱπιδὲν μάθωσιν, ἢ πρὶν μάθῃν, *they have themselves more confidence when they have learned, than they had before learning*, Pl. Prot. 350 a. Τὸ γ' ὑπόλοιπον αὐτῶν τῆς δόξης ἀεινίστητον αὐτὸ ἑαυτοῦ ἔστιν, ἢ εἰ μὴδ' ᾗθήσαν Th. vii. 56.

5.) Two comparatives connected by ἢ, to denote that the one property exists in a higher degree than the other; as, Στρατηγοὶ πλείους ἢ βελτίους, *generals more numerous than good*, Ar. Ach. 1078. Ὡς λογογράφοι ξυνίδεον ἐπὶ τὸ προσαναγώγιτον τῇ ἀπροσῷ, ἢ ἐληθίστην Th. i. 21. Πρόθυμος μᾶλλον ἢ σοφώτερος Eur. Med. 485.

§ 465. V. The comparative and superlative are often used *without an express object of comparison*. In this case, the SUPERLATIVE *increases* the force of the positive, while the COMPARATIVE may either *increase* or *diminish* it, according to the object of comparison which is implied. Thus,

*Ὁ θαυμασιώτατος ἄνθρωπος, *O most wonderful man*, iii. 1. 27. *Ὁ θαυμασιώτατος vii. 7. 10. Τὴν ταχίστην, *immediately*, iii. 3. 16. Πλείω [sc. τοῦ δόντος] λίλιεταί, [more than is proper] *too much has been said*, Eur. Alc. 706 (cf. Μᾶλλον τοῦ δόντος, § 463. 1). Νιώτερος ὦν ἐς τὸ ἀρχειν, *being too young for the command*, Th. vi. 12. Μακρότερον . . διηγέσασθαι, *it is rather long [than otherwise] to relate*, Pl. Conv. 203 a (cf. § 464. 5). Ὁ δὲ ἀπαδιδίστερόν τι τι ἀπεκρίνατο, *but he answered them [somewhat more insolently than he might have done] with a degree of insolence*, Th. viii. 84. Μίλος εὐτερον, ἀγροικότερον, *an energetic strain, somewhat rough*, Ar. Ach. 673. Τῶν δὲ ἱερίων καὶ ἀλογώτερη, *'quite confounding'*, Th. vi. 46. Τὶς τῶν ἀπειροτέρων, *one of the more inexperienced*, v. i. 8.

NOTE. The Comp. and Sup., when used without direct comparison, are said to be used *absolutely*. When thus employed, the Comp. is often translated into Eng. by the simple Pos., or by the Pos. with *too* or *rather*; and the Sup. by the Pos. with *very*. In addition to the examples above, see § 466.

§ 466. VI. The degrees are more freely *interchanged*

and *mixed*, than in English. It may be however remarked in general, that the use of a higher degree for a lower renders the discourse more emphatic, and the converse, less so. Thus,

Ταύτην μάλιστα [for πολὺ μᾶλλον] τῆς κόρης ἀσπάζονται, *this she chooses far rather than the virgin*, Eur. Iph. A. 1594. Σὺ . . μακάρτατος, *more completely happy than you*, λ. 482. Ἀξιολογώτατον τῶν προηγουμένων, [the most remarkable of those which had preceded it] *more remarkable than any which had preceded it*, Th. i. 1. Ὡ βίλλισσι τῶν σουτοῦ φίλων Ar. Plut. 631. Τὸ κάλλιστον . . τῶν προσίων φάος Soph. Ant. 100. Ἡμῶν δ' γραιτίτερος [for γραιτίτατος], *the oldest of us* (though none of them were old), Cyr. v. 1. 6. Ἐμοὶ πικρὸς τίθηκεν [sc. μᾶλλον, § 460], ἢ πίνους γλυκύς, *his death has been more bitter to me than sweet to them*, Soph. Aj. 965 (cf. § 464. 5). Ἀνέκραγον πάντες ὡς ὀλίγας [sc. πληγὰς] παύσις, *they all cried out that he had given him too few blows*, v. 8. 12 (cf. § 465). Ὡ φίλα γυναικῶν, *O [beloved of] dearest of women*, Eur. Alc. 460 (§ 362. ζ). Οἱ πολλοί, *the greater number, or the most*, Mem. i. 1. 19 (cf. Οἱ πλείστοι Ib. 11; Τοῖς πλείστοι H. Gr. ii. 3. 34). Ὀλίγους . . τὸ δὲ πολὺ i. 7. 20. Οἱ δὲ γραιτίτεροι, *but the [older] old men*, Cyr. i. 2. 4. Οἱ μὲν νῦν τοῖς τῶν προεστυγμένων ἰσχυροῖς χαίρουσιν Mem. ii. 1. 33. Ἰσπαν . . παλαιότερον iv. 5. 35. Τί νῦντιον, ὃ Σώκρατες, γίγνεται, *what new thing has happened*, Socrates, Pl. Euthyphr. 2 a. Νῦντιον τιτὲς ἰσχυροῦντις πραγμάτων, 'a revolution,' H. Gr. v. 2. 9. Οὐδὲν καινότερον, *nothing [more recent] new*, Pl. Phædo, 115 b. Οὐ γὰρ χεῖρον πολλὰς ἀκούει Ib. 105 a. Πολλὰ δ' οὐ βίλλειν αὐτοῖς στίρισθαι, 'not well for them,' Cyr. v. 1. 12. Τί μοι ζῆν δῆτα κούδιον; *what then does it profit me to live?* Eur. Alc. 961 (cf. Τί δῆτ' ἰμοὶ ζῆν κέρδες Æsch. Pr. 747). Φαιήκων ἀνδρῶν προγενέστερος, 'oldest,' η. 156.

CHAPTER III.

SYNTAX OF THE ARTICLE.

§ 467. The article (ὁ, ἡ, τό) appears, in the Epic language, as a GENERAL DEFINITIVE, performing the office not only of an *article as usually understood*, but still more frequently of a *demonstrative, personal, or relative pronoun* (see §§ 147, 148); as,

Ὁ γέρον, *the old man*, A. 33. Τὰ σ' ἰόντα, τὰ σ' ἰσόμενα A. 70. Τὰ σ' ἀποινα δίδωσθαι, *and accept this ransom*, A. 20. Ὁ γάρ, *for he*, A. 9. Ἐως δ' ταυτ' ἀρμάνει A. 193. Τόν, *whom*, A. 36. Τὰ μὲν πολλὰν ἐξ ἰσχυρόμεν, τὰ δίδωσται, 'those things which,' A. 125.

REMARKS. 1. These uses are intimately allied, inasmuch as, — (a) The art., as usually understood, is simply a *less emphatic form* of the *demonstr. pron.* Compare, in Eng., "That man whom you see," and "The man whom you see." — (b) The personal pron. of the 3d Pers. is a *substantive demonstr. pron.* Compare, in Eng., "Those that love me," and "Them that love me"; "Those that seek me," and "They that hate me," Prov. viii. 17, 21, 36. (The per.

sonal pron., like the art., is commonly *less emphatic* than the demonstrative usually so named.) — (c) The demonstr. pron. used *connectively* becomes a *relative*; as, in Eng., “Blessed are they *that* mourn.” — Observe the resemblance in form between the English article *the*, and the pronouns *that*, *this*, *he*, *they*, &c.; the derivation of the definite art. in the French, Italian, &c., from the Lat. demonstr. *ille*; and the extensive use of the German article *der*, *die*, *das*.

§ 468. 2. In Epic poetry, — (a) The article, in its proper use as such, is commonly not expressed. The same omission prevails to a great extent in other kinds of elevated poetry. — (b) When used as a personal pronoun, it is most frequently connected with the same particles as in Attic Greek (§§ 490, 491); and is not unfrequently followed in the same sentence by the substantive to which it refers; as, ‘*Ἡ δ’ ἴσταντο Παλλὰς Ἀθήνη, and she, Pallas Minerva, followed, a. 125. Αἱ δ’ ἰκίμυζαν Ἀθηναίη τι καὶ Ἥρη Δ. 20. Cf. § 499.* — (c) As a demonstrative, it sometimes follows its substantive before a relative; as, ‘*Ἀποσείμψιν ἄνδρα τὸν, ὃς κί θιαῖσιν ἀπὶ χθονὶ π. 73. Συνθιγαῖων τᾶων, ὃς ἰπὶ σέλλῃ E. 319.* — (d) The article when used as a personal or demonstrative pronoun has sometimes, from its position (see § 491. R.), or for the sake of the metre, the same form in the Nom. with the common relative; as, ‘*Ὁς γὰρ δούτατος ἦλθιν, for he returned last, a. 286. Μηδ’ ὃς φύγει Z. 59. Ὁ γὰρ γίγας ἰστί θανόντων, ‘for this,’ Ψ. 9.*

3. In the later Ion. and in the Dor. writers, this extended use of the article was, in great measure, retained. E. g. in Hdt., the relative has in the Nom. sing. and pl. the forms *ὃς, ᾗ, τὸ, εἰ, αἷ, τὰ* and has elsewhere the *τ*-forms of the article, except after prepositions which suffer elision, and in the phrases, *ἐξ οἷ, ἐν δ, ἐς δ, μίχρει οἷ*.

4. Traces of the earlier and freer use of the article likewise remained in the Attic and common Greek; so that we shall treat of the Att. use of the article under two heads, (I.) *its use as an article*, and, (II.) *its use as a pronoun*, combining with the latter the use of the *relative forms* (§ 148. 2) as *demonstrative or personal*. We ought, perhaps, to premise, what might be inferred from § 467. 1, that no precise line of division can be drawn between the use of the article as such, and its use as a pronoun.

I. THE ARTICLE AS AN ARTICLE.

§ 469. RULE XXVII. The ARTICLE is prefixed to SUBSTANTIVES, to mark them as *definite*.

NOTES. 1. The Greek article is commonly translated into English by the *definite article THE*; but often when used substantively, and sometimes when used adjectively, by a *demonstrative pronoun* (§§ 476, 479, 486. 1). With a *participle* following, it is most frequently translated by a *relative and verb*, preceded, if no antecedent is expressed, by a personal or demonstrative pronoun (§ 476). It is often omitted in translation, especially with *proper names*, *abstract nouns*, *nouns used generically*, and *pronouns* (§§ 470, 471, 473); and must be often supplied in translation when not expressed (§§ 485, 486).

2. A substantive used *indefinitely* wants the article; as, *Καλὸς γὰρ θησαυρὸς, παρ’ ἀνδρὶ σπουδαίῳ χάρις ἐφιλομένη*, a favor due from a good man is an excellent treasure, Isocr. 8 b. See § 518. a.

§ 470. A substantive used DEFINITELY is either *employed in its full extent, to denote that which is known*, or, if not employed in its full extent, *denotes a definite part*.

A.) A substantive *employed in its full extent, to denote that which is known*, may be,

1.) A substantive used *generically*, i. e. denoting a whole class; as, *ὁ ἄνθρωπος*, man (referring to the whole race), *ἡ γυνή*, woman, *οἱ ἄνθρωποι*, men, *οἱ Ἀθηναῖοι*, the Athenians (the whole nation). Thus, 'Ο ἄνθρωπος "ἄνθρωπος" ὠνομάσθη, man was named ἄνθρωπος, Pl. Crat. 399 c. 'Ο γὰρ σύμβουλος καὶ ὁ συνοφάντης . . ἐν τούτῳ πλείστοι ἀλλήλων διαφέρουσιν Dem. 291. 15. Καὶ τῶν Ἑλλήνων δὲ ἔχον ἰσλίτας . . τριακοντίους, 'of Greeks,' l. 1. 2. Cf. § 485. β.

NOTE. To this head may be referred substantives used *distributively*, which consequently take the article; as, *Κῦρος ὑπισχνύται* . . τρία ἡμισέλια τοῦ μηνὸς τῇ στρατιῳῇ, Cyrus promises three half-darics [the month to the soldier] a month to each soldier, l. 3. 21. — Even with ἴσαστες. as, Ἐκαστον τὸ ἴθνος, each nation, l. 8. 9. Κατὰ τὸν ἰσλίτην ἴσαστον δύο μυῖαι Th. v. 49 (cf. Ἐκαστον ἀσπὶν iii. 5. 10. For the position of ἴσαστες, see § 472. α.

2.) A substantive expressing an *abstract idea*; as, Ἡ ἀρετή, virtue, ἡ κακία, vice, ἡ σοφία, wisdom, τὸ καλόν, the beautiful (§ 449. α). Ἡ σωφροσύνη, καὶ ἡ ὑπερβία, καὶ ἡ ἀλκή Cyr. vii. 5. 75. Cf. § 485. β.

3.) An *infinitive or clause used substantively*, or a word spoken of as such; as, *Τὸ ζῆν*, to live, life (§ 445). Διὰ τὸ φοβεῖσθαι, through fear, v. l. 13. Εἰς τὸ μὴ διὰ τὸ ἰγγυεῖν ἵναι φοβεῖσθαι vii. 8. 20. Τὸ ὄνομα ὁ ἄνθρωπος, the name ἄνθρωπος Pl. Crat. 399 c. Τὸ ὄνομα ἡ μηχανή Ib. 415 d. Τὸ ὄνομα τὴν ἀρετήν Ib. e. (In the three last examples, the article conforms by attraction to the noun following, instead of being neuter (§ 445), inasmuch as the word ὄνομα expressed sufficiently shows that ἄνθρωπος, &c., are spoken of merely as words.)

§ 471. 4.) The name of a *monadic object*; i. e. of an object which exists *singly* in nature, or which is so regarded (*μοναδικός*, single); as, ὁ ἥλιος, the sun, ἡ σελήνη, the moon, ἡ γῆ, the earth, ὁ οὐρανός, the heavens. Thus, Ἐχαι τρεφὴν ἡ γῆ ἀπὸ τοῦ οὐρανοῦ, the earth receives nutriment from the heavens, Ec. 17. 10. Cf. § 485. α.

5.) The name of an *art or science*; as, Ἡ ἰατρικὴ καὶ ἡ χαλκιευτικὴ καὶ ἡ τικτοικὴ, medicine and brasiery and carpentry, Ec. i. 1. Cf. § 485. β.

6.) A *proper name*, which has been before mentioned or implied, or which is well known; as, *Κῦρος δὲ μεταπίμπεται* . . Ἀναβαίνει οὖν ἐν Κῦρος, But he sends for Cyrus. Cyrus comes goes up, l. 1. 2. Διὰ Φρυγίας . . Τῆς Φρυγίας πόλιν i. 2. 6, 7. *Κῦρος τὴν Κιλικίαν εἰς τὴν Κιλικίαν ἀποστέλλει*, Cyrus sends the Cilician queen to Cilicia, i. 2. 20. Ὑπὲρ τῆς Ἑλλάδος, in behalf of Greece (their native land), i. 3. 4. Cf. § 485. α.

NOTES. (a) Proper names appear to take the article, from their being, in their origin, either *adjectives used substantively* (§ 448), or *common nouns used distinctively* (§ 479). Thus, Ἡ Ἑλλάς [sc. γῆ], [the Greek land] Greece (comp. England, the land of the Angles, in French L'Angleterre, Scotland,

Ireland); 'Ο Ἑλλάσποντος, [the sea of Helle] the Hellespont; 'Ο Περιπλῆς [sc. ἀνὴρ], [the Illustrious Man] *Pericles*; 'Ο Φίλιππος, [the Horse-lover] *Philip*; Ἀνὴρ Μυρὸς τὸ γίνος καὶ τοῦτομα τοῦτο ἔχων v. 2. 29. (δ) The adjective construction is especially retained in names of rivers; as, 'Ο Μαίανδρος ποταμός i. 2. 7. Τοῦ Μαρσίου ποταμοῦ Ib. 8. So, in Eng., the Connecticut river.

§ 472. B.) A substantive *not employed in its full extent* may be rendered *definite*,

I.) By a *limiting word or phrase*.

This word or phrase is usually placed, either *between the article and its substantive*, or *after the substantive*; and in the latter case, the article is often repeated, either for perspicuity or emphasis. Thus, Μίχρη τοῦ Μηδίας τείχους, as far as the wall of Media, i. 7. 15. Τὸ περι τὰν Πιεραιᾶ τείχος H. Gr. iv. 8. 9. Τὰ μακρὰ εἰς τὴν τῶν Κορινθίων Ib. 4. 18. Τὸ εἰς τὴν Πιερῶν vii. 2. 11 (cf. Καὶ Ταναγραίων τὸ εἰς τὴν Πιερῶν Th. i. 108). Τὸ μὲν ἴσως [τείχος] πρὸ τῆς Κιλικίας . . , τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας i. 4. 4. 'Ο τῆς βασιλείας γυναικὸς ἀδελφός ii. 3. 28. Τὸ τῆς τοῦ ζώνοντος τέχνης ἔργον Pl. Pol. 281 a. Ἐν ταῖς κόμαις ταῖς ὑπὲρ τοῦ πιδίου τοῦ παρὰ τὸν Κιστρῆτην ποταμὸν iv. 3. 1.

NOTES. α. On the other hand, words and phrases not belonging to the definition or description of the substantive, but to *that which is said about it in the sentence*, either precede the article, or follow the substantive without the article; as, 'Οτι κινὸς ὁ φόβος εἴη, καὶ οἱ ἄρχοντες σῶν, that the fear was groundless, and the generals safe, ii. 2. 21. Ψιλὸν ἔχων τὴν κεφαλὴν, having the head bare, i. 8. 6. Ἐλαύνων ἀνὰ πρῶτος ἰδρῶντι τῷ Ἰσῶν Ib. 1. Κατίσσειεν ἀντίαν τὴν φάλαγγα i. 10. 10. Ἐπισθὲ ἡγούμεν τῷ Ἡρακλεῖ, follow Hercules as leader, vi. 5. 24 (cf. Τῷ Ἡγούμεν Ἡρακλεῖ vi. 2. 15). Διὰ μέσου δὲ τοῦ παραδίσκου, through the midst of the park, i. 2. 7 (§ 456). Ἐν τῇ ἀγορῇ μίση Dem. 848. 13 (but, Τὸ μέσον στίφος, the centre division, i. 8. 13). Πλεῶν τῶν ἐπιτηδίων μιστάς, full of the necessities of life in great abundance, iv. 4. 7. Τὰ δὲ ἐπιτηδία πολλὰ ἢ λαμβάνειν iv. 1. 8. Σὺν ὀλίγοις τοῖς περι αὐτόν, with those about him few, i. e. with few attendants, i. 5. 12 (but, Σὺν τοῖς ὀλίγοις περι αὐτόν, with the few about him). Ἐπιχωρῆσαι ὅλην τὴν φάλαγγα, i. 2. 17. Τῆς ἡμέρας ὅλης iii. 3. 11. Πᾶσι . . τοῖς κριταῖς καὶ τοῖς διαῖταις πᾶσιν, to all the judges and all the spectators, Ar. Av. 445. Ψιλὴ ἦν ἅπανα ἡ χώρα, the country was all bare, i. 5. 5. Ἐκαστος τὸ ἴδιον i. 8. 9 (§ 470. N.). Τὸ κίρας ἰκάνιστον vii. 1. 23. Ἀμφότερα τὰ ὦτα, both his ears, iii. 1. 31. Αὐτὼ τῷ Λάκωνι, the Spartans themselves, vii. 7. 19 (but, Τὰ αὐτὰ Λάκωνι, the same Spartans). Τῷ τε ἀνδρὶ αὐτοῦ ii. 5. 39.

β. When the substantive is preceded or followed by *successive modifications*, the article is sometimes repeated with each; as, Τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς Λυκαίου ἱερόν, the temple of Lycæan Jove in Arcadia, Pl. Rep. 565 d. Ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἱερῇ Th. i. 126. Τὰ τε εἰς τὴν αὐτὴν τὰ μακρὰ ἀπὸ τῆς ἰσθμίου Ib. 108.

§ 473. REMARKS. 1. It is common to employ the article even when the substantive is rendered definite by a *possessive or demonstrative pronoun*; as,

α. POSSESSIVE. 'Ο πατήρ μου, my father, i. 6. 6. Ὁρμα τοῦμιν [= τὸ

ἐμὸν, § 39] Cyr. viii. 7. 26. Τὰν ἡμισίαν χώραν iv. 8. 6. Τῷ νόμῳ τῷ ἡμισίῳ vii. 3. 39.

β. DEMONSTRATIVE. The pronouns *οὗτος* and *ὗτος*, as themselves beginning with the article (§ 150), do not take it before them, and *ἐκεῖνος* follows their analogy. The arrangement, therefore, with these pronouns is the same as in § 472. α. Thus, Ταύτας τὰς πόλεις, *these cities*, i. 1. 8. Τὸν ἀδελφὸν τοῦτον i. 6. 9. Τὸνδὲ τὸν τρέπον, i. 1. 9. Ὁ μὲν ἀπὸρ ὅς ἑσσις Apol. 29. Ἐκείνης τῆς ἡμέρας i. 7. 18.

NOTE. In prose, when the article is omitted with a demonstrative pronoun and a common noun, the pronoun is usually employed as a *subject*, and the noun as an *attribute*; thus, Ἔσσι μὲν γὰρ πνία αὐτῇ σαφής, *for this is manifest poverty*, Oec. 8. 2 (cf. Ἀδτῇ ἡ Ἰνδία Ib.). Κίησις γὰρ αὐτῇ μεγίστη . . ἰγνίσις Th. i. 1. Ἀδτῇ αὖ ἄλλη πρόφασις ἥν i. 1. 7.

§ 474. 2. Upon the same principle, the article is prefixed to words and phrases, which are joined with a *proper name* or a *personal pronoun* to give *definiteness* or *emphatic distinction*; as,

Τὸν βασιλεύοντα Ἀρταξίεξην, [the reigning Artaxerxes] *Artaxerxes the king*, i. 1. 4. Μένων ἡ Θισσαλός, *Meno the Thessalian*, i. 2. 6. Ἐπύξα, ἡ Συνίσις γυνὴ, τοῦ Κιλίκων βασιλῆως Ib. 12. Ἀριστίδημον τὸν μικρὸν ἰσικαλούμενον Mem. i. 4. 2. Ἐγὼ . . ἡ ἐξουσιαστικὸς . . ὑμῖν δὲ οἱ ἐξουσιαστικὸν v. 7. 9. Ἡ τάλαν' ἰγώ, *I, the wretched one* (by eminence), i. e. *most miserable*, Soph. El. 1138. Ὁρῶν σι τὸν δύστηνον Id. Oed. C. 745. Ὁ παντλήμων ἰγώ, *I, the all-wretched*, Id. Oed. T. 1379. Τὸν πατροφόνον, τὸν ἀσιγῶ μί Ib. 1441. So, when the pronoun is implied in a verb, Ὀλιγίμων ἡ τάλαν' Soph. Tr. 1015. Ὁ τλήμων . . ἦκω Eur. Andr. 1070.

NOTE. If, on the other hand, no distinction is designed, the article is omitted; as, Ξενοφῶν Ἀθηναῖος, *Xenophon, an Athenian*, i. 8. 15. Πάταγος ἀνὴρ Πίεσης Ib. 1. Ἐγὼ τάλαν', *I, unhappy man*, Soph. Oed. C. 747. Ἀφίλομοι δύστηνοι Ib. 844.

§ 475. 3. An *adverb* preceded by an article has often the force of an *adjective*. This construction may be explained by supposing the ellipsis of a participle, commonly ὢν or γενόμενος. Thus,

Τὸν νῦν χρόνον, *the [now time] present time*, vi. 6. 13 (cf. Τὸν ὄντα νῦν χρόνον Eur. Ion. 1349). Ἐν τῇ πρώτῃ [sc. γινομένῃ] λόγῳ ii. 1. 1. Ὁ νῦν βασιλεὺς οὗτος, καλίσαντος τοῦ νότι βασιλῆως, πατρὸς δὲ τοῦ νῦν Cyr. iv. 6. 3. Τὴν τέμμερον ἡμέραν iv. 6. 9. Τῆς οἰκᾶς οἰδοῦ iii. 1. 2. Τῷ πάντων τῶν στρατιωτῶν, *the best soldiers*, Th. viii. 1. Κάδμου τοῦ πάλαι Soph. Oed. T. 1.

NOTES. (a) This adjective may again, like any other adjective, be used either *substantively* or *adverbially* (§§ 476–478). (b) A *preposition* with its case may be used in the same way; as, Τοῦ ἐν Δελφοῖς χρησθηρίου, *the Delphic oracle*, Cyr. vii. 3. 15. Ἀρμενία . . ἡ πρὸς ἰστίαν, *Western Armenia*, iv. 4. 4.

§ 476. 4. The substantive which is modified is often omitted; in which case the article may commonly be regarded as *used substantively with the word or phrase following* (see §§ 447, 469. 1). Thus,

Τῶν παρὰ βασιλείᾳ [sc. ἀνδρῶν], of those from the king, i. 1. 5. Τῶν περὶ τὴν θήραν, those engaged in the hunt, or the hunters, Pl. Soph. 220 d. Οἱ τοῦ δήμου Th. viii. 66. Οἱ τ' ἴδον . . καὶ οἱ ἔξω, both those within, and those without, ii. 5. 32. Τὸ πέραν τοῦ ποταμοῦ, the opposite side of the river, iii. 5. 2. Τοῦ πέραν, i. 3. 1. Εἰς τοῦμπκιον [τὸ ἱμπκιον], back, i. 4. 15. Οἱ ἐκ τοῦ ἰστικίου, those of the country beyond, v. 4. 3. Ταῖς παροῦσι τῶν πιστῶν i. 5. 15. Τί τὸ κωλύον εἰη εἰσελθῖν, what it was which prevented their entering, iv. 7. 4. Ὁ μὲν δὲν, he that is nothing, Soph. Aj. 767. Τοῦ μὲν δὲν [ἔντος] Ib. 1231. See § 450.

NOTE. The phrases οἱ ἀμφὶ and οἱ περὶ, followed by the name of a person, commonly include the person himself, with his attendants or associates; and sometimes, by a species of vague periphrasis, denote little more than the person merely. Thus, Οἱ ἀμφὶ Ἀριαίου, [those about Ariæus] Ariæus and those with him, iii. 2. 2. Οἱ περὶ Ξενοφῶντα, Xenophon with his men, vii. 4. 16. Οἱ δὲ ἀμφὶ Τισσαφρίην iii. 5. 1 (cf. Τισσαφρίης καὶ οἱ σὺν αὐτῷ Ib. 3). Ταῖς ἀμφὶ Θράσυλλον καὶ Ἐρασινίδην, Thrasyllus and Erasinides with their colleagues, Mem. i. 1. 18. Οἱ μὲν περὶ τοὺς Κορινθίους ἐν τῇ Νιμίᾳ ἦσαν, οἱ δὲ Λακκαδαίμονιοι καὶ οἱ ξύμμαχοι ἐν τῇ Σικυῶνι, 'the Corinthians with their allies,' H. Gr. iv. 2. 14. Πιττακοῦ τε καὶ Βίαντος, καὶ τῶν ἀμφὶ τὸν Μιλήσιον Θαλῆν Pl. Hipp. Maj. 281 c.

§ 477. 5. When the neuter article is used substantively with a word or phrase following, (α.) the precise idea (as, in English, of 'thing' or 'things') must be determined from the connection, and (β.) not unfrequently the whole expression may be regarded as a *periphrasis for an included substantive*. Thus,

α. Τὰ τοῦ γήρεως, the evils of old age, Apol. 6. Τὰ ἀμφὶ τὸν πόλεμον, military exercises, Cyr. ii. 1. 21. Τὰ περὶ Προξένου, the fate of Proxenus, ii. 5. 37. Ἐν τοῖς ἑσῶν, [in the above] in the preceding narrative, vi. 3. 1. Τὰ μὲν δὲ Κύρου δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς, ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνους, 'the relation of Cyrus to us is the same as ours to him,' i. 3. 9. Τὰ παρ' ἡμῶν ἐλίσθαι ἀντὶ τῶν οἰκῶν, to prefer remaining with me to returning home, i. 7. 4. Ἐπεὶ δὲ τὰ τῶν Θεῶν καλῶς ἵδριν, and when the gods had been duly honored, iii. 2. 9. Τὰ περὶ τῆς δίκης, the circumstances of the trial, Pl. Phædo, 57 b. Χαίρεισθε μὲν ἥδη τιτιλιυτῆσι, . . τὰ δ' ἐκείνου Νίων Ἀσιναιοὶ παραλαβῆ, 'his place or office,' vi. 4. 11. Ἐπιστήμων ἵναί τῶν ἀμφὶ τάξεις, to be skilled in tactics, ii. 1. 7. Τοὺς τὰ Ἀθηναίων φρονούντας, those that favor the cause of the Athenians, Th. viii. 31. Φρονεῖν τὰ πρὸς σί vii. 7. 30. Τὸ τῶν ἀλίων, the habit of fishermen, Œc. 16. 7. Ὡς δὲ τὸ τοῦ ποταμοῦ οὕτως παρερύντο, 'the diversion of the river,' Cyr. vii. 5. 17. Τὸ τοῦ Ἰβυκίου ἵππου πισπνῆναι, to be in the condition of the horse of Ibycus, Pl. Parm. 136 e. Διδίναί τὸ τῶν παιδῶν, to have the boyish fear, Id. Phædo, 77 d (§ 432). Τὸ τοῦ Σοφοκλείου, what is said by Sophocles, Id. Rep. 329 c. Τὸ τῶν παρόντων, the convenience of those who are present, Id. Gorg. 458 b. See § 447. γ.

β. Τὸ τῆς τύχης, the course of fortune, = ἡ τύχη, fortune, Eur. Alc. 785. Τὸ τῶν πνευμάτων, the state of the winds, = τὰ πνεύματα, the winds, Dem. 49. 7. Τὸ δὲ τῶν χρημάτων, but the matter of the money, = τὰ χρήματα, Id. 47. 24. Τὰ τῆς ἐργῆς = ἡ ἐργή, Th. ii. 60. Ἐπῆνυ τὰ βασιλείᾳ, extolled the king, H. Gr. vii. 1. 38. Τὰ θιῶν οὕτω βουλόμην ἵσταί Eur. Iph. A. 33. Τὰ βαρεῖαν γὰρ δοῦλα πάντα πλὴν ἰνός Id. Hel. 276. Ὡς δὲ σὺ εὐφρων, τὰμὰ [τὰ

ἡμὰ = ἡγὰ] δ' οὐχὶ σάφοντα Id. Andr. 235. Εἰ τὸ τῷδ' εἴπουν πάρεμ Soph. El. 1203. See §§ 447, γ, 453. α.

§ 478. 6. The NEUTER ACCUSATIVE of the article is often used in forming *adverbial phrases* (§§ 440, 441), in connection with,

α. ADVERBS (§ 475. α); as, Τὸ πάλαι [sc. ἔν], *as to that which was of old*, i. e. *formerly, anciently*, Pl. Phædr. 251 b. Τὸ πρότερον, *before*, i. 10. 10. Τὸ πρὶν Eur. Alc. 977. Τοῦμπάλιν [τὸ ἱμπάλιν], *back*, vi. 6. 38. Τί γι παλαιῦτα Ar. Vesp. 833. Τὸ παρῶν Ag. 7. 7. Τὸ πάμπαν Pl. Tim. 41 b.

β. ADJECTIVES; as, Τὸ πρῶτον, *at first*, i. 10. 10. Τὰ πρῶτα, *first*, Soph. Tr. 757. Τὸ πρότερον, *before*, iv. 4. 14. Τὸ τρίτον i. 6. 8. Τὸ παλαιόν iii. 4. 7. Τοῦλάχιστον [τὸ ἰλάχιστον], *at least*, v. 7. 8. See § 441.

γ. PREPOSITIONS followed by their cases; as, Τὸ ἀπὸ τοῦδ', *as to that after this*, i. e. *henceforth*, Cyr. v. 1. 6. Τὸ ἐκ τοῦδ' Ib. 5. 43. Τὸ πρὸς ἑστίαν, *to the west*, vi. 4. 4. See § 475. β.

§ 479. II.) By *previous mention, mutual understanding, general notoriety, or emphatic distinction*; as,

Θεοῦ βου ἤκουσε διὰ τῶν τάξιων ἰόντος, καὶ ἤρτο τίς ὁ θόρυβος εἴη, *he heard a noise passing through the ranks, and inquired what the noise was*, i. 8. 16. Οἱ δ' ἐπιδίωκον μίχρη πάμης τινός· ἵστασθαι δ' ἴσθησαν οἱ Ἕλληνες· ἵππε γὰρ τῆς πάμης γήλοφος ἦν, . . τῶν δὲ ἰππίων ὁ λόφος· ἰσιπλήσθη i. 10. 11. Τὰ πολλοῦ αἰτιῶν i. 3. 16 (cf. Αἰτιῶν πολλῶν Ib. 14). Δουλοῦμεν θείοις, ὅτι ποτ' εἶπεν οἱ θείοι Eur. Or. 418. "Οσοι ἔξῃς ὕστερον ἀγέρας τὴν ἀναρίθμητον στρατιάν ἔλθιν, 'that innumerable army,' iii. 2. 13. Τίνας ποινῆς τὰ πολλὰ πνιύμας' ἴσχειν Διὶ Διὶ Soph. El. 563. Τὸν ἄνδρα ἱρῶ, *I see THE MAN* [i. e. Artaxerxes], i. 8. 26. Ἀνακαλούντες τὸν προδότην, *exclaiming, 'the traitor!'* vi. 6. 7. Ἀνακαλούντες τὸν εὐεργίτην, τὸν ἄνδρα τὸν ἀγαθόν Cyr. iii. 3. 4.

§ 480. REMARKS. 1. From a reference to something which precedes, or is mutually understood, the article may be even joined,

α.) With an INTERROGATIVE PRONOUN; as, Ἄλλα τοίνυν, ἴφην ὁ Ἰσχυμάχος, εἰλω σοι . . διηγέσασθαι. . . Τὰ ποῖα; ἴφην ἰγὰ, *I will then, said Ischomachus, relate to you other things.* [The what?] *What are they?* said I, Ecē. 10. 1. KP. "Α δ' ἐμποδὼν μάλιστα, ταῦθ' ἦν φράσων. 'ET. Τὰ ποῖα ταῦτα; Eur. Ph. 706. TP. Πάσχει δὲ Σαυμαστόν. 'EP. Τὸ τί; Ar. Pax, 696. 'EP. Οἶά μ' ἐκίλισιν ἀναπυθίσθαι σοι. TP. Τὰ τί; Ib. 693 (Τὰ plur. with reference to οἶα, and τί sing. for plur.; cf. Τί οὖν ταῦτα ἰστίς; § 450. γ). Εἴφ' ὅτι παλὴν διτ'· τί μὲ τὸ δεῖνδον ἰεργάσαι; Eur. Bac. 492. Ποτίρην οὖν ἰμαῖότερον τῷ ἰδίῳ Pl. Phædo, 79 b. See § 528. 1.

β. With a PERSONAL PRONOUN; as, Διῦρε δὴ, ἦ δ' ἔς, εὐδὺς ἡμῶν οὐ παραβάλλεις; . . Παῦ, ἴφην ἰγὰ, λίγεις, καὶ παρὰ τίνας τοὺς ὕμῃς; *Will you not, said he, come hither directly to us? Whither, said I, do you say, and to whom [as the you?] do I go, in going to you?* Pl. Lys. 203 b. Τὸν ἐμὲ, *the me*, i. e. *me, of whom you speak*, Id. Phil. 20 a.

γ.) With a PRONOUN OF QUALITY OR QUANTITY; as, Τὸ τοιοῦτον ὄναρ, *such a dream as I have described*, or, *such a dream as this*, iii. 1. 3. Ἀγορεύσῃ τὸν τοιοῦτον Mem. i. 5. 2. Τὴν ἐπικραύστην ἀρχήν Pl. Leg. 755 b.

2. A numeral preceded by ἀμφί, *about*, has commonly the article, the round number being apparently regarded as an object familiar to the mind, or as a definite standard to which an approach is made; thus, Ἀρματα . . ἀμφὶ τὰ εἴκοσι, *chariots about the [number of] twenty*, i. e. *about twenty in number*, i. 7. 10. Πιλεῖσθαι δὲ ἀμφὶ τοὺς διαχιλίους i. 2. 9. Ἀμφὶ τὰ πιντήκοντα ἴτη ii. 6. 15. So, Εἰς τὰ ἱκαντὸν ἄρματα Cyr. vi. 1. 50.

§ 481. III.) By the *connection in which it is employed*; as,

Ἐπιθῆ δὲ ἰταλίστησι Δαριῆς, καὶ κατίστη εἰς τὴν βασιλίαν Ἀρταξέρξης, 'had succeeded to the throne [sc. of Persia],' i. 1. 3. Ἰόντις ἰπὶ τὰς θύρας i. 2. 11. Αἱ λόγχοι καὶ αἱ τάξεις καταφανῶς ἰγίγνυντο i. 8. 8. Οἱ δ' ἰπὶ ἡλθον πρὸς τοὺς περσόλακας, ἰζήτουσι τοὺς ἀρχοντας ii. 3. 2.

§ 482. REMARK. With substantives which are rendered definite by the connection, the article has often the force of a *possessive* (see § 503); as,

Ἐβούλοτο τὰ παῖδες ἀμφοτέρω παρῆναι, *he wished [the] his children to be both present*, i. 1. 1. Τισσαφέρνης διαβάλλει τὸν Κύρου πρὸς τὸν ἀδελφόν Ib. 3. Κύρῳ τι κατασπῆδῆσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἰσίδου, καὶ ἀναβῶς ἰπὶ τὸν ἵππον τὰ πάλῃ εἰς τὰς χεῖρας ἵλαβι i. 8. 3.

§ 483. IV.) By *contrast*.

This may give a degree of definiteness to expressions which are otherwise quite indefinite; and may even lead to the employment of the article with the *indefinite pronoun* τις. Thus,

Ἐν ἑκάστῳ τριῶν ἀνδρῶν, ὃν οἱ μὲν δύο ἐκάντις εἰς τὰς τρεῖς ἴδοντο τὰ ἴπλα, ὃ δὲ εἰς ἕμιν, 'of whom two . ., but the third,' v. 4. 11. Τῶν δὲ πολέμιων οἱ μὲν τινες αἰσθόμενοι πάλιν ἵδραμον . ., οἱ δὲ πολλοὶ . . φανερὰ ἦσαν φηύγοντες, 'some . ., but the most,' iv. 3. 33. Ἰσπους . ., τοὺς μὲν τινες παρ' ἡμῶν, τοὺς δὲ τῷ Κλισάρχῳ καταλειμμένους iii. 3. 19. Cf. § 490. R.

§ 484. GENERAL REMARKS. 1. The article is sometimes found without a substantive, through *anacoluthon* (§ 329. N.) or *aposiopēsis* (ἀποσιώπησις, *the becoming silent*, i. e. the leaving a sentence unfinished, from design, strong emotion, or any other cause); as,

Ἡ τῶν ἄλλων Ἑλλήνων —, εἴτε χερὸν πακίαν, εἴτ' ἄγνοιαν, εἴτε καὶ ἀμφοτέρω ταῦτ' ἐσιπὼν, *the —, whether I should say cowardice, or folly of the rest of the Greeks, or both these together*, Dem. 231. 21. Τῆς γὰρ ἐμῆς, εἰ δὲ τίς ἐστι σοφία καὶ οἷα, μάρτυρα ὑμῖν παρίξομαι Pl. Apol. 20 e. Μὰ τὸν —, οὐ σύ γι. *Not you, by — (the name of the god omitted, as the old grammarians say, through reverence)*, Ib. Gorg. 466 e.

§ 485. 2. OMISSION OF THE ARTICLE. With substan-

tives which will be at once recognized as definite without the article, it is often *omitted*; particularly with,

a. Proper names, and other names resembling these from their being specially appropriated or familiar appellations of persons (§ 471); thus, Διαβάλλει τὸν Κύρον. . . Συλλαμβάνει Κύρον i. 1. 3. Πρὸς Κύρον Ib. 6, 7. Πρὸς τὸν Κύρον Ib. 10. Ὁ δὲ Κύρος Ib. 7, 10. Κύρος δὲ i. 2. 5. See i. 5, 11, 12. Εἰς τὴν Κιλικίαν i. 2. 20, 21. Εἰς Κιλικίαν Ib. 21. Ἄμα ἥλιον δύνοντι ii. 2. 13. Ἄμα τῇ ἡλίῳ δυσμένῃ Ib. 16. Τοῖς ἄρχουσι τῆς θαλάττης, . . τοῖς τῆς γῆς Rep. Ath. 2. 4. Τοῖς μὲν κατὰ θάλατταν ἄρχουσιν, . . τοῖς δὲ κατὰ γῆν Ib. 5. Πρὸς ἱστίαν, . . πρὸς ἴω v. 7. 6. Ὅτι βορίας . . φέρι, νότος δὲ Ib. 7. Τὰ ἱκνίων πλοῖον. . . Ἐχω γὰρ αὐτῶν καὶ τέσσα καὶ γυναῖκας i. 4. 8. Λαβὼν ἄν καὶ αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τὰ χρήματα vii. 8. 9. Σὺν τοῖς θείοις iii. 1. 23. Πρὸς τῶν θιῶν Ib. 24. Σὺν θείοις vii. 7. 7. Πρὸς θιῶν v. 7. 5. Δίκαιόν ἐστι καὶ πρὸς θιῶν καὶ πρὸς ἀνθρώπων i. 6. 6. Τὰ πρὸς τοὺς θιούς, . . τὰ πρὸς τοὺς ἀνθρώπους Lac. 13. 11.—Hence βασιλεύς, in its familiar application to the *King of Persia*, commonly wants the article; as, Περιούται ὡς βασιλία, goes to the king, i. 2. 4. Cf. Τὸν βασιλία ii. 4. 4.

β. Abstract nouns, names of arts and sciences, and generic terms (§ 470); thus, Ἐδρες ἴκωσι ποδῶν, ὕψος δὲ ἱκανόν ii. 4. 12. Τὸ εἶδος πεντήκοντα ποδῶν, καὶ τὸ ὕψος πεντήκοντα iii. 4. 10. Ὑπὸ κάλλους καὶ μεγέθους ἀδήγηται Cyr. viii. 7. 22. Θαυμάσιαι τὸ κάλλος καὶ τὸ μέγεθος ii. 3. 15. Καὶ ἀνδρεία, καὶ σωφροσύνη, καὶ δικαιοσύνη Pl. Phædo, 69 b. Γεωργίας τι καὶ τὴν πολιτικὴν τέχνην Cec. 4. 4. Ὅτι ἰσὶ θάνατον ἄγεται i. 6. 10. Θιοσιβίστατοι . . ζῶντες ἀνθρώποι Pl. Leg. 902 b.

§ 486. *γ. Substantives followed by the article with a defining word or phrase*; thus, Κύρου ἀποτίμινται ἡ κιθαλὴ καὶ χιτὼς ἡ διζία i. 10. 1. Ἐπὶ σπητὴν ἰόντες τὴν Ζευφοῦντος vi. 4. 19.

NOTES. 1. Proper names, followed by the article, are rarely preceded by it, except with special demonstrative force. Thus, Παρόντας . . ἡ μήνη i. 1. 4. Σοφαίνοντας δὲ ὁ Συμφάλιος . . , Σωκράτης δὲ ὁ Ἀχαιοῖς i. 2. 3. Ἐν Χιρρόνησιν τῇ καταιγιστίῳ Ἀλκυδὸν i. 1. 9 (cf. Ἐν τῆς Χιρρόνησος i. 3. 4). But, Ὁ δὲ Σιλῆνός ὁ Ἀμβρακιώτης, but that Silanus the Ambraciot (who had been the chief soothsayer of the army), vi. 4. 13.

2. In this construction, the substantive is sometimes *first introduced as indefinite, and then defined*; and this subsequent definition sometimes respects simply the *kind or class*. Thus, Κρήνη ἡ Μίδου καλουμένη, a fountain [that called Midas's] which was called the fountain of Midas, i. 2. 13. Πολλοὶ δὲ στρουθοὶ οἱ μεγάλοι, and many struthi, the large ones, i. e. ostriches, i. 5. 2. Κάρυα . . πολλὰ τὰ πλατὰ, 'of the broad kind,' v. 4. 29.

3. Two or more nouns coupled together; as, Περὶ δὲ τῶν τοιαῦνδ' τί σε πωλοῦσι διελθὼν, ὅσον Ἥλιον τι καὶ σιλήνης καὶ ἄστρων καὶ γῆς καὶ αἰθέρος καὶ αἰέρος καὶ πυρὸς καὶ ὕδατος καὶ ὠρῶν καὶ ἱναυτοῦ; Pl. Crat. 408 d (cf. Τὸν ἥλιον, Ἡ σιλήνη, Τὰ ἄστρα Ib. 408, 409). See other examples in § 485.

α. Ordinals and Superlatives; as, Καὶ τρίτος ἴτος τῇ πολέμῳ ἐνιλεύσα Th. ii. 103. Εἰς Ἰσσοὺς, τῆς Κιλικίας ἰσχάτην πόντον i. 4. 1.

§ 487. 3. The PARTS OF A SENTENCE may be ranked as follows, with respect to the frequency of their taking the article: (*a*) An *appositive*, appended for *distinction*. See §§ 472, 474. (*b*) The *subject* of the sentence.

(c) An adjunct not governed by a preposition. (d) An adjunct governed by a preposition. (e) An attribute. This commonly wants the article, as simply denoting that the subject is one of a class. To this head belongs the *second Acc.* after verbs of *making, naming, &c.* (§ 434).

4. Hence the article is often used in *marking the subject of a sentence*, and sometimes appears to be used chiefly for this purpose. Thus, *Μη φυγή σῆν ἡ ἀφῃδος, lest the departure should be a flight*, vii. 8. 16. *Ἐμπόριον δ' ἦν τὸ χωρίον* i. 4. 6. *Ἦσαν δὲ ζυγαὶ αἱ πλείονται, and the greater part was spelt*, v. 4. 27 (§ 455). *Καλεῖσιν γὰρ ἀπολασίαν τὸ ὑπὸ τῶν ἡδονῶν ἀρχιστάς* Pl. Phædo, 68 a. *Ἀρ' οὖν παραπλησίως εἰσὶν ἀγαθοὶ καὶ κακοὶ οἱ ἀγαθοὶ τε καὶ οἱ κακοί*; Id. Gorg. 498 c. *Τὰ δὲ δις σίντι δέκα ἑστίς, twice five is ten*, Mem. iv. 4. 7. *Οἱ μύριοι ἰππῶντες οὐδὲν ἄλλο ἢ μύριοι εἰσὶν ἀνθρώποι, ten thousand horsemen are nothing else than ten thousand men*, iii. 2. 18. *Καὶ ΘΕΟΣ ἦν Ὁ ΛΟΓΟΣ* St. Jn. 1. 1.

*Τίς δ' οἶδεν, εἰ τὸ ζῆν μὲν ἔστι κατθανεῖν,
τὸ κατθανεῖν δὲ ζῆν κάτω νομίζεται.* Eur. Pol. Fr. 7.

§ 488. 5. There are some words, with which it is especially important to observe the insertion or omission of the article; as, *Ἄλλο δὲ στρατόνμα, and another army*, i. 1. 9. *τὸ ἄλλο στρατόνμα, the rest of the army*, i. 2. 25. *Ἀμφιπράτης καὶ ἄλλοι, 'and others'*, iv. 2. 17. *Ἐπορεύθησαν, ἧ οἱ ἄλλοι, 'the others,' 'the rest,'* Ib. 10. *Πολὺ τοῦ στρατεύματος, 'much of,'* iv. 1. 11. *τὸ μὲν δὲ πολὺ τοῦ Ἑλληνικοῦ, 'the greater part,'* i. 4. 13. *Πολλοί, many,* iv. 6. 26. *Τοὺς πολλούς, the most,* Ib. 24 (§ 466). *Ὀλίγοι ἀπίσθησκον, few died,* iv. 2. 7. *Παλὶν τοῦτων ἀπολαύς ὁ ὄχλος ἢ οἱ ὀλίγοι, 'the few,' 'the aristocracy,'* Rep. Ath. 2. 10. See § 472. a.

6. When two words or phrases are connected by a conjunction, if they refer to *different objects*, the article is more frequently repeated; but otherwise, not; as, *Τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικὸν ἰσταῦθα στρατόνμα* i. 2. 1. *τῶν Ἑλλήνων καὶ τῶν βαρβάρων* Ib. 14. *τοὺς πιστοὺς καὶ εὐνοὺς καὶ βίβαιοις* i. 9. 30. *τῆς πρόσθεν φιλίας ὑπομνήματα καὶ πίστις* i. 6. 3. *Ὁ δ' αὖθις διὰ τίλους τὸν ἅπαντα χρόνον γιγνόμενός τε καὶ ἄν καὶ ἐσόμενός ἐστι μόνος* Pl. Tim. 38 c.

7. When two nouns are related to each other in a clause, and have the same extent of meaning, the article is commonly joined with *both*, or with *neither*; as, *Πλήθει μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ εὔσα, τοῖς δὲ μήκισι τῶν ἔδων καὶ τῇ δισσάσθαι τὰς δυνάμεις ἀσθενής* i. 5. 9. *Οὐδέποτε ἄρα . . λυσιτελίστιον ἀδικία δικαιοσύνης* Pl. Rep. 354 a. *Λυσιτελίστιον ἢ ἀδικία τῆς δικαιοσύνης* Ib. b. *Ἡ σάμασι φάρμακα [ἀποδιδύσκα τίχην]. . . Ἡ τοῖς ὄφιοι τὰ ἡδύσματα* Ib. 332 c.

§ 489. 8. The insertion or omission of the article often depends, both in poetry and prose, upon *euphony and rhythm*, and upon those *nice distinctions in the expression of our ideas*, which, though they may be readily felt, are often transferred with difficulty from one language to another. In general, the *insertion* of the article promotes the *perspicuity*, and its *omission*, the *vivacity* of discourse. It is, consequently, more employed in *philosophical* than in *rhetorical* composition, and far more in *prose* than in *poetry*. It should be remarked, however, that, even in prose, there is none of the minutiae of language in which manuscripts differ more, than in respect to its insertion or omission, especially with proper names.

9. The article is sometimes so closely united with the word following, that

a second article is prefixed, as if to a single word; thus, *Λόγος δὲ ἰσχυρὸς αὐτῶν* [= τὸ αὐτῶν, § 97. N.] ἀληθὲς γιγνόμενος, *περὶ τοῦ θάνατου* [= τὸ ἴσχυρος, § 89] ἦν, *καὶ περὶ τὸ αὐτῶν* . . , *καὶ ὁ τοῦ θάνατου κύκλος*; Pl. Tim. 37 b. *Τὸ τοῦ θάνατου καὶ τὸ αὐτῶν* Ib. 44 b (see §§ 479, 480). *Τῶν τὸ μηδὲν* [sc. ἔσται], *those who are that which is nothing*, Eur. Tro. 412 (see §§ 450, 479).

II. THE ARTICLE AS A PRONOUN.

§ 490. A. The ARTICLE, if we include both its *aspirated* and its *τ-* forms, is used as a PRONOUN, by Attic writers, only in connection with certain particles.

NOTE. By the use of the article as a pronoun, is meant its *substantive use independent of a modifying word or phrase* (§ 476). This use is explained, as in the case of other adjectives (§ 447), by the ellipsis of a noun. As a pronoun, the article in Attic writers is either *demonstrative* or *personal*, the cases in § 493 excepted.

1. With *μὲν* and *δέ*; as, *Ὁ δὲ* [sc. ἀδελφός] *πείθεται*, and *he* [the brother] *is persuaded*, i. 1. 3. *Οἱ μὲν ἔρχοντο, Κλέαρχος δὲ περιμένει*, *they* (Chirisophus and Meno) *went, but Clearchus stayed*, ii. 1. 6. *Πᾶς τοῦ Καδμίων λύως καλεῖ δικαίως*, *ix δὲ τῶν μάλιστ' ἰγῶ* Soph. Oed. C. 741.

REMARK. The article with *μὲν* and *δέ* is commonly used for *contradistinction* (cf. § 483), and we may translate *ὁ μὲν* . . , *ὁ δέ*, *this* . . , *that*, *the one* . . , *the other*, *one* . . , *another*, &c., and *οἱ μὲν* . . , *οἱ δέ*, *these* . . , *those*, *some* . . , *others*, &c. Thus, *Ὁ μὲν μαινεται, ὁ δὲ σωφρονεῖ*, *the one is mad, the other is rational*, Pl. Phædr. 244 a. *Οἱ μὲν ἰσχυρίζοντο, οἱ δ' ὀλιγοῦντο*, *the one party* (the Greeks) *marched on, and the other* (the Persians) *followed*, iii. 4. 16. *Βασιλεύς τις καὶ οἱ Ἕλληνες* . . , *οἱ μὲν διώκοντες* . . , *οἱ δ' ἀρπάζοντες*, *'these . . . those'*, i. 10. 4. *Τοὺς μὲν αὐτῶν ἀνίσταται, τοὺς δ' ἰξίκαλει*, *'some . . . others'*, i. 1. 7 (§ 362. α). *Ἐν μὲν ἄρα τοῖς συμφορῶν, ἰν δὲ τοῖς οὐ* Pl. Phædr. 263 b. *Ἐπειτα φωνὴν αἰσῶν ἀκούοντες, ἱελάξαντο τοῦτα μὲν ἐν τῆς, τοῦτο δὲ ἐν τῆς* Rep. Ath. 2. 8. *Τὰ μὲν ἴσαθιν* . . , *τίλος δὲ παύστανιν*, *he received some wounds, but finally slew*, i. 9. 6. *Ὁ μὲν ἤρχην, οἱ δὲ ἰπύλλοντο*, *he* (Clearchus) *commanded, and the rest obeyed*, ii. 2. 5. *Τῇ μὲν γὰρ ἄνδρον, τῇ δὲ ὑῶδον, ἐξέρχουμιν τὸ ἔρος*, *for we shall find the mountain, here easy, and there difficult, of ascent*, iv. 8. 10 (§ 421. β). *Τὰ μὲν τι μαχόμενοι, τὰ δὲ καὶ ἀναπαύμενοι*, *'[as to some things . . as to others] partly . . partly, 'now . . now,'* iv. 1. 14 (§ 441).

§ 491. 2.) In poetry, with *γάρ*; as, *Παρ' ἀνδρὲς Φανοσίης ἦσαν* . . , *ὁ γὰρ μέγιστος αὐτοῖς τυγχάνει δορυξίαν*, *'for he,'* Soph. El. 45. *Τῆς γὰρ τίφουκα μητρίς* Soph. Oed. T. 1082. *Τὸ γὰρ* . . , *σπάνιον μίγος*, *for this is a rare lot*, Eur. Alc. 473.

3.) As the subject of a verb, after *καὶ*, and; as, *Καὶ τὸν κελύσαι δοῦναι*, and *that he bade him give it*, Cyr. i. 3. 9. *Καὶ τὸν ἀποκρίνασθαι λίγεται* Ib. iv. 2. 13.

REMARK. The *proclitics* in the nominative (*ὁ, ἡ, οἱ, αὐ*, § 148) require, from the very laws of accent, that the particle, in connection with which they are used, should follow them. If, therefore, it precedes, they become *orthotone*, or, in other words, take the forms which commonly belong to the *relative pronoun* (§ 148. 2). This change takes place with *καί* uniformly, and with *δέ*

when it follows δ for $\epsilon\phi\eta$ (§ 228); thus, $\text{Καὶ } \delta\epsilon \text{ ἰθαύμασε, and he wondered, i. 8. 16. } \text{Καὶ } \delta, \text{ "Ὅν ἐφημέριον," } \epsilon\phi\eta \text{ Pl. Conv. 201 e. } \text{Καὶ } \delta \text{ ἵππον vii. 6. 4. } \text{'Η } \delta' \text{ ἔειπε, said he, Pl. Rep. 327 c. } \text{'Η } \delta' \text{ ἔειπε, ὁ Γλαύκων, said he, i. e. Glauco, Ib. b. } \text{'Η } \delta' \text{ ἔειπε, said she, Id. Conv. 205 c.}$

§ 492. B. The article in its τ -forms likewise occurs,

I.) As a DEMONSTRATIVE OF PERSONAL PRONOUN,

1.) Before the relatives $\epsilon\iota$, $\iota\sigma\sigma\epsilon$, and $\epsilon\iota\sigma$; as, $\text{Τὸ } \delta \text{ ἵππον, of that which is, Pl. Phaedo, 92 d. } \text{Περὶ τὸ ἐφ' ὃ λυπεῖται Id. Phil. 37 e. } \text{Καὶ τὸν } \delta\epsilon \text{ ἵππον, διασώτης τούτου εἶπαι Lys. 167. 15. } \text{Περὶ τυχῶν τῶν ἵππων περὶ ταυτὰ εἰπὼ Pl. Soph. 241 e. } \text{Προσέειπε καὶ μισοῦν τοὺς εἰσπαρεῖς οὗτος Dem. 613. 9. — The sentence introduced by the relative may be regarded as a defining clause, to which the article is prefixed (see § 472).}$

2.) In particular forms of expression; viz.

a. $\text{Πρὸ τοῦ (also written προτοῦ), before this; thus, } \text{Τό γι' ἀπὸ τοῦ πατρὸς ἦρθε Pl. Alc. 109 e. } \text{Οἱ } \delta' \text{ εἰσίναι μέγιστοι· ἀλλ' οὐκ ἂν πρὸ τοῦ Ἀρ. Nub. 5. } \text{Οἱ πρὸ τοῦ φίλοι, 'former friends,' Eur. Med. 696. See § 475. b.}$

β. $\text{Τῷ, [through this as a cause, § 416] for this reason, therefore; thus, } \text{Τῷ τοι . . μάλλον εὐσιπτεῖς Pl. Theæt. 179 d.}$

γ. $\text{Τό γι, followed by } \epsilon\iota\tau\iota; \text{ as, } \text{Τό γι εὖ οἶδα, } \epsilon\iota\tau\iota \text{ . ., this I well know, that . ., Pl. Euthyd. 291 a. } \text{Τό γι δὲ κατανοεῖται . ., } \epsilon\iota\tau\iota \text{ Id. Pol. 305 c.}$

δ. The article doubled with $\kappa\alpha\iota$ or η ; as, $\text{Εἰ τὸ καὶ τὸ ἐποίησεν ἀνδρωπῶς οὐτοῦ, οὐκ ἂν ἄριστον, if this man had done this and that, he would not have died, Dem. 308. 3. } \text{Τὰ καὶ τὰ πικροτάτα Id. 560. 17. } \text{'Αφινούμαι ὡς τὸν καὶ τόν, I go to this one and that, Lys. 94. 3. With the article again repeated; } \text{'Εἴμι γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι, for this and that we ought to have done, and this not to have done, Dem. 128. 16. } \text{'Ὅς ἵππῃ δὴν οὕτω προαιετίζεσθαι κινδυνεύουσιν τὸν στρατηγόν, ὅπως μὴ τὰ ἢ τὰ γινώσκονται, ἀλλ' ὅπως τὰ, 'not these or those, but THESE,' Id. 1457. 16. The nominative } \delta\epsilon \text{ καὶ } \delta\epsilon \text{ (§ 491. R.) occurs, Hdt. iv. 68.}$

3.) Through poetic license, in imitation of the earlier Greek; as, $\text{Τὸν . . φθίον, him destroy, Soph. Œd. T. 200. } \text{Ταῖν μοι μέλειται, take care of these for me, Ib. 1466. } \text{Μία γὰρ ψυχὴ· τῆς ὑπερλαγνῶν μίτριον ἄχθος Eur. Alc. 883. } \text{'Αστρίδας, ὅταν φθίωσιν, ἀντολὰς τι τῶν Æsch. Ag. 7.}$

§ 493. II.) As a RELATIVE PRONOUN.

This substitution of the τ - for the aspirated forms (§ 147) occurs in no Attic writers except the tragedians, and scarcely in these, except to avoid hiatus, or lengthen a short syllable. Thus, $\text{Κτείνῃσα τοὺς οὐ χεῖρ' ἀπαυῖν, having slain those whom she ought not to slay, Eur. Andr. 810. } \text{Τὸν θῖν, τὸν τῶν ψίγυι, the god, whom you now blame, Ib. Bac. 712. } \text{Νεὺς κτεῖν, ἔντι' ἄρτιος μολεῖν ἰφρίμισθα, τὸν } \delta' \text{ οὗτος λίγυι, Soph. Œd. T. 1054. } \text{'Αγάμας' ἱερὰ, τῶν . . ἀνισσίστην' ἱμαυτόν Ib. 1379. } \text{'Αγος . . διανύσται, τὸ μήτι γῶ . . προσδίδεται Ib. 1426.}$

REMARK. On the other hand, the aspirated forms are sometimes found with $\mu\epsilon\iota\upsilon$ and $\delta\epsilon\iota$ for the τ -forms (§ 490. 1); thus, $\text{Πόλις, 'Ἑλληνίδας, } \delta\epsilon \text{ μὲν ἀναίρεῶν, } \eta\iota\varsigma \text{ } \delta\epsilon \text{ δὲ τοὺς φυγάδας κατὰγον, 'some destroying, and to others,'}$

Dem. 248. 18. 'Ας μὴν κατέλῃσι πόλιν τῶν ἀστυγυτῶν, τινὰς δὲ πορθεῖ
Id. 282. 11. Γνώμα δ' οἷς μὴν ἀκαιοὶ ἐλθου, τοῖς δ' οἷς μίσην ἔχω Eur. Iph.
T. 419. So, 'Ὅτι μὴν . . , ἐπὶ δὲ, sometimes . . , at other times, Th. vii. 27
'Ὅτι δὲ Ven. 5. 8.

CHAPTER IV.

SYNTAX OF THE PRONOUN.

I. AGREEMENT OF THE PRONOUN.

§ 494. RULE XXVIII. A PRONOUN agrees with its subject in *gender*, *number*, and *person*.

By the *subject of a pronoun* is meant the *substantive which it represents*. The rule, therefore, has respect either to *substantive pronouns*, or to *adjective pronouns used substantively*. The construction of adjective pronouns regarded as such belongs to RULE XXVI., and even their substantive use is explained by ellipsis (§ 447. a). Thus,

Βασιλεὺς τῆς μὴν πρὸς ἑαυτὸν [i. e. βασιλῆα] ἱπποκλῆς οὐκ ᾔσθάνετο, *the king did not perceive the plot against himself*, i. l. 8. 'Ἀπὸ τῆς ἀρχῆς, ἧς [sc. ἀρχῆς] αὐτὸν πατέραν ἰσίνετο, *from the government, of which [government] he had made him satrap*, i. l. 2. Πάντων ἴσοι . . ἀθροίζονται Ib. Πρὸς τὸν ἀδελφόν, ὡς ἱπποκλῆς αὐτῷ. 'Ὁ δὲ πείθεται (§ 490) Ib. 3. 'Τμᾶς . . ἴσοι ἱστί iv. 6. 14. Ἐαυμαστὴν παῖς, δὲ . . δίδωκε Mem. ii. 7. 13.

§ 495. The remarks upon the agreement of the ADJECTIVE (§§ 444 – 459) likewise apply, so far as *gender* and *number* are concerned, to that of the PRONOUN, and some of them to even a greater extent (§ 444. a). Thus,

a. MASCULINE FORM FOR FEMININE.

'Ὡς περ εἰ τὸ χεῖρ, δὲ ὁ Ζεὺς ἐπὶ τὸ συλλαμβάνειν ἀλλήλους ἰσίοισιν, ἀφ' ἑμῶν τούτων τρέπεται πρὸς τὸ διακωλύειν ἀλλήλων Mem. ii. 3. 18. See § 444. β.

NOTE. In speaking of persons *vaguely*, or *generally*, or simply as *persons*, the *masculine* gender often takes the place of the *feminine*, both in pronouns and in other substantive words which admit it; thus, *Εὐν* οἷς τ' οὐ χρεὴν [= τῇ μητρὶ] μ' ἐμὶλῶν Soph. *Ed. T.* 1184. Οὐδὲ γὰρ κακῶς πάσχοις μῖσος ὃν τίνη προεγγίγνεται Id. *El.* 770. 'Ἡ στείρος οὕτω μίσχος οὐκ ἀνίξεται εἰς τοῖς ἄλλους [= εἰς τοὺς ἄλλους] Eur. *Andr.* 711. Συνιληγυῖται ὡς ἐπὶ καταλειμμένα ἀδελφαί τε καὶ ἀδελφίδαι καὶ ἀνιψαὶ τοσαῦται, ὥς εἶναι ἐν τῇ οἰκίᾳ τεσσαρακκαίδεκα τοὺς ἱλευθέρους. . . Χαλεπὸν μὲν οὐκ ἔστιν, ὃ Σώφρατις, τοὺς οἰκίους περιεργῶν ἀπολλυμένους, ἀδύνατον δὲ τεσσάρους τρέφειν Mem. ii. 7. 2 (cf. Ib. 8). See § 336. α.

§ 496. b. USE OF THE NEUTER.

Τί γὰρ τοῦτον μακαριώτερον, τοῦ γῆ μυχθῆναι; Cyt. viii. 7. 25 (§ 445). 'Ευδαιμόνους, ὅτις ἡμᾶς καὶ ἀναπαύσας ἰσώσει iv. 1. 22. Τίς οὐκ ἂν ἐμολογήσιν αὐτὸν βούλισταί μὴτ' ἡλπίον μὴτ' ἀλαζόνα φαίνεσθαι ταῖς συνουσίαι; 'Εδόκει δ' ἂν ἀμφοτέρωτα ταῦτα, ὡς . . Mem. i. 1. 5 (§ 450). — The neuter referring to words of other genders, and the neuter plural for the singular (§§ 450, 451), are particularly frequent in pronouns.

c. COMPOUND CONSTRUCTION.

'Αρτάχους καὶ Μεθράδατος, οἱ ἦσαν ii. 5. 35. Πολλοὺς δὲ ἄνδρας καὶ γυναῖκας καλὰς πύσιν, οὓς οὐ ληΐζεσθαι διήκου, ἀλλ' αὐτοὶ . . παρέσονται vii. 3. 31. 'Ασφάλειαι καὶ ὑπάλμαι, ἃ οὗτοι πατασάπεται Cyt. viii. 2. 22. Πολλὰ δ' ἱερῶν πρίεστα καὶ αἶγας καὶ βοῦς καὶ θύους, ἃ ἀπαδαρίντα iii. 5. 9. 'Απαλλαγέντες πόλεμον καὶ κινδύνον καὶ ταραχῆς, εἰς ἣν . . καθίσταμεν Isocr. 165 b. See § 446. — Zeugma is far less frequent in the construction of the pronoun than in that of the adjective.

§ 497. d. SYNECHISM.

Τὸ 'Αρκαδιὸν ἰταλινὸν, ὃν ἔρχετο Κλειάνω iv. 8. 18. Τὰ δόξαντα ἂν πλεῖστα, οἵτις ἐπάκουον Pl. Phædr. 260 a. Βασιλεῖς . . οἱ δ' ἀρπάζοντες i. 10. 4 (cf. Ib. 2 and 5). Οἰκτρὰ γὰρ πινόμεναι, ἃ . . κινήν κατίσχον ἰταλίδας Eur. Iph. A. 985. 'Ω μιλία ψυχὰ, δε . . ἦσθ Soph. Phil. 714. 'Ω ἀγαθὴ καὶ πιστὴ ψυχὴ, οἷον δὲ ἀπολιπὼν ἡμᾶς; Cyt. vii. 3. 8. Τίνων, . . οὓς Eur. Suppl. 12. See § 453.

NOTES. 1. In the construction of the pronoun, the number is often changed for the sake of individualizing or generalizing the expression; as, 'Ορσις δ' ἀφικνύειτο . . πάντας . . ἀπαιώμεντο, and whoever came, he sent them all back, i. 1. 5. 'Ασπάζεται πάντας, ὃ ἂν περιετογγάζη Pl. Rep. 566 d. 'Ος ἂν πάμπαν τῶν οἰκιστῶν, τοῦτων σοὶ ἱσιμιλητῶν πάντων, ὅπως θηρευαίηται Cec. 7. 37. Τοῦτους . . ὃ ἂν . . πολλοὶ ἴππονται Ib. 21. 8. 'Αλλους δ' ἱκίλιναι λίγιν, διὰ τί ἱπαστες ἰπλάγη, and he bade the rest say, on what account each one had been struck, v. 8. 12. Περιὼν ἰνὶ ἱκάστῳ, εὖστινας ἦτοι ἔχιν τι vii. 3. 16. Πύρρον λαβὼν . . οἷος ἱπαστες ἔστι, καὶ τὴν ἀξίαν ἱπαστες διανοῖμαι vi. 6. 33. 'Ην ἀφθονία τῶν θείωντων κινδυνύειν, ὅπως τις οὖτο Κύρον αἰσθήσεσθαι i. 9. 15 (see Ib. 16). 'Ην δὲ τις τοῦτων τι παρακαλεῖται, ζημίαν αὐτοῖς ἰσίδισαι Cyt. i. 2. 2. Εἰ δὲ τι κακὸν πλεονέστω ἀγαθοῖς, τοῦτων μιστήχουσα Eur. Alc. 744. 'Αληθὲς ἦν φίλος . . ὃν ἀριθμὸς οὐ πολὺς, he was a true friend; of whom the number is not great, Id. Suppl. 867. Αὐτοεργός, οἷως καὶ μόνος σάξονος γῆν Id. Or. 720. Θησαυροποιὸς ἀνὴρ . οὓς δὲ καὶ ἰσταντὶ τὸ πλεῖστον Pl. Rep. 554 a.

2. A pronoun often refers to a subject which is implied in another word (cf. § 454); as, Φεύγει . . ἰς Κίρκυραν, ὃν αὐτῶν [i. e. τῶν Κίρκυραίων] ὑπεργίτης, he flies to Corcyra, being a benefactor of theirs, Th. i. 136. 'Απὸ Πελοποννήσου . . οἱ πάντες κρείσσαντες εἰς Id. vi. 80. Τῆς ἐμῆς ἰσιμίδου, ὃν [i. e. ἐμῇ] μὴτ' ἰκνύει Soph. Œd. C. 730. Πατρώα θ' ἰστία πατισκάθη, αὐτὸς δὲ . . σίτην Eur. Hec. 22. 'Ανυμνίαιος, ὃν [i. e. ὑμνίων] μ' ἱχεῖν τυχεῖν Ib. 416.

§ 498. e. ATTRACTION.

A pronoun is sometimes attracted by a word in its own clause, or a word in position with its real subject (cf. § 455); as, Βισάθης οἰκιστὴν δόντω, ὅπως

[for *ἥτις*] *ἰμοὶ κάλλιστον χωρίον ἐστί, I will give you, as a residence, Bisanthe, which is my finest town*, vii. 2. 38. 'Εστίας, οὗ οὔτε ἱερώτερον χωρίον Cyt. vii. 5. 56. Οὐδὲν ἄδικοι διαγινώσκειναι παῶν· ἥτις [for *ἥτις*, § 445] νομίζω μάλιστα εἶναι καλλίστην ἀπολογίας Apol. 3. Θανίῳ· . . αὐτὴ γὰρ ἦν ἂν σημάτων ἀπαλλαγὴ Æsch. Pr. 754. 'Επὶ πόλεως τῆς Κιλικίας καὶ τῆς Συρίας. 'Ἦσαν δὲ ταῦτα [for *αὐτὰς*] δύο τοίχη i. 4. 4. Καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλὸν, ὃ πάντα ἡμίρως τὰ ἀνθρώπινα; Pl. Leg. 937 d. — This construction may be commonly explained by *ellipsis*; thus, 'Εστίας, οὗ [χωρίου] οὔτε ἱερώτερον χωρίον, *the hearth, than which [spot] there is no holier spot*.

§ 499. ADDITIONAL REMARKS. 1. A pronoun, for the sake of perspicuity or emphasis, is often used in *anticipation or repetition of its subject*, or is *itself repeated*; as, Τί γὰρ τοῦτου μακαριώτερον, τοῦ γῆ μηχθῆναι; For what is happier, than this, to mingle with the earth? Cyt. viii. 7. 25. Τοῦτου τιμῶμαι, τῆς ἐν Περικλείῳ εὐχόμενος Pl. Apol. 37 a. Κεῖνο κάλλιον, τίονος, ἰσότητα τιμῶν Eur. Ph. 535. 'Αγίας δὲ ὁ 'Αρπὰς καὶ Σωκράτης ὁ 'Αχαιοὶς, καὶ τοῦτω ἀπεθανόντην, 'these also died,' ii. 6. 30. Βασιλῖα . . οὐκ οἶδα ὅτι δι' αὐτὸν ἰστέον ii. 4. 7. 'Αλκιβιάδης . . οὗτω κακῆτινος ἡμίλησεν αὐτῷ Mem. i. 2. 24. Ζαΐφαι δὲ, οἳ ὄντι μοι περὶ σί, οἷος ὢν περὶ ἰμοί, ἱκευά μοι μίμνη Cyt. iv. 5. 29. Οἶμαι δὲ σοί . . ἔχων ἂν ἐπιδιδῆαι σοί Eccl. 3. 16. 'Εστὶ γὰρ' τις οὐ πρὶον Σωκράτους πόλις Eur. Andr. 743.

NOTE. Homer often uses the personal pron. *ἐγ*, with its noun following; as, 'Ἦν ἄρα οἱ Θιράκιον ἔχει παρὶν λαῶν N. 600. 'Ἢ μιν ἔχειεν Ναυσικλῆος ὑπὸ πτελοῖ ζ. 48. Cf. § 468. b.

§ 500. 2. A change of PERSON sometimes takes place; — (a) From the union of *direct and indirect modes of speaking*, especially in *quotation*; as, 'Αγαν' ἂν μάταιον ἀνδρ' ἐκποδόν, ὅς . . πάντανοι, take out of the way a senseless man, me, who have slain, Soph. Ant. 1339. Καὶ οὗτοι ἴφην 'ἰδίλιν πορίσονται, προσλαβὼν Ὀδυσσεὺς ἐν παντὶ τοῦ στρατεύματος. 'Εγὼ γὰρ,' ἴφην, "οἶδα" iv. 1. 27. See i. 3. 20; iii. 3. 12; iv. 1. 19; v. 6. 25, 26. — (b) From a speaker's addressing a company, now as *one with them*, and now as *distinct from them*; as, Δαυδάειν ὁμᾶς εἰς Ἰσὺν ταραχὴν ἢ πόλιν ἡμῶν καθίστηται· εἰσάγει γὰρ . . οἷσις τιθύκαμεν Isocr. 141 d.

II. SPECIAL OBSERVATIONS ON THE PRONOUNS.

§ 501. Of the observations which follow, many apply equally to PRONOUNS and ADVERBS of the *same classes*.

A. PERSONAL, POSSESSIVE, AND REFLEXIVE.

§ 502. In the use of the pronouns, especially those of the classes named above, it is important to distinguish between the *stronger* and the *weaker* forms of expression; that is, between those forms which are *more distinctive, emphatic, or prominent*, and those which are *less so*.

I. In the *weaker* form, the FIRST and SECOND PERSONAL PRONOUNS are *omitted* in the *Nom.*, and are *enclitic* in the *oblique cases sing.*; but in the *stronger* form, they are *expressed* in the *Nom.*, and are *orthotone* throughout. In the *weaker* form, the THIRD PERSONAL PRONOUN is *omitted* in the *Nom.*, and is com-

monly *supplied* by αὐτός in the *oblique cases*; in the *stronger* form, it is *supplied* by ὁ and ὅς, which are simply *distinctive* and are limited in their use (§§ 490–492), and by οὗτος, ὁδὲ, and ἐκεῖνος, which are both *distinctive* and *demonstrative*. Thus,

"Ἀπαντα σῶα ἀπιδωκά σοι, ἰαυὶ καὶ σὺ ἰμοὶ ἀπιδίξας τὸν ἄνδρα, I gave you back every thing safe, when you also had shown to me the man, v. 8. 7. Ἐγὼ μὲν, ὦ ἄνδρες, ἦδη ὑμᾶς ἰπαινω· ὅπως δὲ καὶ ὑμῖς ἰμοὶ ἰπαινίσσῃτε, ἰμοὶ μελήσει, ἢ μηκίσι μὲν Κῦρος νομίζῃτε i. 4. 16. Οὗτοι γὰρ ἡμῖς ἰκίουν ἵτι στρατιῶται, ἰαυὶ γὰρ οὐ συνιπόμεθα αὐτῷ, οὗτοι ἰκίοντες ἵτι ἡμῖν μεθοδότης i. 3. 9. Οὗτοι σὺ ἰκίνας φιλίης, οὗτοι ἰκίνας εἰ Mem. ii. 7. 9. Ἐλχῃ δὲ τὸ μὲν διζῶν Μῆρων καὶ εἰ σὺν αὐτῷ, τὸ δὲ εὐάνθρωπον Κλίσσερος, καὶ εἰ ἰκίουν i. 2. 15. Κῦρος δὲ καὶ ἰπαιτῆς σούτου i. 8. 6. Τούτῳ συγγενόμενος ὁ Κῦρος, ἡγάσθη αὐτόν, καὶ δίδωσιν αὐτῷ i. 1. 9. "Hδ' οὖν θανύται Soph. Ant. 751. Καῖνος τὰ καίου στήριγίτω, καὶ γὰρ τὰδε Id. Aj. 1039. See §§ 490–492.

§ 503. II. In the *stronger* form, the *Gen. subjective* (§ 393. δ) *with a substantive* is commonly *supplied* in the *FIRST* and *SECOND PERSONS*, and sometimes in the *THIRD*, by the *possessive adjective* (cf. §§ 457, 458); in the *weaker* form, it is often *omitted*, especially with the article (§ 482). The *Gen. objective* (§ 392) sometimes follows the same analogy. Thus,

"Οἷον γὰρ σοι μαχίσθαι, ὦ Κῦρε, τὸν ἀδελφόν;" "Νὴ Δι'," ἴφθι ὁ Κῦρος, "ἵστρε γὰρ Δαρείου καὶ Παερσέτιδος ἵντι παῖς, ἡμῶς δὲ ἀδελφός;" i. 7. 9. Τῶν σωμάτων στήριγθαι. . . Περὶ τῶν ὑμῶν ἀγαθῶν ii. 1. 12. Κίουν τι καὶ σὺν ἔξ Ἰσου κοινὴν χάριν Soph. Tr. 485. Τὸ σὺν λίχος, the marriage you talk of, Soph. Ant. 573. Τὸ σὺν γὰρ Ἄργος οὐ δίδωμι ἰγῶ Eur. Heracl. 284. Σὰν ἴφθι, ὦ Ἐλίην, 'the dispute for you,' Eur. Hel. 1160. Εὐνοίᾳ καὶ φιλίᾳ τῇ ἡμῶν, good-will and affection to me, Cyr. iii. 1. 28. Φιλίᾳ τῇ σῇ, love to you, vii. 7. 29. Μὴ μεταμίλιν σοι τῆς ἡμῶν δωρεᾶς, that you may not regret your present to me, Cyr. viii. 3. 32. Θερῆνος οὐμός Esch. Pr. 388. See §§ 454, 482.

NOTES. (a) The *POSSESSIVE PRONOUN* is modified like the *personal pronoun* of which it supplies the place; as, Τὸν γὰρ ἐν [ἰφθαλμῶν], τοῦ περιόχου, at least yours [your eye], the ambassador, Ar. Ach. 93 (§ 392. 4). See § 454. So, since πρός may be followed by the *Dat.*, as well as the *Gen.* (§§ 403, 411), Ἀμῖτιρον [= ἡμῖν] πρός μου, κλινούσιν Λακωνικοῖσι Soph. Ant. 860. (b) The only *POSSESSIVE* of the 3d Pers., which has a place in Attic prose, is σφίριτες, *their*; and even this is used *reflexively*, and with no great frequency. Thus, Ὡς ἰώρων ποιοῦντας τοὺς σφίριτους, when they saw their own men in distress, Cyr. i. 4. 21. (c) The *Dat. for the Gen.* belongs particularly to the *weaker* form of expression. See § 412.

§ 504. III. In *REFLEX REFERENCE*, the *weaker* form is the same with that of the *common personal pronoun*; the *stronger* form is the so-called *reflexive* (§ 144). The *weaker* form belongs chiefly to those cases in which the reflex reference is *indirect* and *unemphatic*; the *stronger*, to those in which this reference is either *direct*, or, if indirect, is specially *emphatic* or *distinctive*. Thus,

Πρότερον ἑαυτῶν ἢ τι ἑρῶν εἰσθεὶς μάλιστα συμφέρειν, do whatever you think will be most advantageous to yourselves, ii. 2. 2. Κιλιούσι διασώσαντα αὐτοῖς τὰ πρέζατα, τὰ μὲν αὐτὸν λαβεῖν, τὰ δὲ σφίσι ἀποδοῦναι vi. 6. 5. Καὶ οὗτος δὲ, ὃν ἔπειτα πιστοὶν οἱ εἶναι, ταχὺ αὐτὸν εὖρε Κόρυ φιλαίτερον, ἢ αὐτῷ i. 9. 29. 'Ὅς εἶδον ἰερῶντας καθ' αὐτοὺς, σαφῶς νομιζόντας ἐπὶ σφῶν ἵστασθαι v. 7. 25. Λέγων τι ἐκίλειον αὐτοὺς, ὅτι οὐδὲν ἢ ἥτοι σφίσι ἀγάγωνι τὴν στρατιάν, ἢ ἔτιον φων vii. 5. 9. Εἰς τὴν αὐτοῦ σκηνὴν . . τῶν περὶ αὐτόν . . περὶ τὴν αὐτοῦ σκηνήν i. 6. 4. 'Εκίλειον τοὺς φίλους τοῖς τὰ αὐτῶν σώματα ἄγουσιν ἱπποὶς ἐμβάλλων τοῦτον τὸν χιλὸν, ὡς μὴ κινῶντας τοὺς αὐτοῦ φίλους ἄγουσιν i. 9. 27. Ποῖαν δ' ἡλικίαν ἑμαυτῷ ἐλθεῖν ἀναμίνω; . . 'Εὰν τήμιον προδῶ ἑμαυτόν iii. 1. 14. 'Εμαυτῷ γὰρ δοκῶ συνιδέσθαι vii. 6. 11. Πολλοὺ μοι δοκῶ διῶν lb. 18. Σὺ μὲν ἠγουμένους αὐτὰς ἐπιζημίους εἶναι σιαυτῷ, ἐπὶταὶ δὲ σὶ ἐρῶσαι ἀχθόμενον ἐφ' αὐταῖς Mem. ii. 7. 9. 'Αμιλιὸν ἡμῶν αὐτῶν i. 3. 11. Πολλαπλασίους ὁμῶν αὐτῶν ἐπικᾶσι iii. 2. 14 (§ 352).

§ 505. REMARKS. 1. As pronouns are used mainly for *distinction*, the choice or rejection of a pronoun in a particular instance depends greatly upon the *use of other pronouns* in the connection: The use of the pronouns is likewise much influenced in *poetry* by the *metre*, and even in *prose*, to some extent, by *euphony* and *rhythm*.

2. With respect to POSITION, the *weaker form of the Genitive*, from its want of distinctive emphasis, commonly follows § 472. a, but the *stronger form*, and the *possessive adjective*, § 472. I. Thus, 'Ἐπιλαμβάνεται αὐτοῦ τῆς ἱστοῦ iv. 7. 12. 'Ἡ δὲ τις αὐτῶν τρίψῃ τὰς γνάμνας iii. 1. 41. Τῶ σώματι αὐτοῦ . . τὰ μὲν αὐτοῦ σῶμα i. 9. 23. 'Ἡ ἐκίλειον ὄφεις καὶ ἡ ἡμίτερα ὑποψία iii. 1. 21. Τὰ ὑποψύγια τὰ ἐκίλειον i. 3. 1. 'Απίεμψί μου τὸν δισπότην Ar. Plut. 12. Τὸν βίον τὸν ἑμαυτοῦ Pl. Gorg. 488 a.

3. The place of the *Gen. possessive* of the reflexive pron. is commonly supplied in the plur. by the possessive pron. with αὐτῶν. In the sing. this form of expression is poetic. See § 454.

§ 506. 4. The *third person* being expressed *demonstratively* in other ways, the pronoun *οὗ* became simply a *retrospective* pronoun, i. e. a pronoun referring to a person or thing previously mentioned. As such, it performed the office both of an *unemphatic reflexive* (§ 504), and of a *simple personal pronoun*, and was sometimes used as a *general reflexive*, without respect to person. In this last use, it was sometimes imitated by its derivatives (even in the Attic, by *ἐκαστοῦ* and *σφίστερος*). Thus, Βουλίουσι μετὰ σφίσι (= ὑμῖν), 'among yourselves,' K. 398. Δώμασιν οἷσιν (= οἷς) ἀνάσσει α. 402. Φρεσὶν ἦσιν (= ἡμῖν) ἔχων διδασκόμενοι ἥτοι ἡλώμην v. 320. Διὶ ἡμᾶς ἀνείρεσθαι αὐτούς (= ἡμᾶς αὐτούς), we ought to ask ourselves, Pl. Phædo, 78 b. Εὐλαβούμενοι, ἴσως μὴ ἰγῶ ὅσα προθυμίαις ἄμα αὐτόν (= ἑμαυτόν) τι καὶ ὁμᾶς ἔκαστης Ib. 91 c. Κλαίω . . αὐτὴ πρὸς αὐτὴν Soph. El. 283. Αἰσχύνεις πόλιν τὴν αὐτῆς αὐτοῦ, you yourself disgrace your own city, Id. CEd. C. 929. Οὐδὲ γὰρ τὴν αὐτοῦ (= σιαυτοῦ) σὺ γὰρ ψυχὴν ἐρᾷς Mem. i. 4. 9. Μόρον τὸν ἀνῆς οἶδα Aesch. Ag. 1397. Ἐστὶς ὅστις σωτηρίας αὐτῶν (= ὑμῶν αὐτῶν) φρονεῖ Dem. 9. 13. Σφιντεῖ (= ὁμιντεῖ) ἀπὸ μνηστῆς εἰναι αἰσχύνη Ap. Rh. 4. 1327.

§ 507. 5. Some of the forms of *οὗ* are used with great latitude of number and gender; thus, (a) *μίν* and *νῆ* commonly sing., but also plur. (especially *νῆ*); as, *νῆ*, him, Aesch. Pr. 333, *ἡν*, Eur. Hec. 515, *ἡ*, Soph. Tr. 145, *them*, masc. Soph. CEd. T. 868, fem. Id. CEd. C. 43, neut. Aesch. Pr.

55; *μιν*, *them*, Ap. Rh. 2. 8: (b) *οφί* properly plur., but also (especially in the tragic poets) sing.; as, *οφί*, *them*, masc. A. 111, fem. Soph. Ed. T. 1505, *him*, Æsch. Pr. 9, *her*, Eur. Alc. 834: (c) *οφίς* rarely sing.; as, Hom. H. 19 19, Æsch. Pers. 759: (d) *ί* commonly sing. masc. and fem., but sing. neut. A. 2 6, plur. Hom. Ven. 268. (e) So the derived *possessives*; as, *ίς*, *their*, Hes. Op. 58; *οφίτιρος*, *his*, Id. Sc. 91, Pind. O. 13. 86, *my*, Theoc. 25. 169 (§ 506), *thy*, Id. 22. 67; *οφώτιρος*, *his*, Ap. Rh. 1. 643.

6. The place of *οἷ* as a reflexive is commonly supplied in Att. prose by *ιαυτοῦ*, and as a simple personal pron., by *αὐτός*. The plural occurs far oftener than the singular, which, except the Dat., is in Att. prose very rare. The disuse of the Nom. sing. of this pron. (§ 143. 4) is explained by its reflexive character (cf. § 144).

7. A common reflexive is sometimes used for the reciprocal pronoun; as, *Οἱ γι, ἀντὶ μὴν τοῦ συνεργῆν ἑαυτοῖς τὰ συμφέροντα, ἰσχυρίζουσι ἀλλήλους, καὶ φθονοῦσι ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις* Mem. iii. 5. 16. *Ἀντὶ ὑφ' ἑαυτῶν ἑαυτὰς, ἡδῶς ἀλλήλας ἰώρων* Ib. ii. 7. 12. *Συννηπιήκασι μὲν ἀλλήλων τῶν δὲ πολέμιων οἱ πολλοὶ μὴν συνήτηται μὲν ἑαυτῶν* Cyr. vi. 3. 14.

B. ΑΥΤΟΣ.

§ 508. The pronoun *αὐτός* marks a return of the mind to the same person or thing (§ 149). This *return* takes place,

I.) In speaking of REFLEX ACTION or RELATION. Hence *αὐτός* is used with the personal pronouns in forming the REFLEXIVES. See §§ 144, 504.

II.) In designating a person or thing as THE SAME which has been previously mentioned or observed. When thus employed, *αὐτός* (like the corresponding *same* in English), being used for *distinction*, is preceded by the article (§ 472). Thus,

Τῇ δὲ αὐτῇ ἡμέρᾳ, and upon the same day, i. 5. 12. *Εἰς τὸ αὐτὸ σχῆμα* i. 10. 10. *Οὗτος δὲ ὁ αὐτός, and this same person*, vii. 3. 3. *Ἐκείνα τὰ αὐτὰ* Mem. iv. 4. 6. *Ταῦτά ἴσαρχον* iii. 4. 28 (§ 39). See § 400.

§ 509. III.) For the sake of EMPHASIS, one of the most familiar modes of expressing which is *repetition*. When *αὐτός* is thus employed in connection with the article, its position conforms to § 472. α. Thus,

Αὐτὸς Μίνων ἰκούλετο, Meno himself wished it, ii. 1. 5. *Ὅστις . . αὐτὸς ἡμίσεας ἡμῖν, αὐτὸς διξιάς δούε, αὐτὸς ἱεραστήσεαι συνίλασι τοὺς στρατηγούς* iii. 2. 4. *Κῦρος παριλαίων αὐτὸς σὺν Πίργητι* i. 8. 12. *Αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα, the very wood from the houses*, ii. 2. 16. *Καὶ θιοερίστανται αὐτὸ ἰστί πάντων ζώων ἁθροσας, 'the very most religious,' Pl. Leg. 904 b.* *Οὕτω δ' αὖ περὶ αὐτοῦ βασιλείᾳ καταγμῖναι ἦσαν, 'before the person of the king,' i. 7. 11.* *Πρὸς αὐτῇ τῇ στρατιύματι, [by the army itself] close to the army*, i. 8. 14. *Ἐπὶ αὐτοῦ τοῦ ἑαυτῶν στρατιύματος, 'directly above,' iii. 4. 41.* *Εἰ αὐτοὶ οἱ στρατιῶται . . εἰχοντα, 'of their own accord,' vii. 7. 33.* *Εἰ αὐτοῖς τοῖς ἀνδράσι σπίνδοιτο ἰούσι, 'with simply the men,' ii. 3. 7.* *Ἐάν τις ἑνὸς τοῦ εἴτου τὸ ὄψον αὐτὸ ἰσθῇ, 'by itself,' or 'alone,' Mem. iii. 14. 3.* *Αὐτοὺς τοὺς στρατηγούς ἀποκαλίνας, having called the generals apart*, vii. 3. 35. See §§ 418. R., 472. α.

§ 510. REMARKS. 1. The emphatic αὐτός is joined with pronouns in both their *stronger* and their *weaker forms*. Hence it is often used in the *Nominative* with a pronoun which is understood (§ 502). Thus, Οἱ δὲ στρατιῶται, εἰ εἰς αὐτοῦ ἰκίειν καὶ εἰ ἄλλω, 'both his own,' i. 3. 7. Αὐτοῦ τοῦτον ἴκισιν, on this very account, iv. 1. 22. Αὐτῷ ἰμι . . δόξω Pl. Phædo, 91 a. Αὐτῷ μοι ἴκισιν Ib. 60 c. 'Ὡς αὐτὸς εὐ ἰμελογίῃς i. 6. 7. 'Ὡς ἴρη αὐτός Ib. 6. Αὐτὸς εὐ ἰσαίδιους (Ec. 7. 4. Αὐτὸς ἰσαίδιους Ib. 7. Αὐτὸς ἰμι, δὲ ζητῶς ii. 4. 16. Αὐτοὶ καύουσιν, they themselves burn, iii. 5. 5. 'Ἰάσθαι αὐτὸς τὸ τραῦμά φησι, 'that he himself healed,' i. 8. 26. Χωρὶς αὐτός, he goes alone, iv. 7. 11. Αὐτοὶ γὰρ ἴσμεν, for we are by ourselves, Pl. Leg. 836 b. STP. Τίς γὰρ οὗτος οὐκ τῆς περιμέτρως ἀνέη; MAΘ. Αὐτός. STP. Τίς αὐτός; MAΘ. Σωκράτης. '[Himself] The great man. What great man?' Ar. Nub. 218.

2. In like manner, αὐτός is used without another pronoun expressed, in the oblique cases of the third person; as, Δῶρα ἄγονται αὐτῷ εἰ καὶ τῇ γυναίκῃ, bringing presents both for himself and for his wife, vii. 3. 16. 'Ἐπιμψιν . . στρατιώτας οὓς Μίνων ἴχτι, καὶ αὐτόν i. 2. 20. Πολλοὺς μὲν τῶν ἀρπαζόντων ἀνίστανται, εἰ δὲ καὶ αὐτῶν ἀνίστανται i. 10. 3.

NOTES. a. From the gradual extension of this use to cases in which there was no special emphasis, appears to have arisen the familiar employment of αὐτός in the oblique cases, as the common pronoun of the third person. See § 502. In this unemphatic use, αὐτός must not begin a clause.

β. Sometimes (chiefly in the Epic), αὐτός occurs in the oblique cases, with the ellipse of a pron. of the 1st or 2d Pers.; as, Αὐτῶν γὰρ ἀσπυλόμεν' ἀφραδίῃσιν [sc. ἡμῶν] x. 27. Αὐτῇ [sc. εἰ] ζ. 27.

§ 511. 3. The emphatic αὐτός often precedes a reflexive, agreeing with the subject of the latter. *Hyperbaton* (§ 329. N.) is sometimes employed to bring the two pronouns into immediate connection. Thus, 'Ἀποκτεῖναι λίγηται αὐτὸς τῇ ἰαυτοῦ χειρὶ Ἀρταγέρην, and he is said [himself] with his own hand to have slain Artageres, i. 8. 24. Οἱ δὲ Ἕλληες . . αὐτοὶ ἰφ' ἰαυτῶν ἰχώρου, 'by themselves,' ii. 4. 10. Τὸ δὲ ἔψον αὐτὸ κατ' αὐτὸ ἰσθίοντα Mem. iii. 14. 2 (cf. Ib. 3, and § 509). Τοῖς ε' αὐτὸς αὐτοῦ πῆμασιν βαρύνεται Æsch. Ag. 836. Τοῖσιν παλαιστῇν ὡς παρεσκευάζονται ἰσ' αὐτὸς αὐτῷ Id. Pr. 920. See §§ 464, 506.

4. The emphasis of αὐτός sometimes lies in mere *contradistinction*; as, 'Ἄλλ' αὐτὰ εἰγῶ . . τὰν βροτοῖς δὲ πῆματα ἀποιῦσαι, 'those things I omit; but hear,' Æsch. Pr. 442. 'Ὅτι καὶ ἰσὶ τὰ ἴδια, ἰφ' ἄσπερ μόνω δοκί' ἡ ἀκρασία τοὺς ἀνθρώπους ἔχειν, αὐτὴ μὲν οὐ δύναται ἔχειν, ἢ δ' ἰσπερᾶται Mem. iv. 5. 9. 'Ὅς, εἰ παῖ, εἰ ε' οὐκ ἰκὼν κάκταται, εἰ ε' αὐτῶν, who involuntarily have slain both you, my son, and you, too, my wife, Soph. Ant. 1340.

5. The use of αὐτός with *ordinals* deserves remark; thus, Περικλῆς . . στρατηγὸς δὲν Ἀθηναίων δίκαιος αὐτός, Pericles being general of the Athenians [himself the tenth] with nine colleagues, Th. ii. 13 (cf. Ἀρχιστράτου . . μισ' ἄλλων δίκαια στρατηγεύοντος Id. i. 57). Ἐξἱμισψαν Λυσικλῆα ἡμῶντων αὐτὸν στρατηγόν Id. iii. 19. Ἡγεῖσθαι περιδινυτῆς δίκαιος αὐτός H. Gr. ii. 2. 17. But, with the omission of αὐτός, Δαρίους . . λαβὼν αὐτὸν [i. e. τὴν ἀρχὴν] ἔδεσμε, 'with six confederates,' Pl. Leg. 695 c.

C. DEMONSTRATIVE.

§ 512. I. Of the PRIMARY DEMONSTRATIVES, the more

distant and emphatic is *ἐκεῖνος* · the *nearer and more familiar* is *οὗτος* or *ὗδε* (§ 150). Thus,

Ἐὰν ἰκείνοισι δοῇ, καὶ τούτους κακῶς ποιήσους, if those should wish it, they will even injure these, Pl. Phædr. 231 c. Ἐπειὶς μὲν σκληρὴς, οὗτος δὲ περὶφρὴς Id. Euthyd. 271 b.

NOTES. a. The two may be combined to mark the connection of the MORE REMOTE with the NEARER; as of the *past* with the *present*, of a *saying* with its *illustration*, of that which *has been mentioned* with that which is *present before us*, &c. Thus, Τούτ' [sc. ἴσται] ἐκὼν εὐγὰ ἔλεγεν, *this is that which I said*, Ar. Ach. 41. Τούτ' ἐκίνε. "Κτάρθ' ἱταλέου, μὴ τὸ συγγινῇ μένος" Eur. Her. 804. Τὸδ' ἐκίνα, *this is what I spoke of*, Id. Med. 98. "Ἢδ' ἴσται ἐκίνα τούτων ἢ ξυμπερίστω Soph. Ant. 384.

β. Οὗτος sometimes marks the *ordinary*, and ἐκίνα the *extraordinary*; as, Ἐχόντες τούτους τι τοὺς πολυτιμῆς χιτῶνας, *having on the rich tunics which they are in the habit of wearing*, i. 5. 8 (see Cyr. i. 3. 2). Γινώσκαι ῥήτορας ἰδοῦναι καὶ μεγάλοι πρὸ ἰμοῦ, Καλλίστρατος ἐκίνα, κ. τ. λ., 'that wonderful Callistratus,' Dem. 301. 17. Τὸν Ἀριστιδὴν ἐκίνα Id. 34. 20.

§ 513. II. The pronouns *οὗτος* and *ὗδε* have in general the same force, and the choice between them often depends upon euphony or rhythm; as, τούτῳ φιλεῖν χρὴ, τῷδε χρὴ πάντα σέθεν Soph. Ant. 981. Yet they are not without distinction. *Οὗτος*, as formed by composition with *αὐτός*, is properly a pronoun of *identification* or *emphatic designation* (it may be regarded as a *weaker form* of *ὁ αὐτός*, the *same*, § 502); while *ὗδε*, arising from composition with *δε*, is strictly a *deictic* pronoun (*δεικτικὸς*, from *δείκνυμι*, to *point out*), pointing to an object as before us (see § 150). Hence,

1.) If reference is made to that which *precedes*, or which is *contained in a subordinate clause*, *οὗτος* is commonly used; but if reference is made to that which *follows* and is *not contained in a subordinate clause*, *ὗδε*. Thus,

Τεμῆριον δὲ τούτου καὶ τόδε, and of this (which has been stated), this (which follows) is also a proof, i. 9. 29. Ἐπὶ τούτοις Ξενοφῶν εἰπὼν εἴτι, to this Xenophon replied as follows, ii. 5. 41. Τούτα, ὃ τι ἐν δοῇ τοῖς θείοις, πάσχειν iii. 2. 6. Τούτῳ γὰρ ἰσίστασθαι, ἵτι βορέας . . φέρεται v. 7. 7. Τούτῳ πρῶτον ἡρώτα, πότιρον λῆον εἶη iii. 1. 7.

NOTE. To the *retrospective character* of *οὗτος* may be referred, — (a) Its use, preceded by *καί*, in *making an addition to a sentence*, the pronoun either serving as a *repetition* of a *substantive* in the sentence, or, in the *neuter Acc.* or *Num.* (commonly *plur.*), of the *sentence itself* (cf. §§ 334, 451). The construction may be explained by *ellipsis*. Thus, Εἶναι προσηύκει σοι πολλοὺς δῆχιστα, καὶ τούτους [sc. δῆχιστα] μεγαλοπρεπῶς, *it becomes you to entertain many guests, and these magnificently*, Ec. 2. 5. Συμμάχων δῆσινται, καὶ τούτων πλειόνων Mem. ii. 6. 27. Ἐβόησαν τῇ Λακεδαιμόνι, καὶ ταῦτα [sc. ἰσίστασαν] ἰδόντες, *they assisted Lacedæmon, and [they did] that knowing*, Ag. 1. 38. Μένων δὲ οὐκ ἐζήτην, καὶ ταῦτα παρ' Ἀριαίου ἄν, but Meno he did not ask for, and that although he was from Ariæus, ii. 4. 15. Διψύλαξί τὴν πύλιν, καὶ

ταῦτα ἀπείχιστον οὖσαν Ag. 2. 24. — (b) The use of τοῦτο and ταῦτα in *ascent*; as, "Ἀρ' οὐ γλαυκῶσις ἀνδράσι μαχέονται αὐτὸι ὄντις πολέμου ἀδελφαί;" "Ναὶ τοῦτό γε [sc. ἴστι]." Ἰφθ. 'Certainly it is so,' Pl. Rep. 422 b. II. Οὐκ οὐκ ἴσμεν γὰρ σὺν ἱε Λακιδάιμονες μίττι ἀνύσας τι; K. Ταῦτ', ὃ δῖσσαντα Ar. Pax, 274. BΔ. 'Ἀλλ' εἰσώμην. Φ. Ταῦτά νυν, ἵστιε δονῶ Id. Vesp. 1008.

§ 514. 2.) Ὅδς surpasses in *demonstrative vivacity*; but οὗτος in *emphatic force* and in the *extent of its substantive use*. Thus,

ΟΙΔ. Ἡ τοῖδε φράζει; ἈΓΓ. Τοῦτον, ὅστις ἵστωρῃς, CEd. Is *THIS* the man you speak of? Mess. The *VERY MAN*, whom you behold, Soph. CEd. T. 1120. ΘΕΡ. Ποῖον ἄνδρα καὶ λίγους; ΟΙΔ. Τόνδ', ὃς πάρεστι Ib. 1126. Σὺν τοῖδε τοῖς παροῦσι νῦν ii. 3. 19. Καταλιπόντες τοῖδε τὸν ἄνδρα . . ἰσὶ οὗτος ἀδὸς ἱμερογυῖ vi. 6. 26. Ἡμᾶς τοῖδε λαβόντες, *taking us who are here*, Th. i. 53.

NOTE. To the *deictic* power of ὅς (§ 513), may be referred the very frequent use of this pronoun by the Epic and Dramatic poets for an *adverb of place* (§ 457. β); and perhaps, in no small degree, the general fact, that it is far more extensively employed in *poetry* than in *prose*.

§ 515. 3.) In the *emphatic designation* of the *first* and *second persons* by a *demonstrative*, ὅδς commonly denotes the *first person*, as the nearer object; and οὗτος, the *second*. In denoting the *first person*, the demonstrative may be regarded as simply *deictic* (§ 513); in denoting the *second*, as expressive of *impatience, authority, contempt, familiarity, &c.* For the use of οὗτος in *address*, which is employed both with and without σὺ, see § 343. 3. Thus,

Μὴ θνήσκῃς ὡς τοῦδ' ἀνδρὸς [= ἡμεῶν, οὐδ' ἰγὰ πρὸς σὺ, *do not you die for this man* [for me], nor yet *I* for you, Eur. Alc. 690. Φονίης δὲ τοῦδ' ἐκάνδρης [= ἡμεῶν] ἱμφανῶς Soph. CEd. T. 534 (but, 'Ἀνὴρ ὅδ' [= σὺ], ὡς ἴσταιν, εἰς τρεῖς ἡμέρας Ib. 1160). Τῇδ' ἰγὶ ζώσης ἴτι, at least, while *I* am yet alive, Id. Tr. 305. Τάδ' [= ἡμεῖς, § 450] . . πιστὰ καλεῖται, καὶ φύλακας Aesch. Pers. 1. Οὐτοὶ ἀνὴρ [= σὺ] οὐ παύσεται φλυαῶν. Εἰπὶ μοι, ὃ Σώκρατες, οὐκ αἰσχύνῃ Pl. Gorg. 489 b. Οὗτος σὺ, ὃ πρίστου, [This you, or You there, § 457. β], *Ho there! old man*, Soph. CEd. T. 1121. Οὗτος σὺ, πῶς διῶρ' ἦλθες; *Ho villain! how camest thou hither?* Ib. 532. Ἀδελφὲ σὺ, ποῖ στείφεις; Ar. Thesm. 610. Οὗτος, εἰ σιμὸν . . βλίστις; *Fellow! why that solemn look?* Eur. Alc. 773 (§ 432). See § 343. 3. — This use of ὅς is very frequent in the tragedians.

§ 516. III. Other compounds of αὐτός and δς (§ 150. α) are distinguished in like manner with οὗτος and ὅδς: thus,

Ὁ Κῆρος ἐκούσας τοῦ Γαζέρου τοιαῦτα, τοιαῦτα πρὸς αὐτὸν ἔλιξι Cyt. v. 2. 31 (§ 513. 1). Ὁ μὲν οὕτως ἵπαι ii. 3. 23. Ἐκίαρχος μὲν οὐ τοιαῦτα ἵπαι. Τισσαφίρης δὲ ὁδὸς ἀπημείβετο ii. 5. 15. Οὕτως ἵσσι διπλὸς λίγην, ὥστε σὺ πῦσαι Ib. Ἐγίνιστο οὕτως, ὥστε σὺ ἔλιγες vii. 2. 27. Τοσοῦτοι ἵπαι, ἴτι οὐ τῶν νεώτων εἴη ii. 1. 9. Ἡμῖς τοσοῦτοι ὄντις, ἴσται σὺ ἔρῃ Ib. 16. Ἡμῖς τοσοῖδε ὄντις ἰναῶμιν τὸν βασιλῆα ii. 4. 4 (§ 514). ὍΡ. Ὑποσας ὅσα γινώσκου πόλιν. ΠΡ. Τοιαῦτα . . μοῖται γὰρ ἀνίστης γυνή, 'Even so,' Eur. El. 644 (§ 513. b).

D. INDEFINITE.

§ 517. Of the indefinite pronouns, the most extensive in its use is *τις*, which is the *simplest expression of indefiniteness or general reference*. As such, it is not only joined directly with *substantives*, or used by *itself* substantively or adverbially, but it is also joined with *other pronouns*, with *numerals* and other *adjectives*, and with *adverbs*. It more frequently follows the word with which it is thus joined, and is never placed at the beginning of a sentence, unless perhaps when it is emphatic. It is variously translated into English, and is sometimes best omitted in translation. Thus,

Ἀνδραπῶς τις ῥώσσει, a certain man asked, ii. 4. 15. *Παρὰ Χάρωνι τις*, with a certain Charon, H. Gr. v. 4. 3. *Τέσσαρ' τινί*, in some way, ii. 2. 17. *Εἰ τῇ ἐνέρχοντο τι*, if he made any promise to any one, i. 9. 7. *Διωνύσιος δ' εἰ τις ἔχει*, to make a supper of what one has, or each one has, ii. 2. 4. *Εὐ μὲν τις δόρυ θηξάντω*, 'each one,' B. 382. *Μισοῦ τις ἐκείνους*, there are those who hate him, or many a one hates him, Dem. 42. 17. *Ἢ τίνα ἢ οὐδὲνα εἶδες, Ἰκνωρ* [either some one or none] scarcely an individual, Cyr. vii. 5. 45. *Ἢ μὲν γὰρ γραφὴ κατ' αὐτοῦ τοιαῦτα τις ἔστι*, for the accusation against him was something like this, or to this effect, Mem. i. 1. 1. *Ὅσωντι τινῶν ἡμῶν ἴσυχος*, what sort of persons they found us, v. 5. 15. *Πόση τις εἴη χώρα*, how extensive a country it was, ii. 4. 21. *Πᾶς δὲ τις . . ἔν γι' τι*, ὃν ἐλάφην, ἰδωρίσας, and every one presented at least some one thing of what he had taken, Cyr. v. 5. 39. *Λίγου τις εἴς*, a certain one speaks, Soph. Ant. 969. *Ἡμίρας μὲν ἐβδομήκοντά τινες*, some [i. e. about] seventy days, Th. vii. 87. *Τίτταρ' ἄττα βήματα* Pl. Phædo, 112 e. *Τὴν ἱλαφον, καλὸν τι χρεῖμα* Cyr. i. 4. 8. *Οὐ πολλὰ τινι ὑπαδίστατον*, not inferior in any great degree, Th. vi. 1. *Πολλοὺς δὲ τινες ἰλιγμοὺς ἄνω καὶ κάτω*, 'quite a number of turnings,' Cyr. i. 3. 4. *Μικρόν τι μέρος*, quite a small part, Ib. vi. 14. *Μικροῦ τινος ἄξιον*, worth but little, Mem. ii. 1. 19. *Ὀλίγοι τινὲς ὄντες*, being [some few] but few, iv. 1. 10. *Ὡς δυνάμις τινα λίγους δύνανται τοῦ φιλήματος εἶναι*, 'what a fearful one,' or 'how fearful,' Mem. i. 3. 12. *Ἐγὼ τυγχάνει ἐπιλήσμων τις ὃν ἀνδραπῶς* Pl. Prot. 234 c. *Εἰμὶ τις γιλαῖος ἰστέρις* Ib. 340 d. *Μᾶλλον τι ἀνίσταται*, will suffer somewhat more, iv. 8. 26. *Ἦττον τι ἀτίθαι*, Did he die at all the less? v. 8. 11. *Σχιδὸν τι πάση ἡ στρατιά* vi. 4. 20. *Ὁ δὲ πάνυ τι νομίζω ἀσφαλὲς εἶναι τοῦτο* vi. 1. 26. *Πῶς τι ὑπακούει* Ec. 9. 1. *Διαφιδνέτω τις* Th. i. 138.

§ 518. REMARKS. α. *Τις* may be regarded as the Greek *indefinite article*; but it is not commonly expressed with a substantive, unless some prominence is given to the idea of indefiniteness. See iv. 3. 11, and § 469. 2.

β. *Τις* is sometimes *emphatic* and consequently *orthotone* (yet editors differ); as, *Σιμὸνίσθεαι ὡς εἰ ὄντι*, to pride themselves as if they were something, Pl. Phædo. 242 e. *Εὐλαπὶς εἰμι εἶναι εἰ τοῖς ἐπιταυτησμένοις*, I am confident that there is something for the dead, Id. Phædo, 63 c. *Ἐδοξε εἰ εἰσὶν*, he seemed to [say something] have reason or to be in the right, Id. Amat. 133 c.

γ. An *indefinite form of expression* is sometimes employed for a *definite*; thus, *Εἰ οὖν τις τοῦτοις ὑφίξει ἑαυτόν*, if therefore one gives himself up to them [— if I give myself up], Cyr. vii. 5. 44. *Βουλιόμεθα, πῶς τις τοὺς ἀδελφοὺς ἀπειλᾷ*, to counsel, how one [— we] shall drive off the men, iii. 4. 40. *Καὶ δὲ ἔπει ἐνὶ* [— we] Ar. Ran. 552. *Εἰ μὲν τις ἐπ' ἡμᾶς ἀπείναι*, if one permits [— you permit] us to depart, iii. 3. 3.

E. RELATIVE.

§ 519. I. Relatives refer to an antecedent either as *definite* or as *indefinite*; and are, hence, divided into the DEFINITE and the INDEFINITE RELATIVES.

REMARKS. 1. In the *logical order* of discourse, the antecedent, according to its name, *precedes* the relative, but this order may be *inverted*, whenever the *perspicuity, energy, or beauty* of the sentence is promoted by the change.

2. INDEFINITE RELATIVES are formed, either from the *definite relatives* by adding *τις* or a particle (commonly *ἄν*), or from the *simple indefinites* by prefixing *ὅς* (in the shortened form *ὅ*); thus, *ἕστις* or *ὅς ἄν*, *whoever*, *ὅποιος*, *of what kind soever*, *ὅσος*, *how much soever*, *ὅστις*, *whenever*. See §§ 153, 317, 328.

§ 520. II. The DEFINITE RELATIVE is often used for the *indefinite*, as a simpler and shorter form; and the INDEFINITE sometimes takes the place of the *definite*, giving, however, a somewhat different turn to the expression. Thus,

Οὗς ἰώμα ἰδόντας κινδυνύνει, τούτους καὶ ἀρχοντας ἰσχύει, *whosoever he saw willing to incur danger, these he both made rulers*, i. 9. 14. "Ἐπειὶ πάντα ὅσα καύσιμα ἰώμα vi. 3. 19 (cf. Καίτοι πάντα ὅτ' ἐντυγχάνουσιν καύσιμα Ib. 15; and, "Ἐδαστοι πάντας ἰσχύει ἰσχυράμενοι τὸ πῦρ vi. 5. 5). 'Ορᾷτι δὲ τὴν Τισσαφέρνην ἀπιστίαν, ὅστις λίγων . . and see the perfidy of Tissaphernes, [one] a man who saying . . , iii. 2. 4. Οὐκ αἰσχύνεσθαι οὐτοὺς οὐδ' ἀνδρώπους, ὅτινις ὁμῶς . . ἀπελωλίκας ii. 5. 39. Τάδε εὖχος λίσσων βασιλῆς, ὅστις . . βιοτήσῃ, 'one who will live,' Eur. Alc. 239 (see Ib. 659). Νοῦς ἰκάνων, ὅστις ἀρετῆς πολλὴν ἱφίμειρα; Soph. Oed. T. 1054. Χαλίστ' αὖ μὴ τὰ παρόντα, ὅστις ἀνδρῶν στρατηγὸν τοιούτων ἐστὶρόμεθα iii. 2. 2 (§ 521. β). See § 525. β.

NOTES. (a) After the plural *πάντες*, *all*, *ἕστις* and *ὅς ἄν* are used in the *singular*, but *ἕσται* and *ὅστις* in the *plural*. See above and §§ 497. 1, 521. (b) The use of an *indefinite relative* referring to a *definite antecedent* belongs particularly to those cases in which the relative clause is added, not to *distinguish*, but to *characterize*, thus representing the antecedent as *one of a class*.

§ 521. III. The relative should correspond with its antecedent in *specific meaning*, as well as in grammatical form. Thus, the definite relative with *οὗτος* should be *ὅς* with *τοιοῦτος*, *οἷος* with *τοιούτος*, *ὅσος* &c. The exceptions to this rule arise mostly from the use of a *simpler, more familiar, or more emphatic pronoun*, in the place of that which is strictly appropriate. Some apparent exceptions arise from *ellipsis*. Thus,

Μηδ' ἰσχυμῶν τοιαύτης δόξης ἢς [= οἷας] πολλοὶ . . τυγχάνουσιν, ἀλλὰ τῆς τηλικαύτης τὸ μέγεθος ἢν [= ἡλικίαν] μόνος ἂν ἐν τῶν νῦν ὄντων πτήσεσθαι δυναθείης· μηδ' ἀγαπᾷ λίαν τὰς τοιαύτας ἀρετὰς ἂν [= οἷαν] καὶ τοῖς φούλοις μάλιστα, ἀλλ' ἰκίνας ἂν οὐδαί ἂν ποιηρὸς κωνωνήσῃ, 'such glory as many obtain, &c.,' Isocr. 408 d. Πάστων, ἕσται [for οἷς, or sc. τοιούτων] εἰς Καστωλὸν πιδίον ἀρριζοῦνται, 'of all who muster,' or 'of all, as many as muster,' i. 1. 2

(cf. Πᾶν, οἷς ἐπύχχανιν, *Isia* i. 8. 1). Πᾶν, ὅσον ἐγὼ ἰδυνάμην vii. 6. 36. "Ταῦτ," ἴθι, "χερὶ ποιῶν, ὅσα ἐθιὸς ἐκίλυνεν" iii. 1. 7. Ἐπεὶ γὰρ ἡμί-
ρας, ἔσπευτε ἰπεριεύθηναι διὰ τῶν Καρδούχων iv. 3. 2.

REMARKS. α. Ὅς is also used for οἷος with an ellipsis of the antecedent ;
as, Ἐσπευτε ἂν ἥς ὅς [= τοιοῦτος οἷος] εἰ, as long as you are what [= such as]
you are, Pl. Phædr. 243 e. Ὡς γι ὅς εἰμι Id. Theæt. 197 a.

β. The place of a relative pronoun is often supplied by a RELATIVE ADVERB,
chiefly in designations of *place, time, and manner*; as, Εἰς χερσίων, ἔθιν ἐψον-
ται θάλατταν, to a place [whence], from which they would behold the sea, iv.
7. 20. Ἐν τῇ ἡμέρᾳ, ἡθελᾶτε ἰσχύον iv. 8. 25. Τὸ αὐτὸ σχῆμα . . ὥσπερ
ἐν πρώτῳ μαχομένους συνήν, the same order [as] with that in which he first ad-
vanced to the battle, i. 10. 10. Ὅμοια γὰρ μοι δοκῶσι πάντων, ὥσπερ εἴ
τις πολλὰ ἰσθίων μηδίστοις ἐμπύσσειτο Symp. iv. 37. Καὶ οὐ θιτοί πέρι, ὡς
ἐγὼ θίω Soph. Œd. C. 1124.

§ 522. IV. The relative pronouns belong to the class
of *adjectives* (§ 73), and, as such, agree with a substantive
expressed or understood. This substantive, or one correspond-
ing to it, is also the *antecedent* of the relative. It is commonly
expressed in *but one* of the two clauses, more frequently the
former, but often the *latter*; and may be *omitted in both*, if it
is a word which will be readily supplied (§ 447). Thus,

Συνίσταμην αὐτῇ στρατιώτας, οἷς [sc. στρατιώταις] Μένων εἶχε, he sent with
her the soldiers, which [soldiers] Meno had, i. 2. 20. Ἀποστέλλω πρὸς ἱαν-
τὸν [sc. τὸ στρατόν,] ὃ εἶχεν στρατόν, to send back to him the force which
he had [what force he had], Ib. 1. Κύρος δὲ ἔχων οἷς εἶρηκα, and Cyrus hav-
ing the men whom I have mentioned, Ib. 5. Εἰς δὲ ἦν ἀφιόντο κάμην, [sc.
αὐτὴν ἡ κάμη] μεγάλην τι ἦν iv. 4. 2. Κατασκευάζοντά τι ἦς ἄρχην χερσίων
i. 9. 19. Λαζόντες [sc. τοιοῦτους βοῦς,] ὅσοι ἦσαν βόις vii. 8. 16. Ἐτίθει
γὰρ εἶον, ὅσιν ὑχόμεαι θιτοῖς Ar. Ran. 889. Οἷδ', ἦν ἔθριψιν Ἐρμύνην μήτηρ
ἰμή Eur. Or. 1184.

REMARKS. 1. Other words, belonging alike to both clauses, are subject to
a similar ellipsis; thus, Τισσαφέρνης ἰαφάνη [sc. ἔχων], οἷς τι αὐτὸς ἰστίαις
ἦλθιν ἔχων, Tissaphernes appeared, having both the cavalry which he had him-
self brought [had come having], iii. 4. 13. Οἷς τοιοῦτον πύρι ἐκίψι, ὅσον
ἡμῖν, ἐρίσκειται [= Οἷς ἐρίσκειται ἐκίψι περὶ τοιοῦτον, περὶ ὅσον ἡμῖν ἐκίψι
ἐρίσκειται] Pl. Rep. 533 e.

2. It will be observed, that when the antecedent is expressed in the same
clause with the relative, it is commonly put at the *end*, as though the rest of
the clause were regarded as modifying it like an *adjective*. See § 526.

§ 523. 3. The *ELLIPSIS* of a *demonstrative pronoun* before the rela-
tive is very frequent; as, indeed, of the *whole antecedent*, when it can be sup-
plied from the relative. When this ellipsis of the antecedent takes place, ἵσσι
often unites with the relative to form a species of *compound pronoun or adverb*,
remaining itself *unchanged*, whatever may be the appropriate number, tense,
or mode. Thus, Προεβάλλοντο πρίσκει; πρῶτον μὲν Χιρίσφοι, ὅσοι ἄρχην
ἤρηντο. ἵσσι δ' οἱ [= ἦσαν δ' ἐκίψι, οἱ] καὶ Ξενοφῶντα, they proposed as am-
bassadors, first Chirisophus, because he had been chosen commander; and some
also [there were also those who proposed] Xenophon, vi. 2. 6. Πλὴν ἰώνων, καὶ

'Αχαιῶν, καὶ ἵσταν ἄν ἄλλον ἰδῶν Th. iii. 92. Καὶ ἵσταν μὲν οὖς αὐτῶν ναυτί-
 καλοι H. Gr. ii. 4. 6. "Ἔστιν εὐστυνας ἀνδρώπων τιθαύμακας ἰσὶ σοφίῃ; Mem.
 i. 4. 2. (Cf. Εἰς δ' αὐτῶν οὐς οὐδ' ἄν πατάσκει διακρίνει ii. 5. 18; 'Ἦσαν
 δὲ οἱ καὶ πῶς περιέφριον v. 2. 14; and, with the singular for the plural in the
 Imperfect also, 'Ἦν δὲ τούτων τῶν σταθμῶν οὐς πάνυ μακροῦς ἤσαν i. 5. 7.
 See § 364.) 'Ὡς καὶ αὐτῶν μεταμίλιον ἰσὶ ἵτι, so that [there were times
 when] sometimes he even regretted it, ii. 6. 9. "Ἔστι δὲ ἴσα, and there are places
 where, or in some places, Cyr. viii. 2. 5. "Ἔστι ἴσως τις ἄν ὑμᾶς ἡπατήσῃαι;
 Is there any way in which one could deceive you? or, Is it possible that one should
 deceive you? v. 7. 6. Οὐ γὰρ ἰσὶ ἵππου μ' ἰλιῖς Soph. Œd. T. 448.

NOTES. (a) From a similar union of ἵσι (= ἵσταν) with the relative, have
 arisen the compounds ἵσις, some, and ἵσταν, sometimes. (b) The ellipsis some-
 times extends even to the substantive verb itself; thus, "Ὅπου [for "Ἔστιν
 ἵππου], in some places, Lac. 10. 4.

§ 524. V. The intimate relation of clauses connected
 by a *relative pronoun*, or a *kindred particle*, often produces
 an *ATTRACTION*, sometimes simply affecting the *position* or
form of particular words, and sometimes even *uniting the*
two clauses in one. Not unfrequently a combination results,
 which may be regarded as a species of *compound* or *complex*
pronoun. Thus,

§ 525. A.) A word or phrase is often made a part of
 the *relative*, instead of the *antecedent, clause*; and sometimes
 the two clauses are *blended in their arrangement*. Thus,

Λόγους ἀκουσον, οὓς σοι δυστυχίης ἤκου φέρων, hear the sad tidings which I
 bring you, Eur. Or. 853. Εἰς Ἀρμένίαν ἤλθον, ἥς Ὀρέντας ἤρχι πολλῆς καὶ
 εὐδαίμονος [for πολλῆς καὶ εὐδαίμονος] iii. 5. 17. Ἐστὶ παῖδ', δὲ ἔξ ἡμῶν
 χιρὸς Πολύδωρον ἔκ τε πατρὸς ἐν δόμοις ἔχουσ, εἰ ζῇ, 'tell me respecting my
 son Polydorus, whom you have,' Eur. Hec. 986. Ταύτην γ' ἰδὼν θάπτευσαν,
 δὲ εὐ τὸν νεκρὸν ἀτίπας Soph. Ant. 404. "Ἐτιμα τοιαῦτα, ἀ δὲ τίς τὰ
 φαντάσματα ὑπὸ ἀτυρίας ἀληθὴ καλοῦσιν Pl. Theat. 167 b. Οὔτω, ἰσὶ
 ὑβρίως ἤθλοντο τὸ πρᾶγμα, ἀτιχώρεσαν [for ἰσὶ ἤθλοντο τὸ πρᾶγμα, ὑβρίως
 ἀτιχώρεσαν], these, when they understood the matter, immediately withdrew, H.
 Gr. iii. 2. 4. See § 522.

REMARK. We observe this construction particularly,

a.) In expressions of *time* and *possibility* with the *superlative*; as, Πιερ-
 σόμην παρῖναι, ἵταν τάχιστα διαπραξώμην [for παρῖναι τάχιστα, ἵταν
 διαπραξώμην], we shall endeavour to be present [most quickly, when] as soon
 as we have accomplished, Cyr. iv. 5. 33. 'Ὡς τάχιστα ἴωσι ὑπὸ φαινοῖν, ἰδόντες
 iv. 3. 9. "Ἐστὶ ἤλθε τάχιστα, . . ἀπίδοντα, as soon as he had come, he told, vii.
 2. 6. "Ἦγαγον . . ἰσίοῦς ἰγὼ πλείστους ἰδύμεναι, I have brought [the most
 which] as many as I could, Cyr. iv. 5. 29. "Ἐχον ἰστίως ὥς ἂν δύνηται πλεί-
 στους, bringing as many horse as he should be able, i. 6. 3 (§ 521. β). 'Ὡς μά-
 λιστα ἰδύμεναι ἰσικρυπτόμενοι i. 1. 6. "Ἀπήγοντο . . ἵπποι ἰδύμεναι πρῶτατάτω
 vi. 6. 1. "Ἐλαύνον ὥς δυνατὸν ἦν τάχιστα, riding as fast as was possible, Cyr.
 v. 4. 3. Πίσεσθαι ἢ δυνατὸν [sc. ἵσταν] μάλιστα i. 3. 15. Δείκνουν . . ὥς
 δύνει τι [sc. ἦν] μάλιστα τιφυλαγμῶναι ii. 4. 24. "Ἐως ἂν ταῦτα ὥς ἵσι
 [= ἵσταν] ἥδιστα γίγνηται Mem. iv. 5. 9.

NOTE. The word denoting *possibility* is often understood; thus, 'Ὡς τάχιστα [sc. δυνατόν ἔστω] πορεύεσθαι, to march as quickly as possible, i. 3. 14. Ἡὼς δὲ πορευομένης τι ὡς ἀσφαλίστατα, καὶ . . ὡς πρῶτιστα μαχοίμεθα iii. 2. 27. "Ἰνα ὡς πλείους μὲν ἡμῶν ἐν τοῖς ἔπλοις ᾖσιν, ὡς ἱλαχίστου δὲ σπουδῆς Ib. 28. Διαβιβάζειν εἰς τὴν Ἀσίαν ὅτι τάχιστα [sc. ἂν δύνηται] vii. 2. 8 (ὅτι in this construction with the superlative is the *neutral of ἵστις*, used adverbially). "Ὅπως ὅτι ἀπαρασκευαστότατον λάβοι βασιλίαν, that he might take the king as unprepared as possible, i. 1. 6. "Ὅτι πλείστον καὶ βελτίστον Ib. "Ὅπως δ' ἄριστον Æsch. Ag. 600. "Ὅσον τάχιστα Soph. El. 1438.

β.) In the use of the *indefinites*, which, even in composition with *ἕ*, (§ 519. 2), often seem to belong in force to the antecedent clause; thus, Ἠγαμόνα αἰτῶν Κύρον, ἵστις . . ἀπαξί [= ἡγαμόνα τινὰ, ἕ], to ask Cyrus for some guide, who would conduct them, i. 3. 14. "Ἔστιν ἕ ἐν. [= ἐν, ἕ] οἱ ἀδικεῖς; Is there aught in which I have wronged you? i. 6. 7. Καὶ ἄλλων ὅτινα ἂν δυνάμεθα v. 5. 12. Οὐ διατρέφων, ὅπου μὴ ἐπιστισμοῦ ἵνα . . ἐκαθίζετε, [anywhere, where he did not] except where, i. 5. 9. See §§ 520, 523.

§ 526. B.) The RELATIVE takes the *case of the antecedent*. This is the common construction, when the ANTECEDENT is a *Genitive* or *Dative*, and the RELATIVE would properly be an *Accusative* depending upon a verb. Thus,

Ἐκ τῶν πόλεων, ἃν Τισσαφέρνης ἰσχυραν ἔχων, from the cities, which Tissaphernes happened to have, i. 1. 8. Τῷ ἀνδρὶ, ᾧ ἂν ἴλησθαι, πείθεμαι, I will obey the man, whom you may choose, i. 3. 15. Ἀξίω τῆς ἱελοφειρίας, ἥς αἰστανθεῖς i. 7. 3. (Cf. Ἐν ταῖς σπονδαῖς, ἃς . . ἐποίησαν iv. 1. 1. Τῷς πύκνυνται, ἃ ἐκ τῶν Ταύρων ἔλαβον iv. 7. 17.) Τούτων, ἃν εὐ διασπαιῶν [= ἃ εὐ διασπαιῶναι, § 434] καλῶς CEC. ii. 1. Ἀρχοντας ἰσάου ἥς κατιστρεφίτο χώρας i. 9. 14 (§ 522. γ). Ἐν ᾧπερ ἔχον οἰκιστὰν πιστῶ μόνῃ Soph. CEd. C. 334. Μεταδίδωμι οὐσίαις αὐτοῖς ἔχουσιν εἰς τοὺς Mem. ii. 7. 13. Χειμῶνός γε ὅτος οἶον λίγους v. 8. 3.

REMARKS. α. If the ANTECEDENT is a *demonstrative*, it is commonly omitted; as, Σὺν [sc. ἰσίνουσιν] οἷς ἔχω, with those whom I have, vii. 3. 48. Ἀμφὶ ἃν ἔχον iv. 5. 17. Ἀπ' ἃν εὐ ἴσταντο i. 3. 4. Ἡμιόλιον αὐτοῖς δώσω εὐ πρέσιον ἱφίρον Ib. 21. Ἐδῶκεν δὲ τοῦτο οἷς τῇ ὑστεραίᾳ ἴστανται ii. 2. 18.

β. Sometimes, though rarely, the *Dat.* and even the *Nom.* are attracted in like manner; as, Ὡς [= ἰσίνων, οἷς] ἡπίσται, πολλοὺς, many of those whom he distrusted, Cyr. v. 4. 39. Ἐξ ἃν [= ἰσίνων, ἃ] μὲ ἱκατέρων γίγνεται, from what he has been with either party, Isocr. 69 c (§ 450). Βλάπτειν αἶψ' ἃν [= ἰσίνων, ἃ] ἡμῖν παρεσκευασται, to be injured by those things which have been prepared by us [in respect to which preparation has been made by us], Th. vii. 67. Οὐδὲν καὶ εἰδέναι τῶν ἔν περὶ Σάφους Hdt. i. 78. — When the *subject* of a verb is attracted, the verb, if retained, becomes impersonal. Cf. § 529.

γ. The *relative* followed by *βούλι* may, as if a compound pronoun (§ 524), agree with the antecedent in any case; thus, Περὶ Πολυγνώτου, ἢ ἄλλου ὅτου [= ὅτινα] βούλι, respecting Polygnotus, or any other one whom you please, Pl. Io, 533 a. Τὰ δίκαια, ἢ ὅστις βούλι ἄλλος ἀριθμὸς Id. Crat. 432 a. Οἷα τοῦτων δὲ βούλι ἵεργασται Id. Gorg. 517 b. Compare, in Lat., *quibus*.

δ. RELATIVE ADVERBS are likewise affected by attraction; thus, Διευκρινίσαντες οὐδὲς ἴδον [= ἰσίνων ὅπου] ἐκκεῖθεν παῖδας, they immediately brought over their children [whence] from the places where they had put them for safety,

Th. i. 89. 'Εκ δὲ γῆς, θῖν [= εὖ] προΐκνυται Soph. Tr. 701. Χερσὶν χερσὶν ὄσας [= ἐκείναι ὄσας] χερσὶν ἀνέψανται λάτρεσθαι Eur. Iph. T. 118. Cf. §§ 527. R, 531. β.

§ 527. C.) The ANTECEDENT takes the case of the relative. This is termed INVERTED ATTRACTION. Thus,

'Ανέλεν αὐτῷ ὁ 'Απόλλων θιῶς [= θιῶς] οἷς ἴδω θύειν, *Apollo made known to him the gods to whom he must sacrifice*, iii. 1. 6 (cf. Θυσάμενος οἷς ἀνέλεν ὁ θιῶς Ib. 8). 'Οσι Λακιδαιμόνιοι πάντων [= πάντα], ὧν δύνανται, περιστάσεις εἶναι H. Gr. i. 4. 2. 'Αδάνουσα μὲν θυγῇ πολίτων [= πολίταις] ὧν ἀρίστω χθόνα Id. Med. 11. Τάσδε [= Αἰῶς] δ' ἄσπερ εἰσερχῆσθαι, ἐξ ἁλίων ἀχλὺν ἐρεῦσαι βίον, χωρεῖς πρὸς εἰ Soph. Tr. 283. Λόγος δ' ὅς ἐμπύπτων ἀρτίως ἰμῶι στήθεσσι διήρε, συμβαλὼν γυῖον Id. Oed. C. 1150. Τὸν ἄνδρα τούτων, ὃν ἀλάλαι ζητοῖς, . . οὐτός ἐστιν ἰνθάδ' Id. Oed. T. 449 (§ 499). Κοτυρίδας δὲ, οὓς ὁμοτίκτους φασὶ εἶναι, εἰ τι αὐτῶν εὐλόγηται, αὐτοὶ αἰετοὶ εἶεν v. 5. 19.

REMARK. Inverted attraction appears also in ADVERBS; thus, Βῆναι κῆρην [= κῆρην], θῖν πρὸς ἡμεῖς, *to return thither, whence he came*, Soph. Oed. C. 1227. Καὶ ἄλλοις [= ἄλλαχού], ὅπου αὖ ἀφίκη, ἀγαπήσεσθαι Pl. Crito, 45 b. Cf. §§ 526. δ, 531. β.

§ 528. D.) The two clauses are brought into one by the *ellipsis of a substantive verb* (cf. § 538). This is termed CONDENSED CONSTRUCTION, or CONDENSATION. The verb is omitted either (a.) *with the antecedent*, or (b.) *with the relative*.

a.) WITH THE ANTECEDENT. We here distinguish the following cases:—

1.) After a demonstrative pronoun or article, the RELATIVE is also omitted, and the ANTECEDENT takes its place in the construction. This form of condensation is particularly frequent in questions and exclamations, especially with the poets. Thus, Τί τοῦτο αὐτῷς [= τί ἐστι τοῦτο, εἰ αὐτῷς], *What is this, which you say?* Eur. Alc. 106. Τίς ἄνδρα τοῦτο [= τίς ἐστὶ ἄνθρωπος τοῦτο, ὅς] ἐν σκηναῖς ἰδῶ; *What man is this, whom I see by the tents?* Id. Hec. 733. Τί τοῦτο ἀρχαῖον ἰνίστις παλόν; Soph. Oed. T. 1033. Οἷαν ἰχθυῖναι τήνδ' ἰφῦσας; *What a viper is this, which thou hast produced!* Eur. Ion, 1262. Τοῦτο μὲν οὐδὲν θαυμαστὸν λόγος Pl. Prot. 318 b. Τίς ἐπείθετο [= τίς ἐστι ἐπείθετο, εἰ] αὐτοῖς ἴκντο; Soph. Ph. 601 (see § 480. a). Καλὸν γὰρ μοι τοῦτο εἶδος ἱξωνιδίας, *the reproach which you have cast upon me is an honor*, Eur. Iph. A. 305. In the following sentence, there appears to be a union between an exclamation without a verb, and a relative clause; Τοὺς ἱμῶς ἴδω πατὴρ θανάτους αἰκνῆς [= ὦ θάνατος αἰκνῆς, οὓς ἴδω πατὴρ ἱμῶς]; *The cruel death my father saw!* Soph. El. 205. — Expressions like the following are still more elliptical; "Ἐνθα ἡ Τριπυργία [= ἐστὶ χωρίον, ὃ Τριπυργία] καλεῖται, *where there is a place, which is called Tripyrgia*, H. Gr. v. 1. 10. 'Εν ᾗ καλοῦμεν τὸ ζῆν, *in which is that which we call LIFE*, Pl. Phædo, 107 c.

2.) Οὐδείς with ὅστις οὐ (or sometimes εἰς οὐ) forms a species of compound pronoun (§ 524); as, Οὐδείς ὅστις οὐκ ἀφίεται, *there is no one, who will not refrain*, Ven. 12. 14 (cf. Οὐδείς ἦν, ὅστις οὐκ ἦν H. Gr. vii. 5. 26). Καταγελᾷ ἅν ἡμῶν οὐδὲς ὅστις οὐ, *every body would laugh at us*, Pl. Hipp. Maj. 299 a. Οὐδείς εἰς οὐχὶ τῶνδ' ἰνιδνῆς Soph. Oed. T. 373. Οὐδένος [= οὐδὲς

ἴσται,] ἴσται οὐ πάντων δι' ὧν καὶ ἡλυσίαν πατήρ ἦν Pl. Prot. 317 c. Οὐδὲν ἴσται οὐκ ἀποκαταμένους Id. Meno. 70 c. Παρὶ δὲ οὐδὲνα κινδύνου [= οὐδὲν κινδύνου ἦν,] ἴσται οὐχ ὑπάρμιναι οἱ πρίγγοι Dem. 295. 7. — So, with an interrogative for οὐδὲν, Τίνα εἰσθε ἴσταινα οὐ βραχὺν προφάνει ἀποσπένεσθαι; Th. iii. 39.

§ 529. b.) WITH THE RELATIVE. This occurs with the *relatives of comparison*, οἷος, ὅσος, ἡλίκος, which then unite with the substantive or adjective following, to form a species of *compound adjective*. To this, as to other adjectives, the article may be prefixed (§ 472). Thus,

Χαριζόμενοι οἷον σοὶ ἀνδρὶ [= ἀνδρὶ τοιούτῳ, οἷος γὰρ εἶ], obliging a man such as you are [a SUCH AS YOU man], Mem. ii. 9. 3. Οἱ δὲ οἷοι περ ὑμῖν ἄνδρες, but [the SUCH AS YOU men] men of your rank, or men like you, Cyr. vi. 2. 2. Ἥρως ἄνδρας τελευτηροῦς οἷου; καὶ Ἀθηναίους Th. vii. 21. "Οἷος τοῦ πάγον οἷου δυνάτατος [= τοιούτου, οἷος ἴσται δυνάτατος], the cold being [such as is most dreadful] of the most intense kind Pl. Conv. 220 b (see iv. 8. 2; vii. 1. 24). Μαχαίριον ἴσον ξυλήν Λακωνικὴν [= τοσούτου, ἴση ἴσται ξυλήν Λακωνικὴν], a knife about the size of the Spartan small-sword, iv. 7. 16. Εἰκὸς ἄνδρα κυφόν, ἡλίκοι Θουκυδίδην [= τηλικούτων, ἡλίκοι Θουκυδίδης ἴσται], ἐξολίσθαι Ar. Ach. 703. Δυνὸν τοῖσιν ἡλίκοις γῆν Id. Eccl. 465. — In like manner, Τοῦ περὶ τοῦτοῦ οὐχ ὅσως τῆς τραχέος Pl. Phædo, 104 a.

REMARKS. α. A substantive of a different number following the relative remains in the *Nominative*; as, Νεανίας δ' οἷος [= τοιούτους, οἷος] εὐ, but young men such as you. Τῶν οἷωντις αὐτὸς ὄντων, of men like him, H. Gr. i. 4. 16.

β. In this construction, ἴσται is commonly used in the *neuter form* ἴσται, as *indeclinable*, and may be often regarded as a mere *adverb* (§ 450. δ, b); thus, Οἱ ἰσπῖς τοῦτου ἴσται ἑξακίσιαι, 'as many as 600,' or, 'about 600,' i. 8. 6. Λαδὼν . . ἴσται τριχόμηνον ἔσται vii. 3. 23. Ἀσίχῃ ἴσται παρασάγγαν, 'about a parasang,' iv. 5. 10. Καὶ πρίβατα ἴσται θύματα, and sheep [as many as the sacrifices would be] enough for sacrifice, vii. 8. 19. So, doubled, Ὅσον ἴσται στίλαι Ar. Vesp. 212. See § 450. δ.

γ. In the Epic, the demonstrative is sometimes expressed instead of the relative; as, Τύμβον . . ἰσπυρία τοῖον [= τοῖον, οἷος ἴσται ἰσπυρία] Ψ. 246.

§ 530. E.) A RELATIVE PRONOUN takes the place of a *demonstrative pronoun and a connective particle*.

The term *demonstrative pronoun*, as here used, includes the *personal pronoun* and the *article*. See § 467. 1. Of this form of attraction there are two kinds, according as the demonstrative belongs to the *first* or the *second* of the two clauses which are united.

α.) When the demonstrative belongs to the *first clause*. In this kind of attraction the pronoun is commonly either *governed by a preposition or adverb*, or is itself *used adverbially*. Thus, 'Εφ' ᾧ [= ἐπὶ τούτῳ, ὥστε] μὴ καίεν τὰς πόλεις, upon this condition, that they should not burn the villages, iv. 2. 19 (cf. 'Επὶ τοῖσδε, ὥστε Th. iii. 114). 'Εφ' ᾧ γε [= ἐπὶ τούτῳ, ὥστε] πλοῖα συλλέγειν, for the purpose of collecting [for this purpose, that we might collect] vessels, vi. 6. 22. Μίχρη οὐ [= τοῦ χρόνου, ὅτε] εἶδον, until [the time when] they saw, v. 4. 15 (cf. Μίχρη τοσούτου, ἴσται Th. i. 90). Μίχρη οὐ [= τοῦ χρόνου, ὅτε] διὰ παῖμα οὐ δύναται εἰκῆν ἄλφρωται, 'to the region where,' i. 7. 6

Διώξας ἄχρι οὗ [= τοῦ τόπου, ὅ] ἀσφαλῆς ἦντο ἵναι, 'as far as,' Cyr. v. 4. 16. Ἐπὶ προσιψίαν τοὺς Ἀμυνταίους μίχρι ἰσίου αὐτὰ καλῶναι H. Gr. iv. 5. 12. Ἐξ ἵτου ἀπιδήμησι, since he had been abroad, vii. 8. 4. Ἐσ' ὃ δὲ ἀπλῆζοντο, and whilst they were arming, ii. 2. 15. Οὗτος δὲ μὲ φίλος μίγιστος, οὗτος [οὗ ἵναι = τοῦτον ἵναι, ὅτι] Ἀρεΐδας ἐσθγί, 'because,' Soph. Ph. 585. Ἀν' ὃν [= Ἀντὶ τοῦτον, ὅτι], because, Id. Ant. 1068. Οὐ δοκῶ σοι . . διαφέρειν τὰ ἐκείνη τῶν ἐκείνη, ὃ [= ταύτη, ὅτι] ὁ μὲν ἰσὺς πινὼν φάγει ἂν, ἐπὶ τοῦ βούλουτο Mem. ii. 1. 18.

NOTE. Hdt. sometimes uses μίχρι οὗ or ἵτου as a compound adverb governing the Gen. (§ 394); as, Μίχρι οὗ ἐκτὸς πύργων i. 181. Μίχρι ἵτου πλεώρης ἀγορῆς ii. 173.

§ 531. b.) When the demonstrative belongs to the second clause; as, Τίς οὕτω μαινεται, ὅστις [= ὅστις ἐκείνους] οὐ βούλεται σοι φίλος ἵναι; Who is so mad, that he does not wish [or as not to wish] to be your friend? ii. 5. 12 (see Ib. 6. 6; vii. 1. 28). Ἀπὸρον ἵστι . . αἰτίαις ἰδίλουσι, it is the part of those without resource, that they should wish, or to wish, ii. 5. 21. Οὐκ ἵστι οὕτω μῶρες, δὲ θανάῳ ἐξῆ Soph. Ant. 220. Τοσούτου ἄλγος, οὗ [= ὅστις αὐτοῦ] ποτ' οὐ λελάνεται, such grief, that he will never forget it, Eur. Alc. 198. Καταλείπειν τὴν τέ γυναῖκα, οἷον ἀνδρὸς [= ὅτι τοιούτου ἀνδρὸς] στήριξτε, καὶ τὸν ἄνδρα, οἷαν [= ὅτι τοιαύτην] γυναῖκα καταλείπων οὐκίτ' ἔψντα, commiserating, both the wife, that she had lost such a husband, and the husband, that, leaving such a wife, he would never behold her more, Cyr. vii. 3. 13. Οἱ δὲ διασπίσιν στήνουν, οἷαν ἐν δόμων ἀλώμεναι Eur. Alc. 948 (§ 425. 4).

NOTES. a. Akin to this construction is the extensive use of the relative in explanation, or the assignment of reason or purpose; as, Θανμαστὸν ποιεῖς, δὲ . . δίδως, you conduct strangely, [who give] that you give, or in giving, Mem. ii. 7. 13. Ὅπλα πᾶνται, οἷς ἀντιπύονται τοὺς ἐκείνους, they prepare arms, that with these they may repel assailants, Ib. 1. 14. Καὶ πόλιν πέμψον ἐπ', ὅστις σημανῇ, and send some one to the city, to give notice, Eur. Iph. T. 1208.

β. RELATIVE ADVERBS likewise exhibit this form of attraction (cf. §§ 526. δ, 527. R.); as, Εὐδαίμων γὰρ μοι ὁ ἀνὴρ ἰφαίνετο, . . ὡς [= ὅτι οὕτως] ἀδύως καὶ γυναικῶς ἱσιλύτα, for the man appeared to me happy, that he died so fearlessly and nobly, Pl. Phædo, 58 e. Σοφὴν ε' ἰδρύσιν Ἑλλάς, ὡς ἥσθου καλῶς Eur. Iph. T. 1180.

§ 532. REMARK. FORMS OF COMPARISON are especially liable to attraction and ellipsis (cf. §§ 391. γ, 461); thus,

Μόνοι εἰ ὅστις ὅμοια ἴσμεν, ὥστε [= ἐκείνους, ὥστε] ἂν μὴ ἄλλων ὅστις, 'like things, which] things like to those which,' v. 4. 34. Ἐκ μὲν ἡ πρῆξις ἢ παραπλησία, οἷαπερ καὶ πρόθεν ἰχρῆτο τοῖς ξίνοις i. 3. 18. Οὗτοι γὰρ πυρὸς οὗτ' ἄστρων ὑπέρτερον βίλοι, οἷαν [= τοιούτου, οἷαν] τὸ τᾶς Ἀφροδίτας ἵσθαι ἐν χερσὶν Ἔρως Eur. Hipp. 580. Τοσούτου δὲ διαφέρειν ἡμᾶς δι' τῶν δούλων, ὅσον ὁ μὲν δούλῳ ἀποστὶ τοῖς διασπίταις ὑπερταύτην, ἡμᾶς δὲ . . ἐκείνους δι' ποικίλ, 'inasmuch as this, that slaves,' Cyr. viii. 1. 4. Τοσούτου μόνον εἰ ἰγύγνωσκον, ὅσον [= ὅσον τοῦτο, ὅτι] ἤκουον Ἀθηναίων ἵναι, 'so far as this, that I heard,' iii. 1. 45. Τὸν μὲν ἄνδρα τοσούτου ἰγύγνωσκον, ὅτι [= ὅσον τοῦτο, ὅτι] εἰς ἡμῶν εἴη v. 8. 8. Διπλοτέρους γιγνόμεναι τὴν εἰρήνην τοσούτη, ὅση ὁ μὲν τὰ αὐτοῦ μόνον ἱσχοίτο Pl. Euthyphr. 11 d. Ἐπὶ οὖν τῶνδε πλείστον ἥκιστα βλάπτουσ', ὅσῳπερ καὶ φρονεῖν αἰὲν μόνον, 'inasmuch as,' Soph. Tr. 312. Περιελθόντες ὅσον ἂν δοκῇ καιροῖς ἵναι εἰς τὸ διαπνεοῦσθαι, 'until,' vi. 3. 14.

NOTE. "Οσον οὐ, [just so much as not to be] *only not, all but*, is used as a simple adverb (also written *ὡσονού*); thus, Τὸν μίλλοντα καὶ ὅσον οὐ πάροντα πόλιμον Th. i. 36. "Οσον οὐ παρὶς ἤδη vii. 2. 5.

§ 533. VI. A RELATIVE sometimes introduces a clause which (α.) has *another connective* or a *participle absolute*, or which (β.) is properly *coördinate*; and, on the other hand, a COÖRDINATE CLAUSE sometimes (γ.) takes the *place of a relative clause*, or (δ.) is used in *continuation of it*. Thus,

α. Πολλὰ ἂν ἰσχυρὶν ἔχουσιν 'Ολύμπιοι νῦν, εἰ τότε' εἰ περιδόντα, οὐκ ἂν ἀπώλοντο, the *Olympians could now mention many things, which, had they then foreseen, they would not have perished*, Dem. 128. 17. "Ος ἰσχυρὰ κατεμάειν . . , ἰσχυρὸς . . ἀνάγκασεν, [when who perceived . . , he compelled] *who, when he perceived . . , compelled*, Lac. 10. 4. Οἷς ἔξω [= οἷς, ἔξω αὐτοῖς] πάντα ἔχουσιν τὰ τῶν πολλῶν, οὐδὲν ἔχουσιν Pl. Rep. 466 a. Cf. § 539. 2.

β. Τοιαῦτα φῆμαι μαντικὰ διώρισαν· ὧν ἰστέπειν οὐ μὴδὲν, *such things were decreed by prophetic responses; to which do you pay no regard*, Soph. (Ed. T. 723. 'ΟΡ. Ὑψὸν ἀμφ' ἡμῶν πολλὰς ἰσὶ φόνον δίδοιαι χερῶν. ΠΙΤΑ. "Ἡ κρινεὶ τί χρεῖμα? '[Which will decide what?]' *And what will this decide?'* Eur. Or. 756.

γ. 'Εξιτάσαι . . 'Οδυσσεῖα, ἢ Σίσυφον, ἢ ἄλλους μυρίους ἂν τις ἴσται, *to examine Ulysses, or Sisyphus, or [one might mention ten thousand others] ten thousand others whom one might mention*, Pl. Apol. 41 b.

§ 534. δ. Κύρον δὲ μεταπίπτεται ἀπὸ τῆς ἀρχῆς, ἥς αὐτὸν εὐερέσκει ἰσχύει, καὶ στερεογὰρ δὲ αὐτὸν ἀνιδυξί i. 1. 2. This construction is adopted chiefly to avoid the repetition of the relative, in accordance with the following

REMARK. The *repetition of the relative is commonly avoided*, either by *ellipsis*, or by the substitution of a *demonstrative* or of a *personal pronoun*; as,

'Αριστοὶ δὲ, οἱ ἡμῖς ἠφιλομὲν βασιλεῖα καθιστάμεν, καὶ [sc. παρ'] ἰδόμεναι καὶ [sc. παρ'] ἰδόμεναι πιστὰ μὴ προδώσειν ἀλλήλους, and *Aristus whom we wished to make king, and to whom we gave and from whom we received pledges that we would not betray each other*, iii. 2. 5. 'Εκείνοι, οἱς εἰ μίλις τῆς αὐτῶν ψυχῆς, ἀλλὰ μὴ σώματα πλάττοντες ζῶσι Pl. Phædo, 82 d. 'Ἡμᾶς δὲ, οἱς κηδεμῶν μὲν οὐδὲς πάρεστιν, ἰσχυροῦσθαι δὲ ἰσὶ αὐτόν iii. 1. 17. Ποῦ δὲ ἰσχυρὸς ἴσται ὁ ἀνὴρ, οἱς ἐπιθήκα ἡμῖν, καὶ σὺ μοι μέλα ἰδόμεναι θαυμάζω αὐτόν; *Where now is that man, who hunted with us, and whom you seemed to me greatly to admire?* Cyr. iii. 1. 38. 'Εκείνοι τοῖνοι, οἱς οὐκ ἔχοντες οἱ λίγοντες, οὐδ' ἰφίλου αὐτοὺς Dem. 35. 3. Καὶ νῦν τί χρεὶ δρᾶν; ὅστις ἰσχυρὸς οἷς ἔχοντες, μοι δὲ μ' 'Ελλήνων στερεός Soph. Aj. 457. — So, when the pronoun is repeated in the same sentence (§ 499); as, Γυναικα βάρβαρον, ἣν χρεὶν σ' ἰσχυρὸν εἶναι δ' ὡς Νείλου ῥοῆς, 'whom you ought to drive [her],' Eur. Andr. 649.

F. COMPLEMENTARY.

§ 535. From the *connective*, and, at the same time, *indefinite* character of the complementary pronouns and adverbs

(§ 329. N.), their proper forms are those of the *indefinite relatives* (§ 519. 2). But, when there will be no danger of mistake, there is often employed, for the greater brevity and vivacity, in place of the full compound form, one or the other element, either the *relative* or the *indefinite*. Of these, the latter is far the more frequently used, but with this distinction from the *indefinite in its proper sense*, that the *accentuation of the compound form* is retained, as far as possible. Thus,

Πρὶν δῆλον εἶναι, ὅτι οἱ ἄλλοι Ἕλληνες ἀποκρινόμενοι, *before it is evident, what the other Greeks will answer*, i. 4. 14. Πρὶν δῆλον εἶναι, τί ποιήσουσιν οἱ ἄλλοι Ἕλληνες, Ib. 13. Ὡς δηλοῖται, οὗς τιμῇ i. 9. 28. Ἡρίτε, τίς ὁ θύρας εἶναι. . . Καὶ ἦριτε, ὅτι εἶναι τὸ σύνθημα i. 8. 16. Διὰ γινώσκω φριγῶν, ὅστις ἐ' ἀληθείας ἴσται, ὅς τι μὴ φίλος Eur. Hipp. 924. Ὅποιός τις μὲν λόγος ἴσται Κυρεν, ἄλλη γίγνεται ii. 6. 4. Ὅρῶν, ἐν οἷσις ἰσμεν iii. 1. 15. Οὐκ οἶδα, οὐτ' ἀπὸ ποίου ἂν τάχους οὔτε ὅποι ἂν τις φύγων ἀποφύγῃ, οὐτ' εἰς ποῖον ἂν σκότος ἀποδραῖν, οὐδ' ὅπως ἂν εἰς ἰχυρὸν χωρὶν ἀποσταῖν ii. 5. 7. Τὸ τῆς τύχης γὰρ ἀφανὲς, εἰ προβήσεται Eur. Alc. 785. Συνεβουλιώσθαι τὸ πῶς ἂν τὴν μάχην ποιῶτε i. 7. 2. Οἱ δ' ἡρώτων αὐτὸν τὸ στρατόμαχον, ὅπως οὖν τι εἴη καὶ ἰσὶ συνελιγμένον iv. 4. 17. Ἡρώτα αὐτὸν, πῶς οὖν χερσὶν ἰχθυ vii. 8. 2.

§ 536. REMARKS. 1. The indefinites thus employed and accented are termed in Etymology, from the most prominent of their offices, INTERROGATIVES (§§ 152. 2, 317). As complementary words, they were employed in indirect question; and hence appears to have arisen their use as *direct interrogatives*, through an ellipsis. Thus, from the indirect question, Εἰπέ, τίνα γνώμην ἔχεις περὶ τῆς πορείας, *say, what opinion you have respecting the march* (ii. 2. 10), by the omission of εἰπέ, comes the direct question, Τίνα γνώμην ἔχεις περὶ τῆς πορείας; *What opinion have you respecting the march?* So, from Λέξατε οὖν πρὸς με, τί ἐν νῶ ἔχετε, *tell me, therefore, what you have in mind* (iii. 3. 2), comes, Τί ἐν νῶ ἔχετε; *What have you in mind?*

NOTES. α. In other languages, as the Lat., with those derived from it, and the Eng., the complementary use of the *simple relatives* has prevailed; and hence, in these languages, the general identity of the *relatives* and the *interrogatives*. Thus, *who, which, when, &c.*, are both relative and interrogative.

β. In direct question, the Greek employs only one of the two shorter forms above mentioned, but in exclamation it employs both; thus, Οἶμοι, πᾶντι, τι εἶπας! οἶά μ' εἰργασαι! *O my father, what have you said! how you treat me!* Soph. Tr. 1203. Θῆ' ἔργ' ἀκούσιν, οἶα δ' εἰσέψιν, ἔσαν δ' ἀγῶντες εἰδός! Id. Oed. T. 1223.

§ 537. 2. A COMPLEMENTARY PRONOUN OR ADVERB, used as an *echo to an interrogative*, has, for distinction's sake, its full form; thus,

ΑΑΜ. Τίς γὰρ εἶ; ΔΙΚ. [Sc. Ἐρωτῆς] Ὅστις; Πολλὸς χερσίν.

Lam. *For who are you?* Dic. [*Do you ask*] *Who?* A good citizen, Ar. Ach. 594. XAP. Οὔτος, τί παῖς; ΔΙΟΝ. Ὁ τί παῖς; Id. Ran. 198. ΕΥΘ. Τίνα γραφὴν σὺ γίγρασται; ΣΩΚΡ. Ἦ τινα; Οὐκ ἀγνοῶ, ἱμαγιόσκῃ Pl. Euthyphr. 2 b. ΚΑ. Πῶς δὲ ταῦτά γ' ἴτι ἐνυχαυρίζῃ; ΑΘ. Ὅπως; Εἰ δὲ ἡμῶν . . δόξῃ τις συμφωνίας Id. Leg. 662 a.

3. A complementary clause often expresses merely a *condition* or a *circumstance*; and the *complementary* construction is sometimes used where the *relative* might have been. Thus,

Δίδ', ἥτις ἰστί, *give it, whoever she may be*, Soph. El. 1123. Τὸν ἀνδρ' ἀπαυδῶ τούτου, ἵστίς ἰστί, γῆς Id. CEd. T. 236. Δουλιόμην θύῃς, ἥ τι ποτ' εἶδεν εἰ θύῃ Eur. Or. 418. Καὶ ἱκανοὺς κρείνεις εὐνιγγοὺς εἶναι, ἥ τι τυγχάνει βουλόμηνος κατεργάζεσθαι i. 9. 20 (cf. Συναγῶς . . ἵπαι τούτου, Id. Ib. 21). Ἥδιος' ἂν ἀκούσαιμι τὸ ὄνομα, τίς οὗτος ἰστί δύνης λίγην [= ὄνομα τούτου, ἵσ-
τις], *most gladly should I hear the name, who there is of such power in speaking* [= the name of him who is], ii. 5. 15. Ἀλλὰ ὡς ἴσταιμι δὲ ἡμῶν ἄνδρες ἀμεί-
νοντες εἶναι iii. 1. 21.

§ 538. 4. CONDENSATION. The antecedent and complementary clauses are sometimes *brought into one* by the *ellipsis of a substantive verb* (cf. § 528). The verb is omitted either (α.) in the *antecedent*, or (β.) in the *complementary* clause.

α. In the ANTECEDENT CLAUSE. This occurs with *adjectives of admiration*, which unite with the complementary word (commonly *ἵσος* or *ὥς*) to form a *complex adjective or adverb* (cf. §§ 528. 2, 529); thus, Θαυμαστὸν ἵσος [= Θαυμαστὸν ἵσος, ἵσος] *πρὶς εἰς πρὸς ὅμῃας ἔχει, it is wonderful how much regard he has for you*, Pl. Alc. 151 a. Μιστὰ ἰδῶντος θαυμαστοῦ ἵσος Id. Rep. 350 d. Θαυμαστὸν εἶνα χροῖον ἵσος Id. Epin. 982 c. Θαυμαστῶς ὥς [= Θαυ-
μαστὸν ἵσος, ὥς] ἰστίσθην Id. Phædo, 92 a. Θαυμαστῶς μοι ἵσας ὥς παρὰ δέξαν Ib. 95 a. Ἀμήχανον ἵσος χροῖον, *an inconceivably long time*, Ib. 80 c. Ἀνίσταίς τί μοι τοῖς ὀφθαλμοῖς ἀμήχανόν τι εἶδεν Id. Charm. 155 c. Τερε-
φῶς ὥς χαίρω Id. Conv. 173 c. Ἦν πρὶς αὐτὸν ἔχλος ὡς τερφῆς ἵσος Ar. Plut. 750. Ἀφθονοῦ ἵσος Hdt. iv. 194.

β. In the COMPLEMENTARY CLAUSE. To this ellipsis may be referred the employment of a complementary word (commonly with *ὅν* or *δή*), as a *mere indefinite*; thus, Μὴδ' ἰστίναῦν μισθὸν [= μισθὸν τίνα, ἵσος ὅν εἴη] *προσκαί-
τας, not demanding any pay whatever* [it might be], vii. 6. 27. Ἦ ἀλλ' ἰστί-
νῳ, *or any thing else whatever*, Cyr. i. 6. 22. Οἶδ' ἰστίῳ πρὶς τούτου ἰσμιόσθην, *he made not the least mention of this*, Ib. 12. Ὅπως οὖν, *in any way whatever*, Ib. ii. 1. 27. Ὅπου δὲ παρεγγυήσαντος, *some one* [whoever it might have been] *having suggested it*, iv. 7. 25. Ἐστὶ γὰρ ἰστίῳ πρῶγμα ἵσος δὲ ἰστίῳ ἵσος ἵσος ἀμύνη ἀγνοῖν ἥ γινώσκων, Pl. Alc. 143 c. Μῆτις διακονίας μὴδ' ἵσ-
ονα πικτερύμενος Pl. Leg. 919 d. Ἐστὶς ἀδικοῖν ἰστίσθους Cyr. iii. 2. 23.

NOTE. For an additional remark upon complementary words, see § 539. 2.

G. INTERROGATIVE.

§ 539. The interrogatives are, in Greek, simply the *indefinites with a change of accent*. For their *origin*, their *complementary* use, and their *use in exclamation*, see §§ 535, 536.

For the use of the *article* with interrogatives, see § 480. For examples of *condensed interrogative sentences*, see § 528. 1.

REMARKS. 1. The *neuter* *τί* unites with several *particles* to form *elliptical expressions*; which, with various specific offices, serve in general to promote the *vigor* and *vivacity* of the discourse; as, *Τί γάρ* [sc. *ἵστιν*, or *λίγιστι*]; *ἄρχοντας αἰρουμένων ὑμῶν, ἰγὼ τοι ἡμπαδὼν ἵμι*; 'What then?' v. 7. 10. *Τί οὖν*; v. 8. 11. *Τί δέ*; Mem. ii. 1. 3. *Τί δῆτα*; Vect. 4. 28.

2. The Greek idiom (a) admits a *greater freedom* than the English, in the *construction* and *position* of both INTERROGATIVE and COMPLEMENTARY WORDS; and even (b) allows the use of *more than one* in the same clause. Thus, — (a) *Τί . . ἰδὼν ποιῶντα, ταῦτα κατίγνωκας αὐτοῦ*; [Having seen him doing what] *What have you seen him do, that you thus judge of him?* Mem. i. 3. 10. "Ὅταν *τί ποιήσῃς, νυμφίς αὐτοῦς τοῦ φροντίζειν*"; Ib. 4. 14. "Ἐγὼ οὖν τὸν *ἐν κρίας πόλιν* στρατηγὸν προσδοκῶ ταῦτα πράξειν"; iii. 1. 14. *Ἐφ' οἷς ἔρωτε ἡμᾶς, τοῖς τί τοῖσιν ἵσιν αἱ ζωγράφου ἱστορήσεις* Pl. Prot. 312 c. "Ἰνα *τί* [sc. *γίνηται*] ταῦτα λίγεις"; [That what may be] *With what intent, or Why, do you say this?* Id. Apol. 26 d. ΠΤΛ. "Ὡς *τί δὴ τόδε*"; 'OP. "Ὡς *νῦν ἱστυῖσθαι με εἴσαι* Eur. Or. 796. "Ὅτι δὴ *τί γι* [sc. *ἵστιν*]; [Because there is what?] *Why so?* Pl. Charm. 161 c. *Ἐπ' ἱλαυνόμενον, καὶ ὑβρίζομενον, καὶ τί κακὸν οὐχὶ πασχόντων, πᾶσα ἡ οἰκουμένη μιστὴ γίγναι προδοσῶν*, 'what evil not suffering every evil,' I. a. 'suffering every evil,' Dem. 241. 28. Cf. § 533. — (b) *Τίς τίνας αἰτίος ἵσθι, γινήσεται φανερόν, it will become evident who is guilty* [and] *of what*, Dem. 249. 8. *Τίνας οὖν, ἴθνη, ὑπὸ τίνων εὐρεμιν εὖ μετίζονα ἱμεγιστημένους, ἡ παιδας ὑπὸ γυνόντων*; Mem. ii. 2. 3. *Πότερις ἄρα τίσις αἰμάξῃ*; Eur. Phœn. 1288. *Τίς ἐν πᾷ πάρος κακῶν γίνουτο*; Id. Alc. 213. *Διύσσειτι . . εἴα πρὸς εἴων ἀνδρῶν πάρεχον* Soph. Ant. 940. *Οὐδ' ἔγωγε, ἔσα πρὸς πότιρον ἰδὼ* Id. 1342.

H. ἌΛΛΟΣ.

§ 540. The pronoun *ἄλλος* is not only used *retrospectively*, but also *prospectively* and *distributively*; that is, it may denote, not only a different person or thing from one which *has been* mentioned, but also, from one which *is to be* mentioned; or it may, in general, denote a difference among the several individuals or parties which compose the whole number spoken of.

When *ἄλλος* is *prospective*, and is followed by another *ἄλλος* or an equivalent pronoun used *retrospectively*, it is commonly translated by *one*. When it is *distributive*, it is combined with another *ἄλλος*, or with one of its derivatives, and is commonly translated by two pronouns, as *one . . another, this . . that, &c.*, the sentence being resolved into two. Examples are subjoined of *ἄλλος* and its derivatives, as used,

a.) RETROSPECTIVELY. "Ὅπου δὲ *ἑκὼν ἔργον ἐν ἴψῳ κείῳ, ἄλλῳ ὁπαῖν, ἄλλῳ δὲ ἰχθὺν ἴψῳ, ἄλλῳ ὁπαῖν, ἄλλῳ ἄρτους ποιεῖν*, 'for one man to boil meat, for another to roast it, &c.' Cyr. viii. 2. 6. *Μέναντις δὲ ταύτην τὴν ἡμέραν, τῇ ἄλλῃ ἰστορεῖν*, 'on the next,' iii. 4. 1. See § 457. c.

§ 541. β.) PROSPECTIVELY. *Τά τε ἄλλα ἱτίμησι, καὶ μυρίους ἰδῶσι θεομενούς, both honored me in every other respect, and gave me ten thousand dainties*, i. 3. 3 (§§ 432, 488. 5). *Οὐδὲν ἄλλο πράξαντις ἢ θνήσκοντις, having done nothing else than ravage*, H. Gr. vii. 4. 17.

NOTES. (a.) The neuter *ἄλλο* is often used with *τί, τι, οὐδέν*, and *μηδέν*, with the ellipsis of a verb, commonly *ποιῶ, πράσσω, πάσχω, εἰμί*, or *γίγνομαι* : thus, *Τί ἄλλο οὐτοί [sc. ποιοῦσιν] ἢ ἰσχυροῦνται;* *What else have they done but plot against us?* Th. iii. 39. "*Ἄλλο τι ἂν ἢ . . ἀγωνίζοιμθα* ; ii. 5. 10. '*Ἐκείνος οὐδὲν ἄλλο ἢ τοῖς πιστοκέναις περιλαίνας ἰδιῶτα*, 'did nothing but,' Cyr. i. 4. 24. *Εἰ . . μηδὲν ἄλλο ἢ μετινίγκεις* Ib. 6. 39. — (b.) Hence arises the use of *ἄλλο* *τι ἢ*, or, the *ἢ* omitted, *ἄλλο τι* (also written *ἄλλοτι*), as an interrogative phrase; thus, "*Ἄλλο τι ἢ περὶ πλείστου ποιῇ* ; *Do you [do any thing else than regard] not regard it of the highest consequence?* Pl. Apol. 24 c. "*Ἄλλο τι ἢ οὐδὲν κωλύει* ; *Does any thing whatever forbid?* iv. 7. 5. "*Ἄλλο τι οὐν εἰ γὰ φιλοκερδεῖς φιλοῦσι τὸ κέρδος* ; *Do not then the covetous love gain?* Pl. Hipparch. 226 a.

§ 542. γ.) PROSPECTIVELY AND RETROSPECTIVELY. "*Ἄλλος ἄλλον εἶλκε*, *one drew up another*, v. 2. 15. "*Ἄλλος ἄλλον . . ἴθρασι*, *they were dishing, one against another*, Soph. EL 728 (cf. § 145). *Τότε ἄλλος, ἄλλος ἄντις*, *now one, and then the other*, Ib. 739. "*Ἄλλοτι καὶ ἄλλοτι*, [at one time and at another] *now and then*, ii. 4. 26. So, when two are spoken of, '*Ὁ ἴστας ἐν ἴστανι παῖσι*, *the one strikes the other*, vi. 1. 5.

δ.) DISTRIBUTIVELY. *Οὔτοι μὲν, ὃ Κλειάρχῃ, ἄλλος ἄλλα λίγει*, *these men, Clearchus, say, one one thing, and another another*, ii. 1. 15 (§§ 451, 497. 1). *Οἱ δὲ παλίμην . . ἄλλος ἄλλῃ ἰσχύουσιν* iv. 8. 19. *Οὐ μὲν ἴτι ἀρξίαι, ἀλλ' ἄλλω ἄλλοθεν*, *no longer in a body, but some in this direction, and others in that*, i. 10. 13. *Εἰσαζον δὲ ἄλλω ἄλλος* i. 6. 11. "*Ἄλλοτι ἄλλῃ ἀποβαίνων* H. Gr. i. 5. 20.

CHAPTER V.

SYNTAX OF THE VERB.

I. AGREEMENT OF THE VERB.

§ 543. RULE XXIX. A VERB agrees with its *subject* in *number* and *person*; as,

'*Εγὼ λήψομαι*, *I shall take*, i. 7. 9. *Σὺ ἄρῃς* ii. 1. 12. '*Ὁσόντι Δαρειῶς* i. 1. 1. '*Τμίς δέξιται* i. 4. 15. *Διυχίτην τὸ φάλαγγα* i. 8. 17.

NOTE. AGREEMENT, whether in the *appositive*, the *adjective*, the *pronoun*, or the *verb*, has the same general foundation, and, to a great extent, the same varieties and exceptions. The four rules of agreement may be thus presented in a tabular form : —

AN APPOSITIVE	} agrees with	{	CASE.	
AN ADJECTIVE			GENDER, NUMBER, and CASE.	
A PRONOUN			GENDER, NUMBER, and PERSON.	
A VERB			NUMBER, and PERSON.	

§ 544. REMARKS. 1. In COMPOUND CONSTRUCTION, both *syllipsis* and *zeugma* are common (§ 329. N.); thus,

'Απολειψάσθαι ἡμᾶς Ξινίας καὶ Πασίων i. 4. 8. Κύρου ἀποτίμιται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιὰ. Βασιλὺς δὲ καὶ οἱ ἐν αὐτῷ διώκοντες ἐσπίπτον i. 10. 1. Βασιλὺς δὲ καὶ οἱ ἐν αὐτῷ τὰ τι ἄλλα πολλὰ διακράζουσι Ib. 2. Κύρις τι καὶ ἡ στρατιὰ παρεῖλε, καὶ ἰγύνοντο i. 7. 16. 'Εγὼ καὶ σφὲ βασιλῆς συμφορῇ πιστάγγισθα Eur. Alc. 404. Σὺ δ' ἡ μακαρία μακαρίως θ' ἰ σὺς πόσις ἦκιστον Eur. Ot. 86. Δουῖς σὺ τι καὶ Συρμίας Pl. Phædo, 77 d. Cf. §§ 446, 497.

NOTES. a. When the subject is *divided* or *distributed*, the verb sometimes agrees with the *whole*, and sometimes with *one of the parts*; thus, "Ὅση ἰδύναντο ἱκανοί, *where they each could*, iv. 2. 12. 'Αιστανόντο δὲ, ἴσθαι ἰτόγχαναι ἱκανοί iii. 1. 3. Πάντες δὲ οὔτω πατὰ ἴθνη, *in plausibility plausely answered* ἱκανοὶ τὸ ἴθως ἰσχυρίζοιτο i. 8. 9. "Ἄλλος πρὸς ἄλλον διέβαλλον H. Gr. ii. 3. 23. Οὔτω . . ἄλλος ἄλλα λίγει ii. 1. 15. See §§ 360, 497. 1, 542. 2.

β. In *syllipsis*, the poets sometimes adopt the following arrangement (termed by grammarians Σχῆμα 'Αλαμανιόν); Περιφλιγίδων τι βίβειν Κώπυνός τι n. 513. Εἰ δὲ π' Ἄρης ἀρχοῖσι μάχης ἢ Φοῖβος T. 138.

§ 545. 2. ELLIPSIS. When the *subject* is sufficiently indicated by the *form of the verb* or the *context*, and no stress is laid upon it, it is commonly *omitted*. This remark applies,

a.) To the *first* and *second personal pronouns*, and likewise to the *third*, when its reference is sufficiently determined by the connection; thus, 'Ἐπεὶ δὲ ἡσθέρει Δαρειός . . , ἐβούλετο, *and when Darius was sick, he wished*, i. 1. 1. See § 502.

NOTE. The personal pronouns are implied in the very affixes of the verb. See §§ 171, 172.

§ 546. b.) To the *third personal pronoun*, when referring to a subject which is *indefinite*, or *general*, or *implied in the verb itself*; thus,

'Ἐστὶ συνισκίαται, *when it grew dark*, Cyr. iv. 5. 5. "Ἐοικε, *there was an earthquake*, Th. iv. 52. Κατίνψι χιόνι τὴν Θερσάνην ἔλην, καὶ τοὺς ποταμοὺς ἴσπηε Ar. Ach. 138. 'Ὅψι ἦν, *it was late*, ii. 2. 16. 'Ἦν ἀμφὶ ἀγορὰν πλάθουσιν i. 8. 1. 'Ὡς ἴσκει, *as it seems*, vi. 1. 30. Οὔτω δὲ ἴχου, [and it has itself thus] and thus the matter stands, v. 6. 12. 'Ἐν τούτῳ ἔρχοιτο vi. 3. 9. Καλῶς ἴσται vii. 3. 43. 'Ἐβήλωσι δὲ Mem. i. 2. 32. 'Ὡς δὲ αὐτῷ οὐ προύχωρει, *but when [it did not succeed to him] he met with no success*, Th. i. 109. Κάτω διχῶρει αὐτοῖς iv. 8. 20. Μάχης δὲ, *there is need of a battle, or there must be fighting*, ii. 3. 5 (see §§ 357, 430. R.). 'Ἐμεὶ μελήσει περὶ τροφῆς αὐτῶν, [there shall be to me a care] *I will take care of their support*, Cyr. iv. 5. 17 (see § 376. 2.). Τίς μὴ τιθεμίνους αὐτῷ συνίπτε, τοῖς δὲ μὴ τιθεμίνους μετίμιλλε Mem. i. 1. 4. Λίγουσιν, ἔτι ἐπὶ τούτῳ ἔρχοιται, 'they say,' Cyr. i. 2. 6. Καὶ οὐδὲν μίντοι οὐδὲ τούτων παθὴν ἴφασαν (cf. Τεξιυθῆναι τις ἰλίγιτο) i. 8. 20. "Ὅστις πάσχειν ἐν τοῖς μεγάλαις ἀγῶνι Th. vii. 69. Οὔτις ἀρεὰ ἀνταδικῶν δῖ, . . ἰσιῶν πάσχη, *it is not right then to return an injury, whatever one may suffer*, Pl. Crito, 49 c. 'Ἡ τοῦ εἰδέναι εἰδέναι [ἀμαθία], ἡ οὐκ εἰδέναι, *the folly of one's supposing that he knows what he does not know*, Pl. Apol. 29 b. 'Ἐστὶ ἰσάληγιξ [sc. ἡ σαλπιγγική], *when [he blew the trumpet] the trumpeter*

blew, or at the sound of the trumpet, i. 2. 17. 'Εσήμεν τοῖς Ἑλλήσι τῇ σάλπιγγι iii. 4. 4 (cf. 'Εν ταύτῃ σημαίνει ἡ σαλπικγυτής iv. 3. 32). 'Εκήρυξε τοῖς Ἑλλήσι [sc. ἡ κήρυξ], proclamation was made to the Greeks, iii. 4. 36. Τὸν νόμον ὑμῖν αὐτοῖς ἀναγνώσκειν Dem. 465. 14. Οἰνοχοοῖν [sc. ἡ οἰνοχόος] φ. 142.

NOTES. α. When the pronoun is wholly indefinite in its reference, or, in other words, when the verb simply expresses an action or state without predicated it of any person or thing, the verb is termed *impersonal* (in, not, personā, person). A verb thus employed is a compendious form of expression for the kindred noun with a substantive (or other appropriate) verb; thus, *It rains* = *There is rain*, or *Ruin falls*. An impersonal verb, from its very nature, is in the 3d pers. sing.; and an adjective joined with it is in the neut. sing., or in the neut. plur. for the sing. (§ 451).

β. A verb is often introduced as impersonal, of which the subject is afterwards expressed in an *Inf.* or *distinct clause*; as, 'Ἐστὶ δ' ἰδοὺ αὐτῷ ἤδη πορεύεσθαι, and when now it seemed best to him to march, i. 2. 1. Οἱ καθύκει εἰς Κασσωλῷ πιδίον ἀρροῖζεσθαι i. 9. 7. Δῆλον ἦν, ὅτι ἰγγύς σου βασιλεὺς ἦν ii. 3. 6. Οὐκ ἦν λαβεῖν, [it was not, to take them, i. e. there was no such thing as taking them] it was not possible to take them, i. 5. 2. 'Ἐσσι λαμβάνειν Ib. 3. 'Ἐξίσσιν ὑμῖν πιστὰ λαβεῖν, it is permitted you to take pledges, ii. 3. 26. 'Ἐξίσσιν ἰεῖν, you can see, iii. 4. 39. 'Ἐγίνιστο . . πορεύεσθαι i. 9. 13. See § 523.

γ. Personal and impersonal constructions are so blended and interchanged, that it is often difficult to determine, whether a verb is to be regarded in a particular instance as *personal* or *impersonal*, and whether a neuter pronoun or adjective connected with it is to be regarded as *Nom.* or *Acc.*; as, τί δὲ αὐτὸν αἰτεῖν; [What needs him, or, What does it need him, § 432] *What need is there that he should ask?* ii. 1. 10. For the change of impersonal to personal constructions by attraction, see § 551.

δ. For the construction of verbs with the GEN. PARTITIVE, see §§ 361. β, 364.

§ 547. 3. The SUBSTANTIVE VERB is very often omitted, especially if it is merely a *copula*. Its omission is particularly frequent with *verbals* in -ίος, in *general remarks* and *relative clauses*, and with such words as *ἀνάγκη*, *χρεών*, *εἶκος*, *θίμις*, *καιρός*, *ᾠρα*, *δῆλος*, *εἰσιμος*, *φροῦδος*, *δυνατός*, *οἶός τε*, *ῥαδίος*, *χαλεπός*. Thus,

Τοῦτο οὐ ποιητέον [sc. ἔστί], this must not be done, i. 3. 15. 'Ἐν τῇ ἄντρον θέναι αἱ πηγαί, in the cave, whence the springs, i. 2. 8. Ποταμὸν, εὗ τὸ εἶδος στάδιον (cf. Οὐδ' ἦν τὸ εἶδος) i. 4. 1. Δυσχερῆστους εἶναι ἀνάγκη ἀτακτοὺς ὄντας (cf. Ἀνάγκη γὰρ ἴσσειν) iii. 4. 19. 'Ὅς τὸ εἰκός iii. 1. 21. 'Ὁρα λίγιν i. 3. 12. Δῆλον γὰρ ii. 4. 19. Cf. §§ 528, 538.

§ 548. 4. SYNESIS affects the number of the verb in two ways:—

1.) A *plural verb* may be joined with a *singular Nom.*, if more than one are referred to; as,

Τὸ πλῆθος ἱψηφίσαντο, the majority voted, Th. i. 125. 'Ο ἄλλος στρατὸς ἀνίσταται Id. iv. 32. Δημοσίῃς μετὰ τῶν ἑστρατηγῶν Ἀκαριάων στίβεται Id. iii. 109. Τὸ δὲ τῶν περιουσίων ἡμῶν . . ἀγούμεθα Pl. Leg. 657 d. See §§ 453, 497, 544. α.

§ 549. II.) A *singular verb* may be joined with a *plural Nom.* regarded as but a *single object of thought*. This occurs chiefly in two cases: — (a) When the nominative is neuter, according to the following

SPECIAL RULE. The **NEUTER PLURAL** has its **VERB** in the *singular*.

That the want of agreement has in this case become the rule, seems to have arisen from the fact, that the neuter plural commonly denotes a mass of lifeless things, and likewise to be connected with the usage in §§ 336, 451. Exceptions are, however, frequent; chiefly, when things that have life are denoted, or when the idea of plurality is prominent, or in the non-Attic poets for the sake of the metre. Thus, *Τὰ ἱερὰ δῖα ἱάρισι, provisions failed*, iv. 7. 1. *Πλοῖα δ' ὑμῖν πάριον v. 6. 20. Ταῦτα ἰδοὺ ὠφίλημα ἵναι, these things [or this] seemed to be useful*, i. 6. 2 (cf. § 451). *Ἐνταῦθα Κύρη βασίλεια ἦν i. 2. 7 (cf. Ib. 8). Ἐνταῦθα ἦσαν τὰ Συννίκιος βασίλεια Ib. 23 (§ 336). Τὰ εἶλη τῶν Λακιδαιμονίων ἰμέσαντα αὐτὸν ἐξέτιμψαν, 'the rulers,' Th. iv. 88 (cf. § 453. γ). Ἐποζύγια ἴμαίντο ii. 2. 15 (cf. iv. 5. 25). Τὰ ὑποζύγια ἱλαύντο iv. 7. 24 (cf. i. 5. 5). Ἦσαν δὲ ταῦτα δύο τείχη i. 4. 4. Φανερὰ ἦσαν καὶ ἴππων καὶ ἀνθρώπων ἵχνη πολλά i. 7. 17. Τὰ δ' ἄρματα ἰφίεοντο i. 8. 20. Ἄστρον ἐν τῇ νυκτὶ ἀνέφαιτο, ἃ ἡμῖν τὰς ἀρας τῆς νυκτὸς ἱμφαιζέμεν Mem. iv. 3. 4. Ἐγὼ γίνετο Δ. 310. For such examples as Ὅσσι δαίτται §. 131, see § 337.*

NOTE. In the following example, apparently upon the same principle, a series of feminine plurals denoting natural phenomena is followed after an interval by a substantive verb in the singular; *Καὶ γὰρ πάχυναι καὶ χελάζει καὶ ἱερνέειν ἐκ πλεονεξίας καὶ ἀνοσμίας περι ἄλλαλα τῶν τοιούτων γίγνεται ἱερνέειν Pl. Conv. 188 b. Cf. b.*

(b) When the *verb precedes*, and is hence introduced as though its subject were, as yet, *undetermined* (cf. § 546. β). This construction is almost confined in prose to *ἔστι* and *ἦν* (compare, in French, the use of *il est*, and *il y a*). Thus,

Ἔστι γὰρ ἱμογεὶ καὶ βομῷ καὶ ἱερῷ, for [there is to me] I have both altars and sacred rites, Pl. Euthyd. 302 c. *Ἦν δ' ἐμφύλακτοι κλίμακες Soph. Tr. 520. Ἔστι τοῦτω διπλὸν τὸ βίον Pl. Gorg. 500 d. Γίγνεται . . ἐρχαί τι καὶ γάμοι Id. Rep. 363 a. See § 523.*

REMARK. A few other examples of the Nom. pl. masc. or fem. with a verb in the sing. occur in the poets; as, *Κόμαι πατινήθεον Hom. Cer. 280. Ὕμνοι . . εἰλλεται Pind. Ol. 11. 4. This construction was termed by the old grammarians Σχῆμα Πενταμένον or Βωόντιον.*

§ 550. 5. **ATTRACTION.** The verb is sometimes attracted by a *word in apposition with the subject*; usually an *attribute* coming *between* the subject and the verb; as,

Τὸ χωρίον τοῦτο, ὅπερ πρῶτον ἔννιαι Ὀδοὶ ἱκαλόντα, this place, which was before called The Nine Ways, Th. iv. 102. *Ἔσται δὲ δύο λόφω ἢ Ἰδομένη ὑψηλῶ Id. iii. 112. Ἄσαν δὲ τὸ μίσην τῶν τυχῶν ἦσαν ἐπείδοι τρεῖς i. 4. 4.*

§ 551. 6. A verb, of which the proper subject is an *Inf.* or *distinct clause* (or which is *impersonal* with an *Inf.* or clause dependent), often takes for a *Nom.* the *subject* of that *Inf.* or clause. In this case, the *Inf.* sometimes becomes a *Part.* Thus,

Λίγεται Ἀπόλλων ἰδιῆσαι Μαρσύαν, *Apollo is said to have slayed Marsyas*, = Λίγεται, Ἀπόλλωνα ἰδιῆσαι Μαρσύαν, *it is said, that Apollo slayed Marsyas*, i. 2. 8 (cf. Λίγεται δὲ καὶ τοὺς ἄλλους Πίρσαι . . διακινδυνύειν i. 8. 7). Ἐλίσσαντό τινις, ὡς γιγνώσκειν Vect. i. 1. Ὁ Ἀσσύριος εἰς τὴν χώραν αὐτοῦ ἰμῶκαλιν ἀγγίλλεται Cyr. v. 3. 30. Ὡς ἀγγίλλαιτο ὁ μὲν Πισάνδρος τιτιλιουσηκώς, *that [Pisander was announced as having died] it was announced, that Pisander was dead*, H. Gr. iv. 3. 13. Ὁμολογῶνται πρὸς πάντων κρείττιστος δὲ γινέσθαι i. 9. 20 (cf. Ὁμολογῶνται . . τοὺς ζῶντας ἐν τῶν τιθιῶτων γιγνέσθαι Pl. Phædo, 72 a). Ὁ μὲν οὖν πρεσβύτερος παρὼν ἰτύγχανι [= Τὸν πρεσβύτερον παρῶναι ἰτύγχανι], *the elder, therefore, happened to be present*, i. e. it happened, *that the elder was present*, i. 1. 2. Ὅτι σπονδίστασσι γὰρ εἶεν, οὐδὲ σὺ λανθάνουσιν [= λανθάνει] Ec. i. 19. Ἀρκίσω θνήσκουσ' ἰγῶ [= Ἀρκίστι ἰμὲ θνήσκουσιν], *it will be enough that I should die*, Soph. Ant. 547. Ἄλις [sc. εἰμι] νοσοῦ' ἰγῶ Id. Ec. T. 1061. Τσοῦτον ἀρκῶ σοι σαφηνίσαι μόνον, *'it is enough that I communicate'*, Æsch. Pr. 621. Οὐ προσήκομεν κολάζειν τοῖσδε, *it does not belong to these to punish us*, Eur. Or. 771. Κεῖρισαν γὰρ Αἰδᾶ κεύθων, *for [he were better lying] it were better he were lying in the grave*, Soph. Aj. 635. Δῆλός τι ἦ πᾶσιν, ὅτι ὑπεριφοβῶντο, *it was manifest to all, that he was exceedingly alarmed*, Cyr. i. 4. 2 (cf. Ὅτι μὲν σφῆδρα ἠνιάθησαν, πᾶσι δῆλον ἰγίνετο H. Gr. vi. 4. 20). Δῆλος ἦν ἀνώμινος, *it was evident that he was sad*, or, *he was evidently sad*, i. 2. 11. Στίργων δὲ φανερὸς μὲν ἦν οὐδὲνα, ὅτῃ δὲ φαίη φίλος εἶναι, τοῦτ' ἰδὼς ἰδὼς ἰγίνετο ἰσχυροῦσιν ii. 6. 23. Σὺ οὖν ἡμῖν δίκαιος εἰ ἀντιχαρίζεσθαι, *it is therefore just that you should requite us*, Cyr. iv. 1. 20. Τοὺς σοφοὺς . . πολλοῦ δῖω [= πολλοῦ δι' ἡμῶν] βατράχους λέγειν, *[much is wanting in order that I should call] I am far from calling the wise frogs*, Pl. Theæt. 167 b. Οἱ τοσούτου δύναι μμῖσθαι τὴν πρᾶσιντα τὴν ὑμεῖρας Isocr. 300 a. In like manner, Αὐτοῦ ὀλίγου διήσαντος καταλευσθῆναι, *when he had [wanted little of] narrowly escaped being stoned to death*, i. 5. 14. See § 546. γ.

NOTE. Sometimes the two modes of construction are united; as, Σαὶ γὰρ δὴ λίγεται πᾶν γε τιθεσθαι αὐτῶναι ὁ Ἀπόλλων, καὶ εἰ πάντα ἐκείνῃ τιθόμενον πρέσβειν Cyr. vii. 2. 15. Ἠγγίλλεται . . ἢ εἰ μάχῃ πᾶν ἰσχυρὰ γιγνέσθαι, καὶ ἐν αὐτῇ πολλοὺς . . τιθῆναι Pl. Charm. 153 b. Ἐδοξεν αὐτῷ, βροτοῦ γιγνέσθαι, σκηπτὸς ποιεῖν εἰς τὴν πατρίαν εἰσὶναι, καὶ ἐν τούτῳ λάμπεσθαι πᾶσαν iii. 1. 11.

§ 552. 7. The verb ἴφη is often separated from its subject by some of the words quoted; and is often thrown in *pleonastically*; as, "Ἐδ' ἰγίμεις," ἴφη, "ὦ Σιμμία," ὁ Κίβης, "You speak well, Simmias," said Cebes, Pl. Phædo, 77 c. Ὁ Ἡρακλῆς ἀκούσας ταῦτα, "ὦ γύναι," ἴφη, "ἴδμεν δὲ εἰ εἰς ἴσιν;" Mem. ii. 1. 26. Ἀποκρίνεται ὁ Χυρσίφορος. "Βλίψον," ἴφη, "πρὸς τὰ ἔρη" iv. 1. 20. See v. 1. 2; vi. 1. 31.

II. USE OF THE VOICES.

§ 553. For a general statement of the use of the voices, see §§ 165, 166. *Irregularity* and *variety* in their use arise

chiefly from the following sources:—(a) From the use of the same verb as *transitive* and *intransitive*, or as *causative* and *immediate*. See § 555.—(b) From the formation of a *new theme*, with a *strengthened meaning*. See §§ 265, 319. 2.—(c) From the variety and extent of the *reflexive* uses of the verb, and their intimate connection, on the one hand, with the *intransitive*, and on the other, with the *passive* use. See §§ 165, 166, 557–561.—(d) From a *transition of meaning* in the verb. See §§ 556, 561. 2.—(e) From *ellipsis*. See § 555.

§ 554. As in most of the tenses the same form is both *mid.* and *pass.*, it is but natural that the distinction should be sometimes neglected in the *Fut.* and *Aor.* (§ 166). This occurs chiefly,

a.) In the use of the *Fut. mid.* for the *Fut. pass.*, as a shorter and more euphonic form; thus, 'Εξ ἑμοῦ τιμῆσεται, *he shall be honored by me*, Soph. Ant. 210. Ὑψος παρ' ἡμῶν εἶσται εἴδ' ἡμῖν Eur. Or. 440. Μαστιγώσεται, στροβιλώσεται, διδάσεται, λακταῖσεται τὰ φθαλμῶ Pl. Rep. 361 e.

β.) In the use of the *Aor. pass.* for the *Aor. mid.* This occurs chiefly in *deponents* (§ 166. 2), and in other verbs in which the proper passive is wanting or rare. Thus, 'Ηγάσθη τι αὐτόν, *admired him*, i. 1. 9. Διαλεχθέντες ἀλλήλους, *having conversed with each other*, ii. 5. 42. Συναλλαγίντι i. 2. 1. Διηθῆναι Ib. 14. 'Ησθη Ib. 18. 'Εδυάθησαν iii. 1. 35. 'Επιμιληθήσῃσι Ib. 38. Φεζήθινται ἀλλήλους ii. 5. 5.

NOTES. (1.) Whether verbs of the classes just mentioned employ the *mid.* or the *pass.* form of the *Aor.* must be determined by observation. (2.) Sometimes, though rarely, the *Fut. pass.* occurs as *mid.*, and the *Aor. mid.* as *pass.*; thus, 'Επιμιληθήσονται Mem. ii. 7. 8. Κατίσχιτο ἔσται δινῆ Eur. Hipp. 27.

A. ACTIVE.

§ 555. I. In many verbs in which the active voice is commonly or often transitive, it is likewise used *intransitively* or *reflexively* (§ 553). This use may be often explained by the ellipsis of a noun or reflexive pronoun (§ 427). Thus,

'Ο δὲ βασιλεὺς ταύτῃ μὲν οὖν ἦεν [sc. τὸ στρατιῦμα], *but the king did not [lead on his army] advance in this direction*, i. 10. 6. "Αγὲ δῆ, *come now*, ii. 2. 10. Φίεθ' δὲ τοῖσιν Rep. Ath. 3. 5. Βάλλ' [sc. εἰαυτοῖς] *is κόρακας!* [Throw yourself to the crows] *Go, feed the crows!* *Go to the dogs!* Ar. Plut. 782. 'Ηδονῇ δούς [sc. ἑαυτῶν], *giving [himself] up to pleasure*, Eur. Ph. 21. 'Ανακάλυπτο, ὃ παύσηται πάρα Id. Or. 294. 'Επειθὲν ἔξιλαύου i. 2. 7 (cf. § 427). Οὕτω δὲ ἔχει, *and thus [it has itself] the matter stands*, v. 6. 12. Ἐχον δινῶς, *they were in a sad condition*, vi. 4. 23 (see § 363. β). Πρὸς σίχιν [sc. τὸν οὖν], *to give attention*, Mem. iv. 5. 6. 'Τροδίσκιν ὤσει [sc. ἑαυτοῖς] v. 7. 12. Πᾶσι τοῦ λόγου Ar. Ran. 580 (cf. i. 6. 6, and see § 560. 1).

NOTES. (a) 'Εχω used reflexively with an *adverb* is commonly equivalent to εἰμί with an *adjective*; thus, Εὐνοῖκῶς ἔχουσιν = Εὐνοῖκοι εἴσαν i. 1. 5.

'Αδύμως ἰχοντες' = 'Αδύμως ἔντες iii. 1. 3. The poets even join ἰχω with an adjective; as, 'Εχ' ἡσυχος, [hold still] *be quiet*, Eur. Med. 550. (b) For the intransitive use of the second tenses, see § 257. β.

§ 556. II. The active voice, through a *transition of meaning*, sometimes supplies the place of the *passive*; as,

Ἐῷ ἀκούειν, *to hear agreeably*, and hence, from the bewitching sweetness of praise, *to be commended or spoken well of*; as, Μίγα δὲ εἰ ἀκούειν ὑπὸ ἱκανισχιλίων ἀνθρώπων vii. 7. 23. 'Ἴνα μὴ αὐτοὶ ἀκούουσι πακῶς, *that they themselves may not be spoken ill of*, Rep. Ath. 2. 18. Κλύειν ἀναλκις, *to be called a coward*, Æsch. Pr. 868. (Cf. in Lat., *bene audire, male audire*.) 'Απίθανι ὑπὸ Νικάνδρου, *he [died] was killed by Nicander*, v. l. 15 (see § 295, περὶν). Ἐδύναιτο . . ἱλύν. . . Οὕτως ἰάλω. *He was able to take it . . It was thus taken*, iii. 4. 12 (see § 301. 1). Οἱ ἰκνωπτοκότες 'Ροδίον ὑπὸ τοῦ δήμου, *those of the Rhodians who had [fallen out of the city] been banished by the people*, H. Gr. iv. 8. 20. 'Οτι φεύγουσιν εἰσθεν ὑπὸ τοῦ δήμου, *that they were [fleeing] banished from home by the people*, H. Gr. i. 1. 27. 'Ασεβείας φεύγοντα ὑπὸ Μελίτου, *accused of impiety by Melitus*, Pl. Apol. 35 d (§ 374). Καταστὰς ἐφ' ὑμῶν, *appointed by you*, Dem. 49. 11. Cf. § 561. 2. — For the Inf. act. instead of pass., see § 621. β.

B. MIDDLE.

§ 557. The reflexive sense of the middle voice is far from being uniform either in kind or force. It not only varies in different verbs, but often in the same verb when used in different connections. It is,

a.) DIRECT; so that the middle is equivalent to the active with the *Acc.* of the reflexive pronoun; as, Λούται [= Λούμι ἑαυτόν], *he is washing himself, or bathing*, Cyr. i. 3. 11. Πάντες μὲν ἡλείφοντο, *they all anointed themselves*, H. Gr. iv. 5. 4. Στεφανοῦσθαι πάντας Ag. 2. 15. 'Όταν δ' ἰγὰ ἰγκαλύψωμαι Cyr. viii. 7. 26. 'Επιφρεμίνην, *bearing herself on*, i. e. *rushing on*, i. 9. 6. Τὸν ἀδικῶν ἀπιχόμενος, *refraining [holding himself] from injustice*, Mem. iv. 8. 4. 'Ο δ' ἄλλος στρατός . . ἐκαστίζετο πολλοῖς μὲν καὶ καλοῖς χιτῶσι . . ἄπλιζον δὲ καὶ ἴππους προμιτωπιδίους Cyr. vi. 4. 1. Φυγῇ ἄλλος ἄλλη ἱεράπειτο iv. 8. 19 (cf. Εἰς φυγὴν ἱερεῖσι τοὺς ἐκαστὰ χιλιούς i. 8. 24).

§ 558. b.) INDIRECT; so that the middle is equivalent to the active with the *Dat.* or *Gen.* of the reflexive pronoun; as, Στρατηγούς μὲν ἱλεῖσθαι [= ἱλύν ἑαυτοῖς] ἄλλους, τὰ δ' ἰωνήδρια ἀγοράζεισθαι [= ἀγοράζειν ἑαυτοῖς], *to [take for themselves] choose other generals, and to supply themselves with necessaries*, i. 3. 14. Παῖδα . . εἰ ποιῶμαι, *I make you a son to myself, or I make you my son*, Cyr. iv. 6. 2. 'Απὸ γυμγίας τὸν βίον ποιῖσθαι Ec. 6. 11. 'Ότι περὶ πλείστου ποιῖτο, *that he [made it to himself] esteemed it of the utmost consequence*, i. 9. 7. Καταστρεψάμενος μὲν πάντας Σύρους, *'having subjected to himself'*, Cyr. i. 5. 2. Κῦρον δὲ μεταπίμπεται, *but he sends for Cyrus (to come to himself)*, i. 1. 2. Τούτου φυλάττεσθαι, *to watch him for your own safety, to be on your guard against him*, i. 6. 9. Φέρονται δὲ εἰσθεν . . κάθωπα, ὡς ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι Cyr. i. 2. 8. Σπασάμενος τὸν ἀινάκη, *drawing his scymitar*, i. 8. 29. Θίεσθαι τὰ ἴστα i. 6. 4. Κεῖνα θίμενος ἐπὶ τὰ γόνατα, *'upon his own knees'*, vii. 3. 23. 'Ασίφνης γνώμην, *express your opinion*, i. 6. 9. Παῖδά μ' ἀνομάζειτο, *he called me his son*, Soph. CEd. T. 1021. — 'Αποδίδομαι, *to give up for one's own profit, hence*

to sell; as, Ταῦτα ἀποδόντες, οὐτε Σούθῃ ἀπιδόντες οὐτε ἡμῖν τὰ γιγνόμενα, *having sold these things, he has neither paid over the proceeds to Seuthes nor to us*, vii. 6. 41. Λύομαι, to loose for one's self, to deliver, to ransom, to redeem; as, Εἰ τινας ἐκ τῶν πολλοῦν ἰλυσάμεν Dem. 316. 3. Τίθῃμι ὁ γράφω νόμον, to make a law for another, τίθῃμι ὁ γράφω νόμον, to make a law for one's self; as, Θεοὺς αἵμα τούτους νόμους τοῖς ἀνθρώποις δίδωμι, *I think that the gods have instituted these laws for men*. Οἱ ἄνθρωποι αὐτοὺς ἴδοντες, *men have instituted them for themselves*, Mem. iv. 4. 19. Νόμον οὗτοι ἔγραψαν, *these men (the Thirty) enacted a law*, H. Gr. ii. 3. 52. "Ἢν νόμους καλοὺς γράψονται, *if they (the citizens) should enact good laws*, CEC. 9. 14. Βουλίσσω, to give counsel to another, βουλίσσωμαι, to give counsel to one's self, to deliberate, to resolve (§ 35). Τιμωρίω, to take vengeance for another, to avenge, τιμωρίεμαι, to take vengeance for one's self, to punish.

§ 559. c.) RECIPROCAL; so that the middle is equivalent to the active with the reciprocal pronoun; as, Μαχόμενοι καὶ βασιλεὺς καὶ Κῦρες καὶ οἱ ἀμφ' αὐτούς, 'fighting with each other,' i. 8. 27. Ἀμφὶ δὲ ἔχον διαφιρέμενοι, 'quarrelling,' iv. 5. 17. Δηλλάξαντες [τοὺς ἴσους], 'exchanged,' Cyr. viii. 3. 32. — Hence the middle is extensively used in expressing actions which imply MUTUAL RELATION; as those of agreement and contention, of greeting and companionship, of intercourse and traffic, of question and answer, &c. Thus, Συντίθῃμι, to agree, διαλύομαι, to become reconciled, σπίνδωμαι, [to pour out libations together] to make a treaty, ἀγωνίζομαι, to contend, ἀμιλλάομαι, to vie, μάχομαι, to fight, ἀσπάζομαι, to embrace, to salute, ἴστωμαι, to attend upon, to follow, διαλίσσομαι, to converse, ἀνίστωμαι, to buy, πυθάνομαι, to inquire, ἀσπερίζομαι, to answer, &c.

d.) CAUSATIVE; so that the middle denotes what a person procures to be done for himself; as, Θώρακα ἱστίεσθαι, *she had a corselet made*, Cyr. vi. 1. 51. "Α ἰ πάντες . . ἱστίεσθαι Ib. i. 4. 18. Ἀπόλλωνος ἀνάθημα ποιησάμενος v. 3. 5. Ἐγὼ γὰρ σὺ ταῦτα ἱστίης ἰδιδάξαμένῃ, *for I had you taught these things on purpose*, Cyr. i. 6. 2. Τράπεζαν τι Περσικὴν παρτίδιστο Th. i. 130. Ἐπίλινον ἀπογράφειν πάντας, *they commanded all to [have their names registered] give in their names*, H. Gr. ii. 4. 8. — Γράφομαι τινα, to have the name of any one taken down as a criminal, hence to accuse; as, Οἱ γράφωμενοι Σωκράτην Mem. i. 1. 1. Περσεύω, to go as an ambassador, περσεύομαι, to send an ambassador; as, "Οσπερ ἱπρσεύουσιν αὐτῷ πάντες vii. 2. 23; Οἱ πολέμιοι ἱπρσεύουσιν Ag. 2. 21. Μισθώω, to let upon hire, μισθόομαι, [to procure to be let to one's self upon hire] to hire; as, Πλοῖον μισθωσάμενος vi. 4. 13.

§ 560. e.) SUBJECTIVE; so that the middle represents the action as more nearly concerning the subject, than the active (see § 174). Thus, (1.) if the active is a causative verb, the middle may form the corresponding immediate; (2.) if the active expresses an external or physical action, the middle may express the analogous internal or mental action; (3.) if the active represents a person as having a particular office, condition, or character, the middle may represent him as making it more his own by acting in accordance with it. Thus, — (1.) Γίνω, to make another taste, γινώσκω, to taste for one's self (see §§ 375, 430). Πάω, to make to cease, παύομαι, to cease; as, Ἐπαυε μὲν ταῦτον πολλούς Mem. i. 2. 2; Ταῦτα εἰπὼν ἱκέσθαι i. 3. 12. Φέβω, to cause to fear, to terrify, φοβίωμαι, to fear; as, Τοὺς ἱκόμενους πολέμιους φοβῆσαι iv. 5. 17; Ἐφοβῶντο αὐτὸν i. 9. 9. Αἰσχύνω, to put to shame, αἰσχύνομαι, to be ashamed. Ἰσσημι, to make to stand, to station, ἵσταμαι, to stand (§ 48). Κοιμῶ, to put to sleep, κοιμάομαι, to sleep. Ὀρίγω, to stretch out, ὀρίγμαι, to reach after,

hence to *desire*. Πείθω, to persuade, πείθομαι, to believe, to obey. Περαιῶν, to carry across, περαιῶμαι, to go across. Στείλλω, to fit out, to send, στείλλομαι, to set out, to go. Φαίνω, to show, φαίνομαι, to appear. — (2.) Ὁρίζω, to bound, ὀρίζομαι, to determine; as, Ποταμόν, . . ὅς ἱεῖται τὴν Ἀρμενίαν iv. 3. 1; Οἱ πλεῖστοι ὀρίζονται τοὺς ὑπεργίτας ἑαυτῶν ἀδελφὰς ἀγαθοὺς ἴσται H. Gr. vii. 3. 12. Σκοπῶ, to view, to observe, σκοπῶμαι, to consider; as, Οἱ λεχαγοὶ ἐπέπουν, εἰ αἶν τι εἴη τὴν ἀφραν λαοῦν . . σπουδαίοντες δὲ αὐτοῖς ἰδοῦναι παντάπασιν ἀνάλωτοι ἴσται τὸ χωρεῖν v. 2. 20. Ἀγάλλω, to adorn, ἀγάλλομαι, to pride one's self. Φράζω, to tell, φράζομαι, to tell one's self, to reflect. — (3.) Πολιτεύω (from πολίτης, citizen), to be a citizen, πολιτεύομαι, to conduct one's self as a citizen, to engage in politics, to manage state affairs; as, Φυγάδα ἐξ Ἀθηνῶν, . . πολιτεύοντα παρ' αὐτοῖς [i. e. τοῖς Θουρῶσι] H. Gr. i. 5. 19; Οἱ μὲν πολιτεύονται ἐν ταῖς πατρίσι καὶ νόμοις τίθενται Mem. ii. 1. 14.

§ 561. REMARKS. 1. If the reflexive action is *direct* or *prominent*, the reflexive pronoun is commonly employed; more frequently with the active voice (if in use), but often with the middle; as, Ἐκείνος ἀπίασεν ἑαυτόν, he slew himself, Dem. 127. 3. Οἱ μὲν φασὶ βασιλεῖα καλεῖσθαι τινὰ ἰσισφάζει αὐτὸν Κύρη, εἰ δὲ αὐτὸν ἰσισφάζεσθαι i. 8. 29. Ἐπισφαιλιστικὴν αὐτὴν . . κατισπίκναι ἑαυτῷ Dem. 22. 13. Ἐαυτῷ ὄνομα καὶ δύναμιν περιποιήσασθαι v. 6. 17. Διελίγοντο τὸν ἑαυτοῖς, they talked with themselves, v. 4. 34 (cf. § 559). Μισισφίμπαντο τὸν Σύνιστον πρὸς ἑαυτόν i. 2. 26 (cf. § 558). Συνίγινοντο ἀλλήλοις Ib. 27. See § 504.

2. The middle voice, by a transition of meaning, (a) often becomes in its force the active of a new verb; and (b) sometimes, like the active, supplies the place of the passive (§ 556). Thus, — (a) Κίπτω, to smite, κίπτομαι, to smite one's self through grief, hence to bewail; as, Κίπτεισθ' Ἀδωνι Ar. Lys. 396. See §§ 558–560. — (b) Ἀπώλοντο ὑπὸ τοῖς τῶν πελοπονείων καὶ χιόνος, 'were destroyed by,' v. 3. 3. Ἀκούσομαι κακίης, I shall be called a villain, Soph. (Ed. C. 988 (cf. § 556). Οὐδὲ τούτων στερήσονται, they shall not [want] be deprived of these, i. 4. 8.

3. In many cases, the reflex reference is so *obvious*, or so *indistinct*, that it may be either expressed or omitted without affecting the sense; that is, the active or the middle may be employed at pleasure; thus, Αἰτῷ αὐτόν i. 1. 10. Ἡτατούμην βασιλείᾳ ii. 3. 19. Πολὺ φέρονιν. . . Μικρὸν φερόμενιν Mem. iii. 14. 1. Πολὺν γὰρ μισθὸν . . φέροντε Ec. i. 4. Μισθὸν τούτου φέροι Ib. 6. Παφλαγῶνας ἑυμμάχους ποιήσεις. . . φίλοι ποιήσομεν τὸν Παφλαγῶνα v. 5. 22 (cf. Ib. 12, § 558). Οἱ στρατιῶται ἠγόραζον τὰ ἱππικάδια i. 5. 10 (cf. i. 3. 14, § 558). Εἶπεν ὅτι θῦναι τι βούλοιστο. Καὶ ἀπὸ τῶν ἰδίους vii. 2. 14. Ἐστράτευσαν ἐπὶ βασιλείᾳ ii. 6. 29. Ἐπὶ τὸν ἀδελφὸν Ἀρταξίερην ἰστρατεύοντο ii. 1. 1. — In some verbs, the use of the mid. form is poetic, especially Epic.

4. It follows naturally from the distinction between the two voices, that the middle is more inclined to take its object in an *indirect* case than the active; thus, Οἱ δὲ φύλακες προσελάσαντες ἑλιδόρου αὐτόν Cyr. i. 4. 8. Ὁ θῦς αὐτῷ ἑλιδόρου Ib. 9.

C. PASSIVE.

§ 562. The passive voice has for its SUBJECT an *object* of the active, commonly (α.) a *direct*, but sometimes (β.) an *indirect* object. Any other word governed by the active remains unchanged with the passive. The SUBJECT OF THE AC-

TIVE is expressed, with the passive, by the *Gen. with a preposition* (commonly *ὑπό*, but sometimes *ἀπό*, *ἐξ*, *παρά*, or *πρός*), or, less frequently, by the *simple Gen. or Dat.* (§§ 381, 417), or, yet more rarely (chiefly in poetry, especially *Ep.*), by the *Dat. with ὑπό*. Thus,

α. Περιήρτο δ' αὐτὴ ὑπὸ τοῦ Μάσκα, and it was surrounded by the Mascas [= Περιήρτο δ' αὐτὴν ὁ Μάσκα, and the Mascas surrounded it], i. 5. 4. Ὀδὴνα κείνῳ ὑπὸ πλείονος φιλοῦσθαι, I judge that no one has been loved by more [= Κείνῳ πλείους φιλοῦσθαι οὐδὲνα, I judge that more have loved no one], i. 9. 28. Εἰ θαλάττης ἱεργόντα, if they should be excluded from the sea, H. Gr. vii. 1. 8 (§ 347). Τῶν δ' ἰσπίων ὁ λόφος ἐνιπλήσθη i. 10. 12 (§ 357). 'Ἠξίου . . δόθῃαι αἱ αὐτὰς τὰς πόλεις i. 1. 8 (§ 404. δ). Μουσικὴν μὲν ὑπὸ Λάμπρου παιδιδυθείς, having been taught music by Lamprus Pl. Menex. 236 a (§ 436). 'Εγὼ ἱερίσθην τι ταῦτα ὑπὸ σοῦ Cyr. v. 5. 16. Σουλῆς γὰρ 'Ηρακλῆς τὰς βοῦς . . ὑπὸ Νηλίου, for Hercules having been robbed of his kine by Neleus, Isocr. 119 d. Τί δῆτα . . οὐ καὶ σὺ τύπτει τὰς Ἰσας πληγὰς ἡμοί, why then are not you beaten the same number of blows with me, Ar. Ran. 635 (435). Ταῦτον τμημα τίμνεται τὸ τισμημίνον, εἶον τὸ τίμνον τίμνι, the thing cut is cut such a cut as the cutter cuts, Pl. Gorg. 476 d. Τὰ μιν γέλα [sc. μυστήρια] μιμύσθαι, πρὶν τὰ μικρά, you have been initiated into the greater mysteries before the less, Ib. 497 c. 'Αλλαι τι γινῶμαι ἀφ' ἡλάστων ἰλίγοντα Th. iii. 36. 'Εκ βασιλῆως διδοῖται i. 1. 6. Παρὰ πάντων ὁμολογῆται i. 9. 1. 'Ομολογῆται πρὸς πάντων Ib. 20. 'Ἐπὶ πόλιν τιταγμίνον, ἢ ὑπὸ τοῦ διδῆσαι ἢ ἄλλα τινὶ ἀνάγκῃ κατεχόμενοι ii. 6. 13. Τίς ὑπὸ τῷ πατρὶ τιτραμίνον, 'brought up [under] by his father,' Pl. Rep. 558 d.

β. Κατιφρονήθη ὑπ' αὐτῶν, I was despised by them [= Κατιφρονήσάτην μου, they despised me], Pl. Euthyd. 273 c (§ 375). Τὸ κρατὶν ἡδονῶν . . Κρατοῖν' αὖν ὑπὸ τοῦ 'Ερωτος Id. Conv. 196 c (§ 350). 'Ἀπιστοῦνται δ' ὑφ' ἀπάντων Πελοποννησίων, and they are distrusted by all the Peloponnesians [= Οἱ δὲ Πελοποννήσιοι ἀπιστοῦσι αὐτοῖς], Isocr. 92 a (§ 406). Οἱ τῶν Ἀθηναίων ἐπισιτραμμένοι τὴν φυλακὴν, those of the Athenians who had been intrusted with the guard [= οἱ δὲ φυλακὴν ἐπισιτραμμεῖς, to whom the guard had been intrusted], Th. i. 126. Οἱ Κορίνθιοι ταῦτα ἐπισταλμίνον, the Corinthians having received these directions, Id. v. 37.

§ 563. REMARKS. 1. When the active has more than one object, it is commonly determined which shall be the subject of the passive by one or the other of the following preferences; — (a) *The passive prefers, as its subject, a direct to an indirect object of the active.* — (b) *The passive prefers, as its subject, the name of a person to that of a thing.* — If these preferences conflict, sometimes the one prevails, and sometimes the other. The latter preference often leads to construction by *synecdoche* (§ 438); thus, 'Ἀποτμηθέντες τὰς κεφαλὰς, cut off as to their heads [= 'Ἀποτμηθέντων τῶν κεφαλῶν, their heads being cut off], ii. 6. 1 (cf. Κύρου ἀποτίμνεται ἡ κεφαλὴ i. 10. 1). Δι-φραμμένοι . . τοὺς ὀφθαλμούς [= 'Εχόντες τοὺς ὀφθαλμούς διφραμμένους] iv. 5. 12. Τὰ ὦτα τιτραμμίνον, having his ears bored, iii. 1. 31.

§ 564. 2. The passive is sometimes the converse of the middle rather than of the active; and hence *deponents* may have a passive. Thus, *Μισθωθῆναι* δι' οὐκ ἔσθ' ἰσότηρ ἴφασαν, 'that they had not been hired,' i. 3. 1 (§ 559. d). *Θώρεκας* ἰδ' ἱεργασμίνον, *corselets well made*, Mem. iii. 10. 9 (cf. *Ἀνδριάντας καλῶς ἱεργασμίνον*, 'having made,' Ib. ii. 6. 6). *Ἐργασθήσεται*, it shall be

performed, Soph. Tr. 1218. 'Εωνήθη δὲ ἱεῖα, and wood was bought, Mem. ii. 7. 12 (§ 301. 8). Τὸ θιαθεῖν Th. iii. 38. 'Οὐ βιάζομαι τὰς Soph. Ant. 66. — This passive occurs chiefly in the *Perf.*, *Plup.*, and *Aor.*

3. If an active or middle which has no object is changed to a passive, it becomes, of course, IMPERSONAL (§ 546. a); and it may become so, with an indirect object. Thus, 'Υπῆρκε, a beginning had been made [= 'Υπῆρξαν, they had begun], Th. i. 93. 'Ἐτιδὴ αὐτοῖς παρασκευάσκει, when preparation had been made by them [= 'Ἐτιδὴ παρασκευασμένοι ἦσαν, when they had made preparation], Ib. 46. Καλῶς ἂν σοι ἀποκρίναιτο [= ἂν ἀποκρίναιτο]; Would [it have been answered well by you] your answer have been a good one? Pl. Gorg. 453 d.

III. USE OF THE TENSES.

§ 565. A general view of the distinctive offices of the Greek tenses, particularly as employed in the Indicative, has already been presented (§§ 167, 168). In explanation and completion of that view, it is essential to observe,

I. That, *out of the Ind.*, the tenses, except the *Fut.*, have no direct reference to a distinction of time, but simply to the RELATION OR STATE of the action as *indefinite*, *definite*, or *complete*, or, in other words, as *doing*, *done*, or *having been done* (§ 168).

Hence, if we omit the *Fut.*, each of the three states or relations has but a single tense-form out of the *Ind.* This form, as it marks the distinction of time only occasionally and indirectly, may be termed *achronic* (ἀ-, not, χρονίζω, relating to time); while the forms of the *Ind.*, as they properly and directly mark this distinction (though sometimes used *achronically*), may be termed *chronic*. The time of an action expressed by an *achronic* tense must be inferred from the connection. Thus (the star denoting that a form is wanting),

	IND.	SUBJ.	OPT.	IMP.	INF.	PART.
Definite	{ Present, }	Achronic,	Achronic,	Achronic,	Achronic,	Achronic.
	{ Past, }					
	{ Future *					
	(see § 581).					
Indefinite.	{ Present *	Achronic,	Achronic,	Achronic,	Achronic,	Achronic.
	{ (see § 575), }					
	{ Past, }					
	{ Future,	*	Future,	*	Future,	Future.
Complete.	{ Present, }	Achronic,	Achronic,	Achronic,	Achronic,	Achronic.
	{ Past, }					
	{ Future,	*	Future,	*	Future,	Future.

§ 566. II. The use of *generic* forms for *specific* (§ 330) has a peculiar prominence in the doctrine of the Greek tenses.

REMARKS. α. The PRES., in its widest generic sense, includes *all the other tenses* (see β); as a definite tense used *achronically* (§ 565), it includes the *Impf.* The IMPF., in its widest generic sense, includes *all the past tenses* (§ 173); and the AOR., *all the indefinite and complete tenses*. The PERF., as a generic tense, includes the *Plup.*

β. The distinction of *generic* and *specific* belongs not merely to grammatical forms, but also to the ideas which these forms represent. Thus the idea of *PRESENT TIME*, which applies specifically only to the passing moment, extends in its generic application to any period including this moment; and we speak of the *present month*, the *present century*, &c. In its widest extent, therefore, it includes all time. Hence *general truths, existing states and habits, and oft-recurring facts*, belong appropriately to the *present time*.

§ 567. III. The relations of time have nothing sensible to fix the conceptions of the mind. It ranges therefore with freedom through all time, the past, the present, and the future; and, without difficulty, conceives of the *past* or *future* as present, and even of the *present* or *future* as already past. That the Greek language should have a peculiar freedom in the interchange of tenses, is but the natural consequence of the wonderful vivacity of the Greek mind. See §§ 330, 3, 576, 584, 585.

REMARKS. α. The Pres. tense, when employed by the figure of *vision*, in speaking of past events, is termed the *HISTORIC PRESENT*. See § 576.

β. Common facts, imagined scenes, and general assertions, not being confined to any particular time, may often be expressed in the present, past, or future, according to the view which the speaker chooses to take. E. g. we may say, "The wisest often err." or "The wisest have often erred," or "The wisest will often err." Thus, 'Η μὲν γὰρ εὐταξία σώζειν δοκῇ, ἡ δὲ ἀταξία πολλοὺς ἤδη ἀπολώλειν, *for good order seems to preserve, but disorder has already destroyed many*, iii. 1. 38. Οὐδὲν ἴσθι κερδαλιώτερον τοῦ νηπῆ. ὁ γὰρ κρατῶν ἅμα πάντα συνήρανε Cyp. iv. 2. 26. 'Η δὲ ψυχὴ, . . ἀπαλλαττομένη τοῦ σώματος, εὐθὺς διαπύρηνται καὶ ἀπώλων Pl. Phædo, 80 c. Κρατὶ δὲ μηχαναῖς ἀγρυλίου θηροῦ ἰρρισιζέτα, λασιαχινά θ' ἴσπον ὑπάξεται Soph. Ant. 348. Ἀπὸ τοῦ ἐπ' οὐδὲν ἔρχεται τὸ μίλλον. Ἀἶδα μένον φιῶν οὐκ ἰσάξεται Ib. 360. Ἐν πολλοῖς μὲν, ὃ Δημόσιος, πολλὸν διιστάσας ἐνέστημεν τὰς τι τῶν σπουδαίων γινώσκας καὶ τὰς τῶν φαύλων διανοίας. πολὺ δὲ μνηστὴν διαφορὰν ἐλάφασιν ἐν ταῖς πρὸς ἀλλήλους συνήθειαι. Οἱ μὲν γὰρ φίλους παρέντες μόνον τιμῶσιν, οἱ δὲ καὶ μακρὰν ἀπέντας ἀγαπῶσι. καὶ τὰς μὲν τῶν φαύλων συνήθειας ὀλίγους χρόνους διέλυσαι, τὰς δὲ τῶν σπουδαίων φιλίας οὐδ' εἴ τι πᾶς αἰὼν ἱκαλίσψουσιν Isocr. 2 a. See §§ 575–578.

NOTE. The use of the Aor. by Homer in comparisons is particularly frequent; as, "Ἡριπὶ δ', ὥς ὅτι τις δρυὶς ἥριπιν Π. 482, cf. Γ. 33, &c. See also § 575. 2.

γ. A past tense may be used, in speaking of that which is present, with reference to some past opinion, feeling, remark, action, or obligation; thus, Κῦπρις οὐκ ἔρ' ἦν Θείη, *Venus was not then merely a goddess* (as we supposed her to be), Eur. Hipp. 359. Ἀρ' οὐ τότε ἦν τὸ δίδρον, ἢ' ὅπως ἦγας ἡμᾶς; Pl. Phædr. 230 a. Διαφθεροῦμεν ἑαυτοὺς καὶ λωβησόμεθα, ὃ τῷ μὲν δικαίῳ βίβληται ἰσχύοντε, τῷ δὲ ἀδίκῳ ἀπώλλυτο, *we shall corrupt and injure that, which* (as we said) *is*

improved by justice, and ruined by injustice, Pl. Crito, 47 d. 'ἵνα ε' ἐκείνων εἰ στρατηγὸς εἴμην Ar. Ach. 1073. 'Ὀφείλει μὲν Κύρου ζῆν, [Cyrus ought to be living] *Would that Cyrus were living!* ii. 1. 4. Οὐκ ἔχρη' μίναται εὐνοῦν; *But ought you not to be considering?* Apol. 3. Cf., in English, the familiar use of *ought*, the Impf. of *owe*, as a Pres.

§ 568. IV. The tense may vary according as an action is viewed in its relation to the *present time*, or to the *time of another action, either past or future*. The tense of an *Inf.* or *Part.* is commonly determined by its connection with another verb, without regard to the present time. In the *Ind.*, the tense is properly determined by the relation of the action to the present time; but in Greek, if the *Ind.* is dependent upon another verb, its tense is often determined by the time of that verb, particularly in *indirect quotation*. In the *Subj.* and *Opt.* modes, from their very nature, there is commonly a union of the two considerations. Thus,

'Τίτιχεν ἀνδρὶ ἰδέσθαι δόσω, *he promised to give each man* (the giving future at the time of the promise), i. 4. 13. 'Ἐχων ὀπλίτας ἀνίστη τεταπεινούς, *he went up, having* (at the time of his going up) *three hundred hoplites*, i. 1. 2. 'Ἀνίσταντο . . . λίζοντις ἃ ἰγίγινωσκον, *they rose to say* (future at the time of the rising) *what they thought* (past at the time of the narration), i. 3. 13. Πιστεύουσιν ἄλγεόσυν, ἃ ἱλγεις, ἰσῆρας vii. 7. 25. Εἴπει . . . στρατηγούς μιν ἐλθεῖν ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν . . . ἡγμένους αὐτοῖν Κύρου, ὅστις . . . ἀπάξει, *recommended, that they should immediately choose other generals, if Clearchus [is] was unwilling to lead them; that they should ask Cyrus for a guide, who [will] would conduct them back*, i. 3. 14. Τοῖς δὲ ὑποψία μιν ἦν, ὅτι ἄγχι πρὸς βασιλίαν, *and they had indeed a suspicion, that he was leading them against the king*, i. 3. 21. 'Εθαύμασε, τίς παρεγγύλλει i. 8. 16. 'Ἐπιμιλιῦτο, ὃ τι ποιήσει βασιλεύς Ib. 21.

REMARK. An INFINITIVE, denoting an action which must be future, from the very nature of the governing word, often employs the *Fut.*, but far more frequently the appropriate *achronic* tense; thus, Συμπεράζειν ὑποσχινῶτο. Ἰδίτε διὰ τὰς πόλεις μὴ παύειν vii. 7. 19. 'Υποσχινῶνται περιδυμίτην αὐταῖς εὐστρατεύουσαι Ib. 31. Μιμνήσθαι ὑποσχινῶσθαι vii. 6. 38. 'Υποσχινέ' μοι βουλεύεσθαι, ἰεῖσθαι δὲ με ὁμᾶς ἐκείλευσιν ii. 3. 20. See § 583.

A. DEFINITE AND INDEFINITE.

§ 569. The INDEFINITE and the DEFINITE tenses are thus distinguished. The former represent an action *simply as performed*; the latter represent it *definitely as performing*. The former merely express that an action has been, is, or will be performed; the latter present a picture of the action in the course of its performance. The former take a single glance at it, as one complete act conceived of as momentary; the latter observe its progress, as begun and going forward by continued or repeated effort, but not yet complete.

If action is conceived of as *motion in a straight line*, the definite tenses may

be said to present a *side view* of this line, so that it is seen in its *full length*; but the indefinite tenses to present only an *end view* of it, so that it appears as a *mere point*. Thus,

Definite View.

Indefinite View.

(—————)

(.)

§ 570. Hence an action is represented,

a.) By the definite tenses, as *continued* or *prolonged*; but by the Aor., as *momentary* or *transient*. Thus,

Τοὺς μὲν οὖν σιταστὰς ἰδίζαντο οἱ βάρεσται καὶ ἰμάχοντο· ἰσχυρὰ δὲ ἰγγὺς ἦσαν οἱ ἐπ' αὐτοῖς, ἰερέσωντο. Καὶ οἱ μὲν σιτασται εὐθὺς εἴποντο διώκοντες. *The barbarians then received the targeteers (momentary) and fought with them (continued); but when now the hoplites were near, they turned to flight (momentary). And the targeteers immediately followed pursuing them (continued).* v. 4. 24. "Ἴνα ἡ . . . ἡσυχίαν ἔχῃ, ἡ . . . ἀφύλακτος λαφύῃ Dem. 45. 2. Διαλίγου, καὶ μάλιστα πρῶτον τίνος εἰσὶν, conversee with them, and learn first who they are, iv. 8. 5. Ἐπειδὴν ἀπαντα ἀκούσῃς, κρίναι, καὶ μὴ πρότερον παραλαμβάνει Dem. 44. 2. Δοξῆναι οἱ ταύτας τὰς πόλεις μᾶλλον, ἢ Τισσαφέρνην ἀρχὴν αὐτῶν i. 1. 8. Λαβὼν, *having taken* (momentary). Ἐχων, *having* (continued), i. 1. 2.

NOTES. 1. Any dwelling of the mind upon the *agent, mode, or circumstances* of an action, and any attempt at *graphic description*, commonly lead to the use of the *definite tenses*; thus, Ἀπεκρίναντο (Κλίσσεος δ' ἔλεγεν), *they answered (and Clearchus was the speaker)*, ii. 3. 21 (cf. ii. 5. 39; iii. 3. 3). Ἐλίσσετο Εὐνοῶν, ἡμένηται δὲ Τιμησίδης v. 4. 4. See § 576.

2. In the *IMPERATIVE*, the momentary character of the AOR. is peculiarly favorable to *vivacity, energy, and earnestness* of expression; thus, Σὺ οὖν πρὸς θεῶν συμβούλουςιν ἡμῶν ii. 1. 17. Ἀκούσατε οὖν μου πρὸς θεῶν v. 7. 5. "Βλίσφον," ἔφη, "πρὸς τὰ ἔρη, καὶ ἴδε ὡς ἄεστα πάντα ἱστί" iv. 1. 20.

§ 571. b.) By the definite tenses, as a *habit* or *continued course of conduct*; but by the Aor., as a *single act*. Thus,

Ἐπεὶ δὲ εἶδον αὐτὸν, ὅστις πρὸθεν προσκύνουν, καὶ τότε προσκύνησαν, *and when those saw him who were before in the habit of prostrating themselves before him, they prostrated themselves even then*, i. 6. 10. Διόφθικρον γὰρ προσκύνοντες τοὺς στρατιώταις, καὶ ἵνα γι λαχάγῃ διόφθικρον iii. 3. 5. "Ὅστις δ' ἀφικνῶτο . . . πρὸς αὐτὸν, πάντας οὕτω διακρίβει ἀπεσπάρματο i. 1. 5. Πολλὰν δὲ ἰόντας ἐπὶ τὰς θύρας ἀπήρουν. Ὁ δὲ ἰλπίδας λίγων διήγει i. 2. 11. Στρουβὴν δὲ εὐδὶς ἱλαζντο· οἱ δὲ διώξαντες τῶν ἰσχυίων ταχὺ ἱσάοντο i. 5. 3. — Hence the great use of the definite tenses in the description of character. See Anab. i. ch. 9; ii. ch. 6.

§ 572. c.) By the definite tenses, as *doing at the time of, or until another action*; but by the Aor., simply as *done in its own time*. Thus,

Τούτῳ τῷ τρόπῳ ἰσοριθήσαν σταθμοὺς τέτταρας. Ἥτινα δὲ τὸν πέμπτον ἰσοριθύοντο, εἶδον βασιλείον τι. *In this way, they made four day's-marches. And while they were making the fifth, they saw a palace.* iii. 4. 23. Ἀρίστειναι εν-

χρούς, . . καὶ ἰδίῳκεν μέχρι οὗ ἰδόν, *they slew many, and continued the pursuit until they saw*, v. 4. 16. Τούτοις ἐκίλιυσι διαφυλάττει αὐτῷ τὴν τι γυναῖκα καὶ τὴν σκηνήν Cyr. v. 1. 2. Ταύτην οὖν ἐκίλιυσιν ὁ Κύρως διαφυλάττειν τὸν Ἀράσπην, ὡς δὲ αὐτὸς λέγει Ib. 3.

§ 573. d.) By the definite tenses, as *begun, attempted, or designed* (doing, not done); but by the Aor., as *accomplished* (done). Thus,

Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἵνα· οἱ δὲ αὐτὸν τι ἔκαλλον. . . Τότε μὲν μικρὸν ἐξίφυγεν τὸ μὴ καταπαστρωθῆναι, ὕστερον δ' ἰσὺ ἴγνω, ὅτι οὐ δύνησται βιάσασθαι. *Clearchus attempted to force his soldiers to proceed; but they began to stone him. He then narrowly escaped being stoned to death (the completion of the act of stoning); and afterwards, when he became convinced that he should not be able to prevail by force (to accomplish his attempt).* i. 3. 1. "Ὅπως ἦν ἰγίνει" υἱὸς οὐραὶ, . . περὶ ταῦτόμας δὴ ἑστῆναι ἰλοιδρούμεθα. Ἡ μὲν γὰρ ἴσπεον προστίθει πρὸς τοῦνομα, . . ἰγὰ δὲ τοῦ πάππου ἑτίμην Φειδωνίδην. . . Τῷ χρεῖναι κοινῇ ξυνίζημεν, καθίμεθα Φειδωνίδην. *When this son was born to us, thereupon we began to quarrel about the name. For she insisted on tacking ἴσπος to his name, and I was for giving him his grandfather's name, Phidonides. At last we made a compromise, and named him Phiddippides.* Ar. Nub. 60. "Ὅτ' ἐξέκαλλον τοὺς θεούς, when I was for expelling the gods, Ib. 1477. Ἐκαιρόμην ξίφι· ἄλλ' ἐξέπλεψιν. . . Ἀρτεμῖς Eur. Iph. T. 26. Ὀνειρόμειοις ἴδωκε δατύνην Hdt. i. 69.

NOTES. α. Hence the definite tenses are often used with a negative to *deny the attempt* as well as the *accomplishment* of an action; thus, Κλέαρχος οὐκ ἐνέβριζαζεν ἐπὶ τὸν λόφον, *Clearchus did not undertake to march upon the hill*, i. 10. 14. Εἰσοφῶν τοὺς μὲν πελταστας οὐκ ἦγιν iii. 4. 39. Ἐστὶ δὲ οὐδὲς ἀντίλιν, ἔπειν iii. 2. 38. Ἐστὶ δὲ οὐδὲν ὠφίλιμον ἴλεγειν, ὁρῶντος τοῦ ἵτερον πατισφάγη. Ὁ δὲ λοιπὸς ἔλεξεν. *And when he would say nothing useful, he was put to death in the sight of the other. But the second said.* iv. 1. 23.

β. A person is often spoken of as *having done* what he *has attempted to do*; thus, MEN. Δίπαια γὰρ τόνδ' εὐτυχίῃν πτείναντά με; TETK. Κτείναντα; Διόνον γ' εἶπας, εἰ καὶ ζῆς Δανών. MEN. Θιὸς γὰρ ἰσφύζω με, τῷδ' δ' εἴχομαι. Men. *For is it right that he should prosper, having slain me?* Teuc. *Having slain you? You tell a wonder, indeed, if, being dead, you are yet alive.* Men. *For heaven preserves me, but, so far as lay in him, I am no more.* Soph. Aj. 1126 (§ 410). Σὰν ψυχὰν ἀπίκαλον, τίανον· ἰπτινά ε' ἄκουσα Eur. Ion, 1498.

§ 574. e.) By the definite tenses, as *introductory*; but by the Aor., as *conclusive*. Thus,

Οἱ ἥρώτων Κύρως . . ὁ δ' ἀπεκρίνατο, who asked Cyrus; and he answered, i. 3. 20 (cf. Ἀξιοῦν . . ἀναγγεῖλαι Ib. 19). Ἀποσάντες ταῦτα ἐπείθεντο καὶ δέδωκεν i. 4. 16. Οἱ Ἕλληες ἐβουλεύοντο· καὶ ἀπεκρίναντο ii. 3. 21.

NOTE. Verbs of *asking, inquiring, commanding, forbidding, deliberating, attempting, endeavouring, besieging, wounding*, and some others, are introductory in their very nature, and hence incline to the use of the definite tenses; thus, Τί δι' αὐτὸν αἰτεῖν, καὶ οὐ λαβῶν ἰλθόντα; *Why must he ask for them (which of itself accomplishes nothing), and not come and take them (which is final)?* ii. 1. 10. Σωλλίξας στρατεύματα, ἰσολόρεκε Μίλητον καὶ κατὰ γῆν καὶ κατὰ

θάλατταν, καὶ ἰωιζῶτο κατὰ γιν τοὺς ἐκπαιστωμένους i. l. 7. Καὶ πολλοὺς κατὰ τὴν ἑρμηνείαν, καὶ ἐκράτησαν τῶν Ἑλλήνων iii. 4. 26.

§ 575. REMARKS. 1. As the Aor. is an achronic tense, except in the Ind. (§ 565), it is in this mode only that the *Pres. indefinite* is wanting (§ 168. α). It is commonly supplied by the *Pres. definite*, but sometimes by the *Aor.* or *Perf.* See REM. 2, and §§ 233, 577, 578.

2. The AOR. in the *Ind.* is properly a *past tense*; but, from the want of the *Pres. indefinite*, it often supplies the place of this tense, or is used *achronically*. In these uses, it differs from the *Pres. definite*, in representing the action either *more simply or singly*, or with a certain expression of *instantaneousness, energy, decisiveness, or completeness*. Ἀνὴρ δ' ὅταν τοῖς ἴδον ἀχθῇται ξυνόν, ἔξω μολὼν ἵπαισι καρδίαν ἄσῃ, and when a man becomes weary of the society of those at home, going abroad he relieves his heart at once of its disgust, Eur. Med. 244. Καὶ ναῦς γὰρ ἰσταμένη πρὸς βίαν ποδὶ ἔκαψεν, ἴσθη δ' αὖθις, ἢ χαλᾷ πῶδα Id. Or. 706. Ὅταν δ' ἐκ πλειονείας καὶ σπουδαίας τις, ὥσπερ αὐτός, ἰσχύσῃ, ἢ πρώτη πρὸ φασίς καὶ μικρὸν πταῖσμα ἅπαντα ἀνιχαίτῃσι καὶ δίδωσιν, 'instantly tosses off and dissipates,' Dem. 20. 25. Ταχὺ ἵστω Pl. Rep. 406 d. Ἐπὶ τῷ ἔργῳ, I fully approve the act, Soph. Aj. 536. Σοὶ ταῦτα . . παρήνισα Id. Phil. 1433. Σὶ . . ἵστω τῇδε γῆς ἔξω πιεῖν, 'I bid you peremptorily,' Eur. Med. 271. Ὡμωζα δ' οἷον ἔργον ἴσθ' ἱερὰσσίν Ib. 791. Ἀπίπτουσα ταῖαντι συγγένειαν ἀλλήλων σικρὰν Id. Iph. A. 509. Ἦσθην ἀπειλαῖς, ἰγίλασα ψολοκυμνίαις, ἀπισυνάγια μύθων, περιποιέουσα, I enjoy your threats, I laugh at your boastings of spoke, &c., Ar. Eq. 696. Ἐδεξάμην τὸ ἥδιν, I welcome the omen, Soph. El. 668.

§ 576. 3. The Greek has the power of giving to narration a wonderful variety, life, and energy, from the freedom with which it can employ and interchange the Aor., Impf., and Historical Pres. Without circumlocution, it can represent an action as continued or momentary; as attempted or accomplished; as introductory or conclusive. It can at pleasure retard or quicken the progress of the narrative. It can give to it dramatic life and reality by exhibiting an action as doing, or epic vivacity and energy by dismissing it as done. It can bring a scene forward into the strong light of the present, and instantly send it back again into the shade of the past. The variety, vivacity, and dramatic life of Greek narrative can be preserved but very imperfectly in translation, from the fact that the English has no definite tenses, except by circumlocution, and has far less freedom than the Greek in uniting the past and present tenses. Thus, Ἐπεὶ δὲ καὶ ἰσταῦθ' ἰχώρουσι οἱ Ἕλληες, λείπεται δὲ καὶ τὸν λόγον οἱ ἱππεῖς· οὐ μὴν ἴτι ἀβροῖ, ἀλλ' ἄλλοι ἄλλοι· ἰψιλοῦτο δ' ὁ λόφος τῶν ἱππέων· τίλοις δὲ καὶ πάντις ἀπὶχώρησαν. Ὁ οὖν Κλίμαρχος οὐκ ἀνέβλεψεν ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν στήσας τὸ σπράττιμα, πίμπει Λύκιον τὸν Σαραπόσιον καὶ ἄλλον ἐπὶ τὸν λόφον, καὶ κελεύει, κατιδόντας τὰ ὑπὲρ τοῦ λόφου, τί ἴστω, ἀπαγγέλλαι. Καὶ ὁ Λύκιος ἤλασέ τι, καὶ ἰδὼν ἀπαγγέλλει, ὅτι φύγουσιν ἀνὰ κράτος. Σχιδὼν δ' ὅτι ταῦτα ἦν, καὶ ἥλιος ἰδύτο. Ἐνταῦθα δ' ἴσθησι οἱ Ἕλληες, καὶ θίμνουν τὰ ὅπλα ἀνιπαύοντο· καὶ ἄμα μὲν ἰθαύμαζον, ὅτι οὐδαμῶ Κῦρος φαίνετο, οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδὲς παρήνισα i. 10. 13-16. See iii. 4. 25-27, 38, 39; i. 8. 23-27; iv. 7. 10-14; v. 4. 16, 17; vi. 1. 5-13.

4. There is no precise line of division between the offices of the definite and indefinite tenses. In some cases it seems to be indifferent which are employed. And the definite tenses, as the *generic forms* (§ 566. α), often occur, where the indefinite would seem to be more strictly appropriate. The use of the Impf. for the Aor. occurs especially in Hom. and Hdt.

5. In verbs in which the Aor. was not formed, or was formed with a different signification, the Impf. remained as both the definite and indefinite past tense; as ἦν and ἴφην (§§ 53, 55, § 301. 7), which are more frequently used as Aor.

B. INDEFINITE AND COMPLETE.

§ 577. I. The indefinite and the complete tenses are thus distinguished. The former represent an action as *performed in the time contemplated*; the latter represent it as, *at the time contemplated, having already been performed*. In the former, the view is directed to the action simply; in the latter, it is specially directed to the completion of the action, and to the state consequent upon its performance. Hence arise two special uses of the complete tenses; the one to mark emphatically the *entire completion* or the *termination* of an action; and the other, to express the *continuance of the effects* of an action. Thus,

Τοιούτα μὲν ποιεῖται, *such things has he done* (and is now upon trial for), i. 6. 9. 'Ἐπει' ἀναγκάζω πάλιν ἔξιμιν ἄτ' ἂν καλλίσθαι μου,' *whatever they may have stolen from me (and may have in their possession),* Ar. Eq. 1147. 'Ἦλθον οἱ Ἰνδοὶ ἐκ τῶν πολέμων, οὓς ἰσχυρόφει Κύρος ἐπὶ κατὰσκοπῇ, καὶ ἔλεγον, ὅτι Κροῖτος μὲν ἡγεμὼν . . . ἡξημίνας εἴη τῶν πολέμων· διδογμένον δ' εἴη πᾶσι τοῖς συμμάχοις . . . παρῆναι . . . πιστοποιεῖναι δὲ Κροῖτον καὶ εἰς Λακκαίμωνα περὶ ξυμμαχίας Cyt. vi. 2. 9. Περὶ μὲν οὖν τῶν ἰδίων ταῦτά μοι προεήσθη· περὶ δὲ τῶν κοινῶν . . . 'let these things have been premised,' Isocr. 43 d. 'Ὁρίσθη ὑμῶν ἡ βραδύτης· νῦν δὲ . . . βοηθήσατε, *let your sluggishness have reached its full limits; and do you now assist*, Th. i. 71. Ταῦτα μὲν οὖν, ὃ Εὐδότῃμι τι καὶ Διονυσίδωρι, πισπίσθη τι ὑμῖν, καὶ ἰσως ἰκανῶς ἔχῃ· τὸ δὲ δὴ μετὰ ταῦτα ἐπαδείκασθαι Pl. Euthyd. 278 d. 'Ἀπειργάσθη δὲ ἡμῖν καὶ αὕτη . . . ἡ πολιτεία Id. Rep. 552 e. Πειπειράσθη, [let it have been tried] *let a trial be made*, Ar. Vesp. 1129. 'Ἐξέοντες, διὰ ἵσταν τὴν θύραν καλλύεσθαι, *and going out they commanded the door [to be closed and to remain so] to be kept closed*, H. Gr. v. 4. 7.

§ 578. REMARKS. α. The consequences of an action are usually more obvious and more permanent in that which is *acted upon*, than in that which *acts*. The receiver feels the blow more deeply and longer than the giver. We find here a reason why the complete tenses are used so much more in the *passive* than in the *active*, and why, in the *active*, so many verbs want them altogether (§§ 256, 580).

β. As the object of the complete tenses is to ascribe the consequences of an action, rather than to narrate the action, they naturally occur more frequently in the *Part.* than in the other modes. Some modern languages, as the English, the French, the German, have no pass. form by inflection, except the Perf. Part.

γ. For the same reason, the transition in § 233 is natural and easy. We subjoin an example, which marks strikingly the distinction between the Perf. used as a Pres. and the Aor.; Τίθῃσιν οἱ θανόντες, *those who have died* (referring to the past event) *are dead* (referring to the present state consequent upon the event), Eur. Alc. 541 (but, Θνήσκω, *I am dying*, Ib. 284).

δ. In the Epic, the use of the Plup. as Impf. or Aor. is more extended than in the Attic, and has perhaps some connection with the usage in § 194. 3. Thus, Βεζήκει, *went*, A. 221. Βεζήκει E. 66.

§ 579. 1. The Perf. is sometimes called a *past*, and sometimes a *present* tense; and neither without reason, since it marks the relation of a *past* action to the *present* time. The action which it denotes is *past*; but the *state* consequent, to which it also refers, is *present*. The tense is therefore in its *time*, as in many languages in its *form*, COMPOUND, having both a *past* and a *present* element. The comparative prominence of these elements varies in different languages, in different words in the same language, and in different uses of the same word. We remark, in general, that the *present* element has a far greater prominence in the *Greek* than in the *English* Perf.

ζ. An action is sometimes so regarded as continued in its effect, that the *Pres.* supplies the place of the *Perf.* This is the common use of the *Pres.* in ἔκω, *to come*, and εἶχουμαι, *to go* (cf., in Eng., *I am come*, and *I am gone*); and is not unfrequent in ἀκούω, *to hear*, μανθάνω, *to learn*, νικάω, *to conquer*, and some other verbs. In these verbs, the *Impf.* may supply the place of the *Plup.* Thus, Εἰς καλὸν ἦκισι, *you [come] have come opportunely*, iv. 7. 3. Κύρος δὲ οὐκ ἦκιν, *and Cyrus had not yet come*, i. 5. 12. Οὗτοι ἀποδιδράσκουσιν, ἃ δα γὰρ ἴσθι εἶχονται, 'whither they have gone,' i. 4. 8. 'Ὀἱ ἡμῖς ἀκούομεν, *as we [hear] have heard*, v. 5. 8. Ἀετι μανθάνω Eur. Bac. 1297. Νικῶμιν τι βασιλία ii. 1. 4.

§ 580. II. Unless the attention is specially directed to the *effect* of an action, the *generic Aor.* more frequently supplies the place of the *specific Perf. and Plup.* (§ 566. α), as a more familiar, more vivacious, and often a shorter or more euphonic form. This use prevails especially in the *active voice* (§ 578. α). The *Aor.* often occurs in immediate connection with the *Perf.* or *Plup.* Thus,

'Εφ' ἧ [κρήνη] λίγισται Μίδας τὸν Σάτυρον θηρῶσαι, ὃν κινέσας αὐτήν, *at which [fountain] Midas is said to have caught the Satyr, having mixed it with wine* i. 2. 13. Ταύτην τὴν πόλιν ἐξέλιπον οἱ ἰνοικοῦντες, *this city its inhabitants had left*, Ib. 24. Νυνὶ δὲ Θεσσαλοῖς . . ἰβοήθησι, *and now it has aided the Thes-salians*, Dem. 22. 7. Τοιαῦτα παθὼν καὶ πάσχων, *having suffered and suffering such things*, Id. 576. 18. Ἀποδιδρακόντες πατίρας καὶ μητίρας, οἱ δὲ καὶ τέκνα καταλιπόντες vi. 4. 8. Πινιστίρους πιτοίηκε, καὶ πολλοὺς κινδύνους ὑπομείνειν ἠνάγκασε, καὶ πρὸς τοὺς Ἑλλήνας διαβίβληκε Isocr. 163 a. Οὐχ ἰσχυρομένους οὐδ' ἰμερμησίους τὰ δίκαια λίγισιν Dem. 576. 22. ΣΤΡ. Ἰνα μὲν διδάξῃ, ὅντιν' εὖνικ' ἰλήλυθα. ΣΩ. Ἦλθες δὲ κατὰ τί; Ar. Nub. 238.

NOTE. The use of the *Aor.* for the *Perf.* is especially common in the *Part.*

C. FUTURE.

§ 581. I. The *dim.* shadowy future has little occasion for precise forms to mark the *state* of the action. It is commonly enough to mark the action *simply as future*. Hence the inflection of most verbs has but a single *Fut.*, the *indefinite*; leaving the *definite* and *complete Futures*, if they require

to be distinguished from this, to be expressed by a *Participle* and *substantive verb*; as,

Σκῆρος ἔξαρκουῶ μαι ἵσται τὸ λοιπόν, *Scyros shall hereafter content me* (continued, § 570) Soph. Ph. 459. Τῷδ' ἵσται μίλον Id. Œd. C. 653. "Ἀνδρα κατακνώντις ἴσται, *you will have slain a man*, vii. 6. 36. Τὰ δόντα ἰσμεῖσθα ἰγνακόντις, καὶ λόγων ματαίων ἀπηλλαγμένοι Dem. 54. 22.

§ 582. II. The Future Perfect expresses the sense of the Perf. with a change of the time; that is, it represents the state consequent upon the completion of an action as future. As it carries the mind at once over the act itself to its completion and results, it is sometimes used to express a future action as *immediate*, *rapid*, or *decisive*, and hence received its old name of *paulo-post-future* (paulo post futurus, *about to be a little after*). In verbs in which the Perf. becomes a *new Pres.*, the Fut. Perf. becomes a *new Fut.* (§§ 233, 239). Thus,

"Ἦν δὲ μὴ γίνεσθαι, μέτρην ἡμεὶ κεκλαύεσθαι, *but if there should not be, I shall have wept in vain*, Ar. Nub. 1435 (§ 564. 3). Οὐδὲς . . μιτυγγραφῆσθαι, ἀλλ', ὅσπῃς ἢ τὸ πρῶτον, ἰγγιγρέψεται, *no one shall be enrolled (the simple act) elsewhere, but shall remain enrolled (the state consequent upon the act of enrolment) as he was at first*, Id. Eq. 1370. Φράξῃ καὶ πιστρέξεται, *speak and it [shall be done at once] is done*, Id. Plut. 1027. "Ὅταν δὴ μὴ εἴπω, πιστεύομαι, 'I shall desist at once,' Soph. Ant. 91. Νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἡμεῖ τι κατακνέψεσθαι, καὶ ὑμᾶς οὐ πολὺ ἡμεῖ ὄσσοι, 'shall be immediately cut down,' i. 5. 16. 'Ἐὰν γὰρ ἄρα ἡμεὶ δέξῃ τινα . . αὐτίκα μάλᾳ δύνειναι, τινὲς οὗτοι, 'he shall be dead,' i. e. 'he shall die instantly,' Pl. Gorg. 469 d (cf. Κατὰ λόγον ἵσται, Δυσχερμένους ἵσται Ib.). Μνηστέμεθα, *we shall remember*, Cyr. iii. 1. 27 (§ 233). Εὐθὺς Ἀριαῖς ἀφιστρέξῃ. ὥστε φίλος ἡμῖν οὐδὲς λελείψεται, *Ariæus will immediately withdraw; so that no friend will remain to us*, ii. 4. 5.

§ 583. III. A future action may be represented more expressly as on the point of accomplishment, or as connected with destiny, necessity, will, purpose, &c., by the verbs μέλλω, ἰθίω or θίω, βούλομαι, διί, χρεή, &c., with the Inf. This Inf. may be *Pres.*, *Aor.*, or *Fut.*, according to the view taken of the action in respect to definiteness and nearness (§ 568. R.). Thus, 'Ἰδὼν παιδα . . μέλλοντα ἀποθνήσκειν, *seeing a boy about to die*, vii. 4. 7. 'Ὁ σταθμὸς ἴδω ἡμεῖς καταλύνει i. 8. 1. Μελλήσαντά τι πλοῖον Cyr. vi. 1. 40. Εἰ μὴ πλοῖα ἵσται μάλᾳ ἱκανά, *if there are to be vessels enough*, v. 6. 12. Οὐκ ἰθίω ἰθίω, *I am not willing to go, or I will not go*, i. 3. 10. 'Ἐγὼ θίω, ὃ ἀνδρες, διακίεσθαι ὑμᾶς iii. 5. 8. Βουλεύεσθαι, ὅτι χρεή στείν i. 3. 11.

REMARKS. (a) The ideas of *destiny*, *purpose*, &c., are often expressed by the simple Fut. Especially is the *Fut. Part.*, both with and without ὥς, used continually to express *purpose* (§ 635). Thus, Οἱ εἰς τὴν βασιλικὴν εἴχην παιδευόμενοι . . σὶ διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθόντων, εἴ γε πεινῶσιν καὶ διψῶσιν καὶ μισγόμενοι καὶ ἀγρυπνήσουσι, 'if they must hunger and thirst,' Mem. ii. 1. 17. Τὸν ἰεθὺς βιωσόμενον, *he that would live well*, Pl. Gorg. 491 e. Συλλαμβάνει Κῦρον ὥς ἀποκτείνω, *he apprehends Cyrus [as about to put him to death] with the design of putting him to death*, i. 1. 3. "Ἐσμεν φ

τινα ἱεῶντα, *he sent one to say*, ii. 5. 2. Περὶ τοῦ βασιλέως κτείνουσιν ii. 1. 17. Μαχεύμενος σὺν μοι i. 10. 10. See § 531. a. — (b) Instead of the Fut. Part., the Pres. is sometimes employed to denote purpose, according to § 573, especially with verbs of motion; thus, Ταῦτα ἐκδικάζων ἦλθον, *I went to avenge this wrong*, Eur. Suppl. 154. 1

§ 584. IV. A future action, in view of its *nearness*, its *certainty*, its *rapidity*, or its *connection with another action*, may be conceived of as *now doing*, or even as *already done* (§ 567); and may hence be expressed by the Pres., Aor., or Perf. Thus, Κακὸν ἔπι τινί, *evil is coming upon some one*, Ar. Ran. 552 (cf. Δάσει τις δίκην Ib. 554). 'Απωλέμισθ' ἄρ', εἰ κακὸν προσείσομαι νῦν παλαιῶ, πρὶν τοῦτο ἐξηγλημένος Eur. Med. 78. Εἴ με τίξων ἰγκρατὴς αἰσθήσεται, ἔλωλα, καὶ εἰ προσδιαφθιῶ, *if, while possessed of the bow, he shall discover me, I am undone, and I shall destroy you besides*, Soph. Ph. 75. Εἰ δὲ δὴ κατακτινιστὶ μέ, ὁ νόμος ἀνίσταται Eur. Or. 940. Οὐκ εἰ ξυρίζων, ἄντα ἢ σισώμεθα κίονος βίον σώσαντος, ἢ εἰχόμεσθ' ἄμα; Soph. Tr. 83. 'Απίσταλκέ σαι τάνδε τὸν λόγον δάρον Isocr. 2 b. — For *presents* which are commonly used as *futures*, see § 200. b.

§ 585. V. The FUTURE sometimes occurs for a *present* or *past* tense, as a less direct and positive form of expression, or as though the action were not yet finished; thus, Τοῦμὲν δ' ἰγὰρ . . . σπέρω' ἰδίῳ βουλήσομαι, 'I shall wish,' i. e. 'am resolved,' Soph. Oed. T. 1076. ΧΟΡ. Παῖδες τιθῆσι χυρὶ μνηστέρῳ πόιν. 'ΙΑΣ. Οἴμοι, τί λίξαι; "Ὡς μ' ἀπώλισαι, γύναι Eur. Med. 1309. Πῶς φῆς; τί λίξαι; "Ὡς μ' ἀπώλισαι, γύναι Id. Hel. 780. This exclamatory use of τί λίξαι for τί λίγαι or τί ἔλιξαι, as though the communication were not yet finished, belongs particularly to Euripides.

IV. USE OF THE MODES.

§ 586. For a classification and designation of the modes according to the character of the sentences which they form (§ 329. N.), see ¶ 27.

A. INTELLECTIVE.

§ 587. Intellectual sentences express the *actual* or the *contingent* (§ 329. N.). The idea of contingency is expressed in two ways; by the form of the verb, and by a particle, commonly ἄν (Ep. κέ or κέν, Dor. κά). The two ways are often united for the stronger expression; and they may be both neglected, if the idea is either not prominent, or is too obvious to require expression. The forms of the verb which in themselves express contingency are the *Subjunctive* and *Optative* modes (§ 169). Intellectual sentences not employing these modes (either because they are actual, or because their contingency is simply expressed by a particle or is not expressed at all) employ the *Indicative*, which is the generic mode (§§ 177, 330. 1).

REMARKS. 1. It may be said in general, that the *Ind.* expresses the *actual*; the *Subj.* and *Opt.*, the *contingent*. But it must be understood that this, like

all similar statements in grammar, has primary reference to the conceptions of the mind, rather than to the reality of things; that is, to employ the technical language of philosophy, it must be taken *subjectively*, rather than *objectively*. The contingent is often, from strong assurance or vivid fancy, spoken of as actual; while, on the other hand, the actual, from diffidence or courtesy or some other cause, is not unfrequently spoken of as contingent. This statement is also limited by the generic use of the Ind., as mentioned above.

2. An action which is now future has, from the very nature of things, some degree of contingency; and therefore, in the Fut. tense, no distinction is made between the Ind. and the Subj., but any rule requiring in other tenses the Subj. in this requires the Ind. And even the use of the Fut. opt. appears to be limited to the *oratio obliqua*, in which it takes the place of the Fut. ind. in the *oratio recta* (§§ 607, 608).

§ 588. 3. The particle of contingency, *ἄν*, may commonly be distinguished from the conjunction *ἄν* for *ἵνα*, (§ 603) by its position, as it never stands first in its clause, which is the usual place of the conjunction. It chiefly occurs with the past tenses of the Ind. and with the Opt., to mark them as depending upon some condition expressed or implied; with the Subj. after various connectives; and with the Inf. and Part., when the distinct modes to which they are equivalent would have this particle. It is extensively used with the Subj., in cases where it would have been omitted with the Opt., for the reason, as it would seem, that the separation, in form, of the Subj. from the Ind. was later and less strongly marked than that of the Opt. (§ 177). The insertion or omission of *ἄν* for the most part follows general rules, but in some cases appears to depend upon nice distinctions of sense, which it is difficult to convey in translation, or upon mere euphony or rhythm. Upon its use in not a few cases, manuscripts differ, and critics contend. Verbs with which *ἄν* is connected are commonly translated into Eng. by the potential mode.

§ 589. Contingency is viewed as either present or past; that is, a contingent event is regarded either as one of which there is some chance at the present time, or merely as one of which there was some chance at some past time. PRESENT CONTINGENCY is expressed either by the Subj., or by the *primary tenses of the Ind.*; and PAST CONTINGENCY, either by the Opt., or by the *secondary tenses of the Ind.*

The tenses of the Subj. and Opt. are therefore related to each other as *present* and *past* tenses, or, in sense as well as in form (§§ 168, 196), as *primary* and *secondary* tenses; and the rule above may be thus given in a more condensed form:—

PRESENT CONTINGENCY IS EXPRESSED BY THE PRIMARY TENSES; PAST CONTINGENCY, BY THE SECONDARY.

NOTE. Future contingency is contained in present; for that which *will be* contingent, is of course contingent *now*.

§ 590. REMARKS. 1. It cannot be kept too carefully in mind, that the distinction above has no reference to the time of the *occurrence* of an event, but only to the time of its *contingency*. Thus, in the two sentences, "I can go if I wish," and "I could go, if I wished," the time of the *going* itself is in

both the same, i. e. *future*. But in the former sentence, the *contingency* is *present*, because it is left undecided what the person's wish is, and therefore there is still some chance of his going; while in the latter, the *contingency* is *past*, because it is implied that the person does not wish to go, and therefore, although there was some chance of his going before his decision, there is now no chance. Hence, in the former sentence, present tenses are employed; and in the latter, past.

2. The limits of past are far wider than those of present contingency; for there is nothing which it is proper for us to suppose at all, of which we may not conceive that there was some chance at some distant period in past eternity. The dividing line between present and past contingency may perhaps be thus drawn; whatever is supposed *with some degree of present expectation*, or in *present view of a decision yet to be had*, belongs to the head of *present contingency*; but whatever is supposed *without this present expectation or view of a decision*, to the head of *past contingency*. Past contingency, therefore, includes, (1.) all *past* supposition, whether with or without expectation at that time; (2.) all supposition, whether present or past, which *does not imply expectation, or contemplate a decision*, that is, all *mere supposition*; (3.) all supposition, whether present or past, in despite of a prior decision. Thus:

A. PRESENT CONTINGENCY.

I will go, if I can have leave (and I intend to ask for it).

I think, that I may go, if I can have leave.

I wish, that you may go.

B. PAST CONTINGENCY.

(1.) Past supposition.

I thought, that I might go, if I could have leave.

I wished, that you might go.

(2.) Present supposition not implying expectation or contemplating a decision.

I would go, if I should have leave (but I have no thought of asking for it).

I could go with perfect ease.

I should like to go.

(3.) Present supposition in despite of a prior decision.

a. In regard to the present.

I would go, if I had leave (but I have none, and therefore I shall not go).

β. In regard to the past.

I would have gone, if I had had leave (but I had none, and therefore did not go).

§ 591. 3. As the difference between the Subj. and Opt. is one of time, rather than of essential office, some have chosen to consider them as only different tenses of a *general conjunctive* or *contingent mode*. With this change, the number and offices of the Greek modes are the same with those of the Latin, and the correspondence between the Greek conjunctive and the English potential modes becomes somewhat more obvious (see ¶ 33). According to this classification, which deserves the attention of the student,

although it is questionable whether it is best to discard the old phraseology, the

Present Subjunctive becomes the Definite Present (or the Present) Conjunctive.	
Present Optative	“ “ Definite Past (or the Imperfect) Conjunctive.
Aorist Subjunctive	“ “ Aorist Present (or Primary) Conjunctive.
Aorist Optative	“ “ Aorist Past (or Secondary) Conjunctive.
Perfect Subjunctive	“ “ Perfect Present (or the Perfect) Conjunctive.
Perfect Optative	“ “ Perfect Past (or the Pluperfect) Conjunctive.

4. Contingent sentences, like actual (§§ 566 – 568, 576, 584, 585), are liable to an interchange and blending of tenses. Past contingency is often conceived of as present; and present, as past. Hence, primary tenses take the place of secondary, and secondary of primary. This interchange may be observed particularly between the Subj. and Opt. modes.

§ 592. The Subj. and Opt. occur, for the most part, in dependent clauses; and indeed some grammarians have refused to regard them as being ever strictly independent. It results from the principles already laid down, that, in their use as dependent modes, *the Subj., for the most part, follows the primary tenses; and the Opt., the secondary.* To this general rule, however, there are many exceptions.

NOTE. In the application of this rule, the tenses of the *Imperat.*, as from its very nature referring to present or future time, are to be regarded as *primary* tenses; those of the *Inf.* and *Part.*, as *primary* or *secondary*, according to the finite verbs, whose places they occupy, or, in general, according to those upon which they themselves depend.

§ 593. In the expression of contingency, the Ind. is properly distinguished from the Subj. and Opt. by the greater positiveness with which it implies or excludes present anticipation. Thus supposition with present anticipation is expressed by the primary tenses; but there is here this general distinction, that the Fut. Ind. anticipates without expressing doubt, while the Subj. expresses doubt. On the other hand, supposition without present anticipation is expressed by the secondary tenses; but with this general distinction, that the Opt. supposes, either with some past anticipation, or without regard to any decision, while the secondary tenses of the Ind. suppose in despite of a prior decision.

REMARKS. *a.* In the expression of contingency, the *Impf.* ind. has commonly the same difference from the *Aor.* and *Plup.*, as, in English, the *Impf.* ind. and potential from the *Plup.* In respect to the time of the action, therefore, the contingent *Impf.* ind. commonly refers to *present* time, and the *Aor.* and *Plup.* to *past*. See §§ 599, 601. *β.* 603. *γ.*

β. We may, say in general, that *supposition as fact* is expressed by the appropriate tense of the Ind. (§§ 587, 603. *a.*); *supposition that may become fact*, by the Subj.; *supposition without regard to fact*, by the Opt.; and *supposition contrary to fact*, by the past tenses of the Ind.; while in these tenses

there is this distinction, that the Impf. expresses supposition *contrary to present fact*, but the Aor. and Plup. *contrary to past fact*.

γ. The Epic sometimes joins *κί* with the Fut. ind., when it depends upon a condition expressed or understood; as, *Εἰ δ' Ὀδυσσεύς ἴλθαι . . . αἰψά κί . . . ἀποτίσεται* c. 539. A similar use of *άν* in the Att. is rare and doubtful.

§ 594. δ. Indefiniteness constitutes a species of contingency. Hence (1.) the construction with the relative indefinite (§ 606); and (2.) the use of *άν* with the past tenses of the Ind. to denote an action, not as occurring at a definite time, but from time to time, as the occasion might occur, or, in other words, to denote a *habitual action*; thus, *Πολλάκις γὰρ ἴφην μὲν ἄν τις ἔρῃ*, for he would often say, that he was in love with some one, Mem. iv. 1. 2. *Εἰ δὲ τίνα ἐρῶν διὸν ὄντα εἰκονόμεν . . . οὐδὲνα ἄν πάποτε ἀφίλιτο, ἀλλ' αἰ σελίῳ περιιδίδου* i. 9. 19. *Εἴ τις αὐτῷ δεοίη . . . βλαπύειν . . . ἱππαισιν ἄν, καὶ ἄμα αὐτὸς περιλάμβανειν* ii. 3. 11.

§ 595. The contingent modes are often used where the Ind. might have been employed. The Opt. with *άν* for the (α.) Pres. or (β.) Fut. ind. is particularly frequent; and often serves, by suggesting instead of asserting, to give to the discourse that tone of moderation and refined courtesy, which was so much studied by the Greeks, especially the Athenians. (See §§ 604. b, 605. 5.) The use of the Subj. for the Ind. is more limited, and occurs chiefly (for the Fut.) in (γ.) earnest inquiry respecting one's self, and in (δ.) strong denial. Thus,

α. *Αὐτὸ ἄν . . . τὸ διόν εἴη. Θᾶττον γὰρ ἀναλώσουσι*, this [would be] is the very thing we want; for they will sooner expend, iv. 7. 7. *Καὶ Θηρώντις μὲν οὐκ ἄν ἀριστήσαιν, ἥν δὲ τι δίσση . . . Θηρώσι μίχρη δίσσου* Cyr. i. 2. 11 (cf. § 594). ΣΩΚ. *Δημηγορία ἄρα τίς ἐστιν ἡ ποιητικὴ*. ΚΑΛ. *Φημί*. ΣΩΚ. *Οὐκοῦν ῥητορικὴ δημηγορία ἄν εἴη* Pl. Gorg. 502 d. This use of the Opt. is particularly frequent in argumentative conclusions.

β. *Φημί, καὶ οὐκ ἄν ἀρνηθίσην, I confess, and [would not] will not deny it*, Dem. 576. 17. *Ἄλλ' οὐκίς' ἄν πρύψαιμι* Ar. Plut. 284. MEN. *Οὐκ ἄν μισήμην*. ΠΡ. *Οὐδ' ἴγῳγ' ἀρήσομαι* Eur. Iph. A. 310. — This use of the Opt. is particularly frequent in the first person.

γ. *Ποῖ βῶ; πᾶ σπῶ; τί λίγω; Whither [can] shall I go? where stop? what say?* Eur. Alc. 864. *Εἴπωμεν, ἢ σιγῶμεν, ἢ τί δράσομεν*; Id. Ion, 758. *Εἴπωιν τι δώσεις, ἢ σσεαφείς οὕτως ἴω*; Soph. Ant. 315. *Κάμπλακκα τοῦ σοῦ μόρου*; Ib. 554. See § 611. 3.

NOTE. In the Epic language, the use of the Subj. for the Fut. ind. is more extended.

δ. *Ὁ γὰρ σι μὴ . . . γινῶς' οὐδ' ἀποπεινούσῃς*, for they [cannot] will not know nor suspect you, Soph. El. 42. *Αἰρήσεις, καὶ ἀποχωρεῖν οὐ μὴ δίσσης* vii. 3. 26. *Ὁ πλῆτοιο βοηθήσει. ἦν τι . . . οὐδὲς μηκίτι μίσση* iv. 8. 13.

NOTES. (1.) This use is most frequent in those forms of the Subj. which have no forms of the Ind. closely resembling them, viz., the Aor. pass. and the 2d Aor. It is, on the other hand, less frequent in the Pres., resembling the Pres. ind., and in the 1st Aor. act. and mid., resembling the Fut. ind. (cf. 601. N.). In this emphatic negation, the Subj. is regularly preceded by a double

negative, *οὐ μή*. The construction may be explained by supplying a word or phrase expressing fear (cf. § 602. 3); thus, *Οὐ δίδουκα μὴ γινῶσι*, *I have no fear that they would know*. Compare such passages as, *Οὐ φόβος, μή σε ἀγάγω* Mem. ii. 1. 25; *Οὐχὶ δῖος, μή σε φιλήσῃ* Ar. Eccl. 650. (2.) The similar use of *οὐ μή* with the Fut. ind. is to be explained in the same manner; as, *Οὐ σοι μὴ μιμνήσμαι ποτε*, *never will I follow you*, Soph. El. 1052.

§ 596. We proceed to the application of the general principles which govern the use of the distinct modes, to particular kinds of sentences, which may be termed, from their offices or connectives, *desiderative* (expressing wish, from *desidero*, *to desire*), *final*, *conditional*, *relative*, and *complementary* (§ 329. N.).

(1.) *Desiderative*.

§ 597. A wish is expressed either with or without a definite looking forward to its realization. In the former case, it is expressed by the *primary* tenses; in the latter case, by the *secondary*. In the former case, (α.) if the wish is expressed with an *assurance* that it will be realized, the *Ind. Fut.* is used; but, (β.) otherwise, the *Subj. mode*. In this use, both the *Ind. Fut.* and the *Subj.* may be regarded as less direct modes of expression instead of the *Imperat.* In the latter case, (γ.) if the time for realizing the wish is already *past*, the *secondary tenses of the Ind.* are used with *εἰ γάρ* and *εἴθε*; but, (δ.) otherwise, the *Opt. mode*. (See §§ 590, 593.) Hence the *Opt.* becomes the simplest and most general form of expressing a wish; and from the frequency of this use, it has derived its name (§ 169. 3). Thus,

(α.) *Ὡς εὖν ποιήσεις, καὶ πείθεσθαι μοι*, *thus then [you will do] do, and listen to me*, Pl. Prot. 338 a. *Μηδὲν εὖνδ' ἱεῖς* Æsch. Sept. 250.

NOTES. (1.) A wish is often expressed in the form of a question. Hence in Greek, as in other languages, the interrogative Fut. often supplies the place of the *Imperat.*; as, *Οὐκ ἄξιόν' ὡς τάχιστα; καὶ . . ἄφαισι μόνην*, [*Will you not carry? Carry her away instantly, and leave her alone*], Soph. Ant. 885. *Ἄξις ἐλθὼν διῦρο τὸν βοστῆρά μοι; Ταύτην δ' ἱᾶται* Id. CEd. T. 1069. *Οὐ μὴ λαλήσεις, ἀλλ' ἀπελουθήσεις ἡμοί*; [*Won't you not talk? Don't talk, but follow me*], Ar. Nub. 505. (2.) For the Fut. with *ἴσως* in the place of the *Imperat.*, see § 602. 3. (3.) The Aor. and Pres. are also used with *εἰ εὖν οὐ*, or *εἰ οὐ*, in the earnest expression of a wish; as, *τί οὖν, ἴφθι ἰ Κῦρος, οὐ . . ἱλεῖσθαι μοι*; *Why then, said Cyrus, have you not told me?* i. e. *tell me*, Cyr. ii. 1. 4. *τί οὖν, ἦ δ' ἔσ, οὐκ ἱεσθῆς*; Pl. Lys. 211 d.

§ 598. (β.) *Μὴ ἀναμίνωμεν*, *let us not wait*, iii. 1. 24. *Μὴ μίλλωμεν, ὦ ἄνδρες, ἀλλ' ἀπειλόντες ἦδη αἰεῖσθαι* Ib. 46. *Δύο τῶν περισυτάτων στρατηγῶν ἐπιμαλίσθων· ἐπισθοφυλάκῳ δ' ἡμῖς* iii. 2. 37. *Ἀλλά μ' ἐκ γι τῆσδε γῆς ἀπέθμισον ὡς τάχιστα, μηδ' αὐτοῦ θάψω* Soph. Tr. 801. *Φίε', ἐκτύθωμαι* Eur. Herc. 529. *Μὴ ποιήσης ταῦτα, do not do this*, vii. 1. 8. *Μηδὲν ἀλομήσας ἱεῖα τῶν γιγνημένων· ἴσται γὰρ* v. 4. 19.

NOTES. (1.) The use of the Subj. as Imperat. occurs chiefly in the 1st Pers. (where the Imperat. is wanting, § 170. N.), and in the Aor. with μή. In the 2d Pers., the distinction is rarely neglected, but in prohibitions with μή and its compounds, the Pres. is put in the Imperat., that the Aor. in the Subj.; as, Μὴ ἐνδύσῃ με . . . μήτις πολέμιός τι vi. 6. 18. Μήτ' ἐκνήσει, μήτ' ἀφῆτ' ἴσως Soph. Œd. C. 731. Μὴδ' ἐκίχοντο π. 168. Μὴδ' ἐκίχοντο σ. 263. In the 3d Pers., the distinction is less observed. The foundation of the distinction seems to have been this; that the Pres. forbids an action more definitely than the Aor. (§ 569), and hence naturally adopts a more direct form of expression. Thus, prohibition in the Pres. is often designed to arrest an action now doing, while prohibition in the Aor. merely forbids, in general, that it should be done; as, Μὴ θαυμάζεις, be not wondering, i. 3. 3 (see Οἱ δὲ ἐρῶντες ἰθαύμαζον Ib. 2); but Μὴδὲ . . . δόξῃ, nor should you think, iii. 2. 17. (2.) The use of the Subj. as Imperat. may be explained by ellipsis: thus, Ὁρᾷτε μὴ ἀναμένωμεν, see that we do not wait. Σκόπει μὴ ποιῆσθαι τὰυτα. See §§ 592, 601, 602. 3; and compare §§ 595. γ, λ, 611. 3.

§ 599. (γ.) Εἴθε σοι . . . τότε συνιγνόμεν, *Would that I had then been with you!* Mem. i. 2. 46. Εἴθ' εἶχες . . . βελτίους φρένας, *Would that you had a better spirit,* Eur. El. 1061. Εἰ γὰρ τοσαύτην δύναμιν εἶχον Id. Alc. 1072. — In these expressions of wish there is properly an ellipsis; thus, Εἴθ' εἶχες βελτίους φρένας, καλῶς ἂν εἶχαι, or ἡδόμεν ἂν, *if you had a better spirit, it would be well, or I should be glad.* See §§ 600. 2, 603. λ.

NOTE. A wish in opposition to fact may be also expressed by the Aor. ἔφιλον (§ 268), *ought*. With this verb, the particles of wishing are sometimes combined for the sake of greater strength of expression. Thus, Ὀφθαλμοὶ μὲν Κύρου ζῆν, [C. ought to be living] *Would that Cyrus were living!* ii. 1. 4. Ὀλίγη δ' ἔφιλον, *Would that I had perished!* Soph. Œd. T. 1157. Εἴθ' ἔφιλ' Ἀργεῦς μὴ διαπράττειν ἐκείνους Eur. Med. 1. Εἰ γὰρ ἔφιλον Pl. Crito, 44 d. So the Impf. ἔφιλον, Eur. Iph. A. 1291. In later writers, ἔφιλον and ἔφιλαι are sometimes used as particles.

§ 600. (λ.) Οἱ θεοὶ ἀποτίσαιτε, *May the gods requite!* iii. 2. 6. Πολλὰ μοι πάγυλὰ γίνετο γ. 6. 4. Μήτις πολέμιός τι Λακιδαιμόνιος, εὐζήσοις τι vi. 6. 18. Περάξαι δ' ὃ μὴ τύχωμι, νεστήσομαι γὰρ Eur. Alc. 1023.

NOTES. 1. The Opt. of wish is sometimes used, especially in the 3d Pers., as a less direct form for the Imperat. Sometimes the two forms are united, and these again with the Subj. (§ 598); as, Ἀγίθ', ἡμῖς πῆρ μιν ἀποτραπώμεν . . . ἢ σὺ . . . Ἀχιλλεὺς παρεσταίη, δοίη δὲ κρείττους μέγα, μηδὲ τι θυμῷ διείδω T. 119. See Soph. Ant. 151.

2. The Opt. of wish may be introduced by the particles εἰ, εἴθε, εἰ γὰρ (Ep. and Dor. εἴθε, εἰ γάρ), ὥς, and in interrogation by πῶς ἂν. Εἴ μοι γίνετο φθόγγος, *O, that I had a voice!* Eur. Hec. 836. Εἴθε μήποτε γνῶσις Soph. Œd. T. 1068. Εἰ γὰρ γίνετο Cyr. vi. 1. 38. Ὡς ἔλοιτο παγκάπως Eur. Hipp. 407. Πῶς ἂν ἔλοιμην; [How might I die?] *Would that I might die!* Id. Alc. 865. — These expressions, except the last, are elliptical; thus, Εἴ μοι γίνετο φθόγγος, ἡδόμεν ἂν, *If there were a voice to me, I should be glad; Βουλοίμην ἂν ὥς ἔλοιτο παγκάπως.* See §§ 599, 603. γ. — Very rarely, εἴθε is joined with the Subj. in the expression of wish; as, Εἴθ' . . . ἔλσσι Soph. Ph. 1092.

3. Except in interrogation, ἂν is not used with the Opt. of wish, which is thus often distinguished from the Opt. in its other uses. Thus, Ὡ παῖ, γίνομαι πατρὸς ἐντυχίστριας, τὰ δ' ἄλλ' ἔμοιμος καὶ γίνοι' ἂν οὐ κακός, *My son,*

may you be more fortunate than your father, but in other respects like him; and then you would not be bad, Soph. Aj. 550.

(II.) Final.

§ 601. After final conjunctions (ἵνα, ὅπως, ὥς, μή· ὅφρα poet.), a *present purpose* is expressed by (α.) the *Subj.*, or (β.) in the *Fut.*, by the *Ind.*; but a *past purpose* by (γ.) the *Opt.*, or sometimes (δ.), when the *realization is now impossible*, by the *past tenses of the Ind.* (See §§ 589, 593). In final sentences, introduced by a relative (§ 531. α), the modes are used in the same manner. Thus,

(α.) Ἴνα εἰδῇτι, so that you may know, i. 3. 15. Ἐμοὶ δὲς αὐτὰ, ὅπως . . διαδῶ Cyr. i. 4. 10. Συμβουλιῶν ἰγὰρ, τὸν ἄνδρα τοῦτον ἐκποδὼν ποιῆσθαι ὡς τάχιστα· ὡς μῆκετι δῆ i. 6. 9. — After ὅπως and ὥς, ἄν is sometimes inserted; as, Ἀξίως ἡμᾶς, ὅπως ἄν εἰδῶμεν Cyr. iii. 2. 21. Θυμῇ βάλ', ὡς ἄν τιμῶμε' ἐκμάθης Æsch. Pr. 706.

(β.) Ἀλλ' ὅπως τοι μὴ ἐσ' ἐκείνῃ γινησόμεθα, πάντα ποιήσεις, but surely we must do every thing, that we may never come into his power, iii. 1. 18.

NOTE. After ὅπως, the 1st Aor. subj. is rarely used in the active and middle voices, but instead of it the Fut. ind. Cf. § 595. β.

(γ.) Κύρος τὰς ναῦς μετιπέμφατα, ὅπως ὁπλίτας ἀποσπείρασειν, Cyrus sent for the ships, in order that he might land hoplites, i. 4. 5. Βαρεῶν ἱππιμάλτο, ὡς πολυμῶν τι ἱκανοὶ εἴησαν i. 1. 5. Ἐδόκει αὐτοῖς ἀπίναί . . , μὴ τις ἐπίθῃσι γένουτο iv. 4. 22. Εἰσάγει (Hist. Pres., § 567. α) δόμους, ἵ' ἄλλος μὴ τις εἰδείῃ Eur. Hec. 1148.

(δ.) Τί μ' εὖ . . ἔκτανες εὖθις, ὡς ἴδωμαι μήποτε ἑμαυτὸν; Why did you not instantly slay me, so that I might never have shown myself? Soph. Œd. T. 1391. Ἴσ' ἢ τυφλός Ib. 1389. Οὐκοῦν ἔχρησ' σε Πηγάσου ζυῖα πτερόν, ὅπως ἱφαίνου Ar. Pax, 135. Ἴνα μὴδὲς αὐτοῦς διόφθιρην, ἀλλ' ἰσιυδὴ ἀφίπνευτο εἰς τὴν ἡλικίαν, χηρήσκει γίγνετο Pl. Meno, 89 b. Ἐδὴ τὰ ἰνίχουρα τότε λαβὼν, ὡς μὴδ', εἰ ἐβούλοτο, ἰδύνατο ἂν ταῦτα ἱξαπατᾶν vii. 6. 23.

§ 602. REMARKS. 1. A past purpose, still continued or conceived of as present (§ 591. 4), may be expressed by the *Subj.*; and on the other hand, a present purpose, viewed as doubtful or as connected with something past, distant, or contingent (§ 590), may be expressed by the *Opt.* The *Subj.* for the *Opt.* may be remarked particularly after the *Aor.* used for the *Perf.* (§ 580), and in indirect quotation (§ 610). The two modes are sometimes both used in the same connection. Thus, Ἐπίτηδὲς σε οὐκ ἔγνων, ἵνα ὡς ᾗδισα διάγῃς Pl. Crito, 43 b. Ἐξῆλθον δόμον, μὴ μοί τι μίμνησθαι Eur. Med. 214. Ὡχιστο πρίσθους ἄγουσα, εἴπῃ τὰ σφίτιρα φράσσων Th. vii. 25. Πρὸς ἑλθὼν ἐκίλιον, εἴ τις εἴη . . , ἵνα ἀπαγγείλωσι ii. 5. 36. Compare ἰσιυδόντο and ἰσιδόνται iii. 4. 1, 34. Ἰσως δὲ που ἡ ἀποσπέντατι τι ἡ ἀποτιυχίζω, ὡς ἀπορος εἴη ἡ ὁδός ii. 4. 4. Στῆσόν με κατ' ἰδρυσον, ὡς πυθόμεθα Soph. Œd. C. 11. Αἰτῶν πλοῖα, ὡς ἀποπλῖν . . . πύμψαι δὲ καὶ προκαταληφμένους τὰ ἄπρα, ὅπως μὴ φθάσωσι i. 3. 14. Ὡς ὕβριν διέκωμεν Αἰγίσθου Θραῖς, γένους σ' ἀφίτην Eur. El. 58.

2. After words of fear, the final conjunction *μή*, *lest*, is commonly used, but sometimes also the fuller ὅπως μή, or some other connective; thus, Ἐφοβοῦντο

μὴ ἰσθῶντο αὐτοῖς . . εἰ πολέμιοι, *they feared* [lest the enemy should attack] *that the enemy would attack them*, iii. 4. 1. Διδῶς, μὴ λάβωμι δῖαν ἱερῇ i. 3. 10. Φεβύμαι δὲ, μὴ τινος ἡδονᾶς ἡδοναῖς εὐχέσσομαι ἱαντίας Pl. Phil. 13 a. 'Εφοβῶτο . . μὴ εὐ δύναιτο iii. 1. 12. Κίνδυνος μὴ λάβωσι vii. 7. 31. Δίδουχ' ἔσως μὴ τιύξομαι, *I am afraid* [as to this, viz. how I shall not find] *that I shall find*, Ar. Eq. 112. . . Ὅπως λάβω, δίδουκα, *I fear* [as to this, viz. how I may escape] *that I cannot escape*, Eur. Iph. T. 995. Μὴ τρείσῃς, ἔσως εἰ τις . . ἀποσπάσει, *fear not that any one will tear you*, Id. Heracl. 248. Μὴ δίσσης πῶδ', ὥς . . ἔψεται Soph. El. 1309. 'Εφοβῶτο, ὅτι ἐφθήσεισθαι ἱμιλλῇ Cyr. iii. 1. 1. Φεβύμηναι δὲ, πῶς χεὶρ ἀπυλοῦνται ὑπακούσαι Ib. iv. 5. 19. Ἀτὰρ φίλος, εἰ πῶς δίσσονται Eur. Med. 184.

3. A verb of attention, care, or fear, is sometimes to be supplied before ἔσως or μή· as, Ὅπως οὖν ἴσθῃς ἄνδρες [sc. ἰρᾶται, σκοπιῖται, or ἰσχυμιῖσθαι], *see then that you be men*, i. 7. 3. Διῖ [sc. σκοπιῖν] ε', ἔσως πατρὸς διῖμιν ἐν ἰχθῦσι, οἷος ἐξ αἵου τ' ἐράφης Soph. Aj. 556. Ἀλλ' ἔσως μὴ οὐχ οἷός τ' ἴσταιμι [sc. δίδουκα] Pl. Meno. 77 a. Μὴ . . διαφθίγῃ Eur. Alc. 315. Cf. §§ 595. 3, 598. 2.

(III.) Conditional.

§ 603. In sentences connected by conditional conjunctions, there is a great variety of conception, and consequently of expression. The CONDITION may be assumed, either (α.) as a fact, or (β.) as *that which may become a fact*, or (γ.) as a mere supposition without regard to fact, or (δ.) as contrary to fact. In the first case (α.), it is expressed by the appropriate tense of the Ind.; in the second (β.), by the Subj.; in the third (γ.), by the Opt.; and in the fourth (δ.), by a past tense of the Ind. (see §§ 590, 593). Of these modes, the Ind. and Opt. are usually connected by εἰ, and the Subj. by εἴν (= εἰ and ἄν the contingent particle) or its shortened forms, ἦν and ἄν· exceptions (ε.), however, occur, though rare in the Att. writers, and some of them doubtful. — The form of the CONCLUSION is, for the most part, determined by that of the condition. In the first case (α.), the conclusion is regularly made by the appropriate tense of the Ind.; in the second (β.), by the Fut. ind.; in the third (γ.), by the Opt. with ἄν· and in the fourth (δ.), by a past tense of the Ind. with ἄν. The form of the conclusion (ζ.), however, often depends upon other causes, besides its relation to the condition, and cases of *anacoluthon* are very frequent. There is (η.) sometimes even a union of different forms in the same construction. If (θ.) the conclusion is itself a dependent clause, its form is commonly determined by this dependence, and the condition usually conforms. Thus,

(α.) Εἰ μὲν ὑμῖς ἰδίετε ἔξομα ἰπὶ ταῦτα, ἵσθαι ὑμῖν βούλομαι· εἰ δ' ὁμῖς τάττειτέ με ἡγῆσθαι, οὐδὲν προσέλωμαι iii. 1. 25. Ἐπεὶ ἡμὶ ἰτίλιν τι Σούθης, οὐκ οὕτως ἰτίλιν vii. 6. 16.

REMARK. Supposition is sometimes made in the Greek, as in other lan-

guages, by the Ind. without a conjunction; as, *Καὶ δὴ παρῖναι· εἴτα πῶς* . . *συνεγέμισθα* Eur. Hel. 1059.

(β.) *Ἦν γὰρ τοῦτο λάβωμιν, οὐ δύνησονται μῖνιν*, for if we take this, they will not be able to remain, iii. 4. 41. *Ἦν δὲ φεύγῃ, ἡμῖς ἐκὶ πρὸς ταῦτα βουλευσόμεθα* i. 3. 20. *Ἐάν μοι πισθῇτι* . . *προτιμήσεσθαι* i. 4. 14. See Ib. 15.— (α. and β.) *Οὐκ ἄρα ἴτι μαχίῃται, εἰ ἐν ταύταις οὐ μαχίῃται ταῖς ἡμέραις· ἔαν δ' ἐλθούσης, ἐπισχευόμεναι [= δώσω]* i. 7. 18.

NOTE. The place of the Fut. in the conclusion may be supplied by the same forms of expression as are elsewhere substitutes for this tense; thus, *Ἐάν οὖν κατὰ μίρος φυλάττωμιν καὶ σκοπῶμιν, ἥττον ἂν δύναιντο ἡμᾶς θηρεῖν οἱ πολέμιοι* v. 1. 9 (§ 595. β). *Ἦν γὰρ ἐρεθῇ λίγων σοὶ ταῦτ', ἔγωγ' ἂν ἐκπιπυνοίην πάθος* Soph. Œd. T. 839. *Ἦν δ' ἡμῖς νικήσωμιν, ἡμᾶς δι' . . ποιῆσαι* i. 7. 7 (§ 583). *Κἂν τοῦτ', ἴφθι, νικήωμιν, πάνθ' ἡμῖν πεισθήσεται* i. 8. 12 (§ 584).

(γ.) *Οὐκ ἂν οὖν θαυμάζωμι, εἰ οἱ πολέμιοι . . ἰσπανολευθύν, I should not, then, wonder if the enemy should pursue*, iii. 2. 35. *Εἰ οὖν ἐρέην ὑμᾶς σωτήριον τι βουλευόμενους, ἴλθοιμι ἂν πρὸς ὑμᾶς* iii. 3. 2.

(δ.) *Εἰ μὴν ἰώρων ἀπορεῦντας ὑμᾶς, τοῦτ' ἂν ἰσχύουν . . Ἐπεὶ δὲ ἰρῶ, κ. κ. λ., If I saw you in want, I should be considering this . . But since I see, &c.*, v. 6. 30. *Οὐκ ἂν ἰσάισιν Ἀγασίας ταῦτα, εἰ μὴ ἔγωγ' αὐτὸν ἐκίλευσα, Agasias would not have done this if I had not commanded him*, vi. 6. 15. *Εἰ δὲ τοῦτο πάντες ἰσχοῖμιν, ἅπαντες ἂν ἀπωλέμαθα* v. 8. 13. *Εἰ μὴ ὑμῖς ἤλθιτε, ἰσπευόμεθα ἂν* ii. 1. 4. — (γ. and δ.) *Εἰ μὴ πρὶν ἐπισταθμεῖν, οὐδ' ἂν συνεκοιούμην σοι· καὶ νῦν ἄπειμι. Οὐδὲ γὰρ ἂν Μήδους με ὁ βασιλεὺς ἰσπανοίη, εἰ ἔξιλαίνουμι τοὺς ἐνέργοντας. Had I known this before, I had never accompanied you; and now I shall depart. For King Medocus would by no means commend me, should I drive out our benefactors.* vii. 7. 11.

(ε.) *Εἰ σοι στερηθῶ* Soph. Œd. C. 1443. — The use of *εἰ* with the Subj. is almost entirely confined to the Ion. and Dor.

(ζ.) *Εἰ μὴ ἰπανῶ αὐτὸν, δικαίως ἂν με καὶ αἰτιῶσθαι καὶ μισοῦναι* vii. 6. 15. *Εἰ δὲ καὶ δυναίμην τά τι δεῖν κλίψαι . . ἤξιτε ἐπὶ τοὺς ποταμούς* (cf. *Ἐφ' ὃν ἴλθοντο ἂν, εἰ τὸν Ἄλυν διαζάιητι*) v. 6. 9. *Εἰ ἔχοιμι, ὥς τάχιστα ἔπλα ἰπανοῖμην* Cyr. ii. 1. 9. *Οὐκ ἂν προζαίην τὸν πίδα τὸν ἱσπερ, εἰ μὴ ταῦτ' ἀπερικαθήσεις* Ar. Eccl. 161. *Εἰ γὰρ γυναῖκες ἐς τὸδ' ἤξουσιν θράσους, . . παρ' οὐδὲν αὐταῖς ἦν ἂν ἰλλύναι πόσις* Eur. Or. 566.

(η.) *Εἰ οὖν ἰδιῶν τοῦτο . . ἴεντο ἂν ἐπὶ τοὺς πόνους . . καὶ κατεργάζοντο ἂν αὐτὴν* Ven. 12. 22. *Διὸν ἂν εἴη, εἰ νῦν μὴν . . συγγνώμην . . ἔχοις, ἐν δὲ τῇ τῶς χρόνῳ . . θανάτῳ ἐκολάζεσθαι* Lys. 179. 32. *Εἰ μὴ πλοῖα ἴσθαι μίλλαι ἰκανὰ . . ἡμῖς ἂν πλείωμιν· εἰ δὲ μίλλοιμιν* v. 6. 12. *Οὐκ ἂν . . ἀγόμεναι, οὐδὲ καὶ . . ἀνείης* β. 184.

(θ.) *Ἐπεριόμην, ἴνα, εἴ τι δίδωτο, ὠφίλοιν αὐτὸν* i. 3. 4 (§ 601). *Ἐπισκουλοῦσιν, ὥς, ἣν δύνανται, ἀπολίσσων* iii. 1. 35. *Εἴπω, εἰ αὐτῷ δοίη ἰσπίας χιλίους, ὅτι . . κατακάνει ἂν* i. 6. 2.

§ 604. REMARKS. 1. The condition is often (α.) understood; or (β.) instead of being expressed in a distinct clause, is incorporated in the conclusion; or (γ.) is expressed by a relative clause, or by an independent instead of a dependent sentence. In all these cases, the form of the conclusion is

properly the same as if the condition had been formally expressed. Thus,

(α.) Ἐστὶ οὖν ἂν γίνεαι τῷ ἰμῷ ἀδελφῷ πολέμιος, ἰμοὶ δὲ φίλος; *Would you then [if I should now forgive you] be in future an enemy to my brother, and a friend to me?* i. 6. 8.

NOTES. a. Among the conditions most naturally supplied, and therefore most frequently omitted, are those of inclination with possibility and of possibility with inclination; since these are the two great conditions of human conduct. Hence the frequent use of the Opt. and past tenses of the Ind. with ἂν to denote one of these ideas, the other being implied as a condition; thus, Οὐκ ἂν δύναται, *he would not be able* (if he should wish), i. e. *he could not*, i. 9. 23. Οὐδὲ τοῦτ' ἂν τις εἴποι, *nor could any one say this*, i. 9. 13. Αὐτοὶ μὲν ἂν ἱκεριύθουν, *they could themselves have marched* [might if they had chosen], iv. 2. 10. Ἡμᾶς δ' ἂν ἴσθην ἱγῶγι χεῖναι, *and I might have said that we ought*, iii. 2. 24. Οἶδ' αὐτὸν ἀπεκτείναι ἂν ἰδίλωμι, *nor should we wish to slay him* (if we could), ii. 3. 23. Ἡδίστ' ἂν ἀκούσαιμι, *I should most gladly hear* (if I might hear), ii. 5. 15. Τὴν ἱλιυθρίαν ἰλοίμην ἂν i. 7. 3. Ὀκνεῖν μὲν ἂν i. 3. 17. Ἐβουλόμην γ' ἂν, *I should have wished*, Pl. Phædr. 228 a.

b. To the use of the Opt. with ἂν just noticed, may be referred its employment to express permission, or command in the softened or indifferent language of permission; as, Σὺ μὲν κομίζεις ἂν σταυρόν, *you may now betake yourself* [might if you wished], Soph. Ant. 444. Ἀγούτ' ἂν μάταιον ἄνδρ' ἱππεῶν Ib. 1339. Χωρεῖς ἂν εἴω σὺν τάχῃ Id. El. 1491. — Its use for the Pres. and Fut. ind. (§ 595) may be referred in like manner to ellipsis.

c. From the different idiom of the two languages, the Opt. is often best translated, as in the examples just given, by our Pres. potential; thus, Ἄλλ' εἴποιτε ἂν, *but you may say* [might if you were disposed], vii. 6. 16. Φαίνεται ἂν Ib. 23. See also § 600.

(β.) Βουλόμην δ' ἂν, ἀποκτος ἀπὸν [= εἰ ἀπείμι] Κύρου, λαβεῖν αὐτόν i. 3. 17. Οὐτε γὰρ, βoεῖς ἂν ἴχυν σῶμα [= εἰ βoεῖς ἴχι σῶμα], ἀνθρώπου δὲ γνώμην, ἠδύνατ' ἂν πρᾶττιν δ' ἰούλιτο Mem. i. 4. 14. Ἄνιν τοῦ τὰ τοιαῦτα ἴχυν [= εἰ μὴ τὰ τοιαῦτα ἴχυν], . . οὐκ ἂν εἰς τ' ἦν Pl. Phædo, 99 a. Νικῶντες μὲν οὐδὲνα ἂν κατακάνοιεν, ἠττηθέντων δὲ αὐτῶν οὐδὲς ἂν λυφθῆναι iii. 1. 2. Ὡς περ ἂν θεάμην τις περὶ νίκης i. 5. 8. Ἄπειρ ἂν ἀνθρώποι ἐν ἱερμίᾳ ποιήσαν, ἄλλως δὲ οὐκ ἂν τολμήων v. 4. 34.

(γ.) Ὅσους δὲ τοῦτοι εὐνοῖεν [= εἴ τις συνιδίη] αὐτῷ παρεμνησάμενος, τοῦτοι ἰγὰρ εὖ ποτ' ἂν εὐδαίμονισσάμεν ii. 5. 7.

§ 605. 2. The place of the Opt. in the conclusion is sometimes supplied by the Ind. expressing such ideas as possibility, propriety, necessity, habit, or unfinished action, commonly without ἂν. as, Οὐκ ἦν λαβεῖν, *i* μὴ . . . *Θηρῶν* i. 5. 2. Οὐδὲ γὰρ, εἰ γένου προθυμοῖτο, βῆδιον ἦν iii. 4. 15. Εἴ τις αὐτῷ φανερὸς γίνετο ἰαδιδάνυσθαι βουλόμηνος, περὶ πάντος ἰκαίτο i. 9. 16. See Ib. 18, 19, 28; ii. 3. 11; iv. 1. 14; and § 594. Ὡς περ, *εἰ ἐλάσσοντο* i. 4. 7. Αἰσχερὸν γὰρ ἦν τὰ μὲν ἰμὰ διαπτερεῖσθαι, 'for it would have been base,' vii. 7. 40 (§ 604. β).

3. The conclusion has sometimes a second condition, to which its verb conforms; as, Ἐὰν δ' ἐμὶ ἴλησθαι, οὐκ ἂν θανύσασμαι, εἴ τινα εἴροισι vi. 1. 29. Ἦκουον . . . ὅτι, εἰ διίλλουσιν . . . ἦν μὲν βούλωνται, διαθήσονται iv. 1. 3.

4. The particle ἂν is sometimes omitted where it would regularly be insert-

ed; as, 'Ἡσυχνύμενη μίνται, εἰ . . . ἐξηπατήθην, *I certainly should be ashamed, if I had been deceived*, vii. 6. 21. Εἰ δ' ἀμύνει' οἱ Σιδ' γνώμην ἔχουσιν, *εὐτυχὴς ἴσιν ἰγώ* Eur. Ph. 1200. Εἰ δὲ μὴ . . . ᾔσμεν . . . φόβον παρίσχειν Id. Hec. 1111. Δύνασιν τίς ἀνδρῶν ὑπερβαίει κατὰσχαι; Soph. Ant. 604. Οὐδ' ἔγωγε ἰλάνθαι, *nor could she have done it unobserved*, Id. El. 914.

5. Attic courtesy (§ 595) often gives the conditional form to complementary clauses after words of emotion; as, Τόδ' ἐλπίδ' ἐλάμψα, εἰ [= εἴ] . . . τίθης, *this I wonder at, that you place*, Pl. Rep. 348 e.

(iv.) Relative.

§ 606. A sentence, which is introduced by a relative (or by a similar particle of time or place) referring to that which is *indefinite* or *general* or *not yet determined*, has a species of contingency (§ 594), and may hence employ the *Subj.* or *Opt.*; the *Subj.*, when a future determination is now contemplated, but otherwise, the *Opt.* (§ 590. 2). Which mode should be employed will commonly depend upon the preceding verb (§ 592). After these connectives ἄν is regularly used with the *Subj.* (sometimes compounded with the connective); but not with the *Opt.*, unless for some additional reason. Thus,

Εὐθὺς εἶη, ἡγμένα αἰτῶν παρὰ τούτου, ᾧ [definite, viz. Cyrus] λυμαινόμεθα τὴν πρᾶξιν. Εἰ δὲ καὶ τῷ ἡγμόνι πιστεύομεν, ᾧ [indefinite] ἂν Κύρος δίδῃ, 'the guide whom Cyrus may give us,' i. 3. 16. 'Ἐγὼ γὰρ ὀνοίην μὴν ἂν εἰς τὰ πλοῖα ἱμβαίνειν, ἃ ἡμῖν δοίη, . . . φοβούμεν δ' ἂν τῷ ἡγμόνι, ᾧ δοίη, ἵστασθαι, 'the vessels which he might give us,' Ib. 17. 'Ὁ τι ἂν εἴη, πείσομαι Ib. 5. 'Ὅτε δὲ φαίη φίλος εἶναι, τούτῃ ἰδὲ ἡλος ἰγίγνιτο ἰσχυροῦς ii. 6. 23. Σὺν ὁμῖν μὴν ἂν οἶμαι εἶναι τίμιος, ἔπου ἂν ᾧ i. 3. 6. 'Ὅπου μὴν στρατηγὸς σῶς εἶη, τὸν στρατηγὸν παραβάλλου· ὁπόθεν δὲ εἴχεται, τὸν ὑποστρατηγὸν iii. 1. 32. Πορευτοὶ δ' ἡμῖν τοὺς πρώτους σταθμούς ὡς ἂν δυνάμεθα μακροτάτους ii. 2. 12. Σιτοῦνται . . . ἔταν [= εἴτε ἂν] οἱ ἀρχόντες σημήνῃσι Cyr. i. 2. 8. 'Ὅτι δ' ἔξω τοῦ δινοῦ γίνονται, . . . ἀπίλυσιν ii. 6. 12. 'Ἐγὼ δὲ, ὁπόταν [= ὁπότε ἂν] καίρῳ ᾧ, ἤξω vii. 3. 36. 'Ἐθήρουν ἀπὸ Ἰσπου, ὁπότε γυμνάσαι βούλοιο i. 2. 7. Τί οὖν, ἴφη, ποιοῦσιν, ἰσὴν [= ἰσὶ ἂν] αἰσθονται; Cyr. iii. 2. 1. 'Ἐπὰν [= ἰσὶ ἂν] δὲ πάλιν ἀλισθῇ ii. 4. 3. 'Ἐπὶ τις διώκει, περὶ δὲ μόνον ἴσταται i. 5. 2. 'Ἐως μὴν ἂν παρῇ τις, χερῶμαι· ἰσυχὰν [= ἰσυχὴν ἂν] δὲ ἀπῆλαι βούληται, . . . παύσῃ ποιῶ i. 4. 8. 'Ἐως Κύρῳ συμμίζῃται ii. 1. 2. 'Ἐπειδὴ δὲ τι ἰσφάγεται, ἀνίσταται iv. 5. 8. Διότι αὐτοῦ, μὴ πρόσθιν καταλύσαι . . . πρὶν ἂν αὐτῷ συμβουλίσηται i. 1. 10. Πρὶν αὐτοὺς καταγάγει i. 2. 2. Μίχρι ἂν καταστήσῃ i. 4. 13.

NOTES. (a) The omission of ἂν with the *Subj.*, in sentences like the preceding, is most frequent in the Ep. poets, and rarest in Att. prose. (b) In Epic similes, as presenting imagined scenes, the *Subj.* sometimes occurs in relative clauses; as, 'Ὡς τε λῆς ἡγέμενος, ὅν βα κύρις . . . δύναιται P. 109. 'Ὡς δ' ἔτι περὶ φῆγ πύλας H. 16.

(v.) Complementary.

§ 607. As the complementary sentences which it is most important

here to notice occur in what is termed the *oratio obliqua*, it will be necessary to remark upon the character of this form of discourse, and upon its distinction from the *oratio recta*.

There are two ways of quoting the words of a person. In the first, we simply repeat his words, without change or incorporation into our own discourse; as, *He said, "I will go."* This is termed DIRECT QUOTATION, or in Lat., ORATIO RECTA. In the second, we make such changes and insert such connectives as will render the quotation an integral part of our own discourse; thus, *He said, that he would go.* This is termed INDIRECT QUOTATION, or in Lat., ORATIO OBLIQUA. This distinction likewise applies to the thoughts and feelings of persons, and even to general truths and appearances.

NOTE. Of these two methods of quotation, the former is *dramatic* in its character, presenting before us the speaker in the utterance of his own words; but the latter is *narrative*, simply relating what the speaker has said. This relation is made in Greek, by the use either of the distinct modes with their connectives or of the incorporated modes. We have occasion at present to treat only of the use of the distinct modes. For the use of the incorporated modes, see § 619.

§ 608. In the *oratio obliqua*, a thing is presented not as actual, but as dependent upon the statement, thoughts, or feelings of some person, and consequently as having some degree of contingency. Hence it is properly expressed by a contingent mode. This use, however, is confined to the Opt., which limitation may be explained as follows. The *oratio obliqua*, from the very nature of quotation, commonly respects the past, and the cases in which it respects the actual present are too few and unimportant to require special provision; while in those cases, so constantly recurring, in which the past is spoken of as present, the very vivacity and dramatic character of this form of narrative forbids the use of a contingent mode. Hence the Subj. is used in the *oratio obliqua* only in such cases as would admit it in the *oratio recta*, while, on the other hand, of the distinct modes,

The optative is the mode appropriate to the oratio obliqua in past time.

With this Opt. ἄν is not joined, unless for some additional reason. Thus,

Ἦκιν ἄγγελος λίγων, ὅτι λελυπῶς ἦν Σύνεισις τὰ ἄκρα, a messenger came saying, that Syennesis had left the heights, i. 2. 21. Αὐταὶ ἤρτων αὐτοὺς, εἰς εἰν. Ὁ δὲ ἱερμνὺς εἶπε Περσιστὶ, ὅτι παρὰ βασιλείᾳ πορεύοντο πρὸς τὴν εαυτράσπην. Αἱ δὲ ἀπεκρίναντο, ὅτι οὐκ ἵσταῦθα ἦν, ἀλλ' ἀπείχοι ἴσον παρασάγγελον iv. 5. 10. Ὡς εἶπεν ὁ Σάτυρος ὅτι οἰμῶξοιτα, εἰ μὴ σιωπήσῃς, ἰσχύειτο. "Ἄν δὲ σιωπῶ, οὐκ ἄρ', ἴφη, "οἰμῶξομαι;" H. Gr. ii. 3. 56. Ὁ τι δὲ ποιήσῃς, οὐ δύσεμνη ii. 1. 23. Ἡστέοντο οἱ μὲν Ἕλληνας, ὅτι βασιλεὺς . . ἐν ταῖς σπου-

φέρεις εἴη, βασιλεὺς δ' αὖ ἤκουσι Τισσαφέρνης, ὅτι οἱ Ἕλληνες νικῶν i. 10. 5. 'Εργιγνώσκω, ὅτι ὑπόσιμπος εἴη iii. 3. 4. Σαφὲς πᾶσιν ἦδη ἰδοῦσι εἶναι, ὅτι ὁ στόλος εἴη iii. 1. 10. 'Ηγνέ, ὅτι τὸ πάθος εἴη iv. 5. 7. 'Ερωτώμενος δὲ, ποδᾶτος εἴη iv. 4. 17. 'Εσυνθάνατο περὶ τοῦ Σιῦθου, πότιρα πολίμιος εἴη ἢ φίλος vii. 1. 14. 'Εκάλει . . , μνήμην παλαιῶν σπριμάτων ἔχουσ', ὑφ' ᾧ θάνοι μὲν αὐτός Soph. Oed. T. 1245. Σπονδῶν, εἰ διαβαίνουσιν ii. 4. 24. 'Ὁ δ' ἰχθαλίπτειν, ὅτι . . πρῶτος λίγος i. 5. 14. 'Εθαύμαζον, ὅτι οὐδαμῶς Κῦρος φαίνεται i. 10. 16. Τισσαφέρνης διαβάλλει (Hist. Pres., § 567. a) τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὃς ἐπιβουλῆναι αὐτῷ i. 1. 3. See i. 6. 3.

§ 609. REMARKS. 1. The Greek, from its peculiar spirit of freedom, vivacity, variety, and dramatic life (§§ 330, 576), often interchanges and blends the forms of indirect and direct quotation, commonly passing from the former to the latter, but sometimes the reverse. Thus,

A.) A sudden change is often made from indirect to direct quotation. This change may be made either (a.) after the introductory particle; or (β.) in the body of the quotation, commonly after a relative, a parenthetic clause, or one of the larger pauses, and in the last case with the frequent insertion of ἴφη. Thus, — (a.) Προξίνος εἶπεν, ὅτι "Αὐτός εἰμι, ἐν ζητείῃ," Proxenus said, "I am the very person you inquire for," ii. 4. 16. Οἱ δὲ εἶπον, ὅτι "ἱκανοὶ εἰμι" v. 4. 10. "Ἰσως ἂν εἴποιεν, ὅτι "ὁ Σάπραστος, μὴ θαύμαζε τὰ λεγόμενα" Pl. Crito, 50 c. — (β.) 'Επιδεικνύς δὲ, "ὡς εἴηκε εἴη, ἡγεμόνα αὐτῶν παρὰ τούτου, ᾧ λυμαινόμεθα τὴν πρᾶξιν" i. 3. 16. "Λόγον" ἴφασαν "χεῖναι διδοῖαι, μιμητήμιους ἴσας τι ναυμαχίας αὐτοὶ καθ' αὐτοὺς νικῆκατε καὶ ναῦς ἐλθήκατε" H. Gr. i. 1. 28. "Ελεγει, ὅτι "ὁρθῶς ἡγῶντο . . 'Αλλ' ἔγωγ', ἴφη, "ἡναγκάσθη." Ἀπεικρίνατο, ὅτι "οὐδὲν ἂν τούτων εἴπω εἰς τὴν στρατιάν· οὐμὲς δὲ ξυλλέξαμεν," ἴφη, "εἰ βούλει, λίγιστε" v. 6. 37.

§ 610. B.) Indirect quotation, without losing entirely its character, often adopts, in whole or in part, the modes and tenses of direct quotation, as the Pres., Fut., and Perf. ind. for the Opt., the Subj. for the Opt., &c. Thus, 'Ἐπὶ εἶπον, ὅτι ἐπὶ τὸ στρατιῦμα ἤκουσιν, ἔλεγιν, ὅτι τὸ στρατιῦμα ἀποδίδουσι, When they said, that they [are] were come for the army, he replied, that he [resigns] resigned the army (here the regular forms of indirect quotation would be ἤκουον and ἀποδίδωμι, so that the person of the one form is united with the mode of the other), vii. 6. 3. "Ἐγνώ, ὅτι οὐ δυνήσεται i. 3. 2. 'Τποφία μὲν ἦν, ὅτι ἄγει (cf. 'Ὅτι δὲ ἐπὶ βασιλίᾳ ἄγει) Ib. 21. Οὔτοι ἔλεγιν, ὅτι Κῦρος μὲν τίθηται, Ἀριαῖος δὲ πιφωγῶς ἐν τῷ σταθμῷ εἴη ii. 1. 3. 'Ἦκον λίγοντες . . ὅτι οὐχ ἰσχυρὸς εἴσιν, ἀλλὰ ὑποζύγια ἔμεινον ii. 2. 15. See iii. 5. 13; vi. 3. 11; vii. 1. 34. 'Ἐδόκει δὴλον εἶναι, ὅτι αἰρήσονταί αὐτὸν, εἴ τις ἐπιψηφίζοι vi. 1. 25. "Ἐλεγιν, ὅτι περὶ σπονδῶν ἤκουον, ἀνδρες, οἵτινες ἱκανοὶ ἴσονται ii. 3. 4. See Ib. 6.

§ 611. 2. The use of the Opt. in the *oratio obliqua* may extend not merely to the leading verbs in the quotation, but also to verbs joined with these by relatives and other connectives (cf. § 619. a); as, "Ἐλεγιν, ὅτι . . εἴη . . , δι' ἧσπερ ἤκουον, 'through which they had come,' iii. 5. 15. "Ἐλεγιν . . , ὅτι παντὲς ἄρῃα λίγος Σιῦθου· χειμῶν γὰρ εἴη, 'for it was winter,' vii. 3. 13. Even though an infinitive precedes; as, 'Ἐδοῖα, ἄγειν τὸ στρατιῦμα κατὰ μίσην τὸ τῶν πολέμιων, ὅτι καὶ βασιλεὺς εἴη, 'because there was the king,' i. 8. 12.

3. In complementary sentences, where doubt is expressed, and a primary

tense precedes, the *Subj.* is sometimes used, especially in the 1st *Pers.* The connective is sometimes omitted, and even the leading verb itself. Thus, Οὐκ οἶδ', εἰ Χρυσάντη τούτῳ δῶ Cyr. viii. 4. 16. Βούλει [sc. ὧς] λάβωμαι; *Wilt thou I take?* Soph. Ph. 761. Θάλλεις μίνωμιν; Id. El. 80. Εἴτε τι βούλει προσθῆς ἢ ἀφίλης Pl. Phædo, 95 d. ΔΙ. Παραίνῳ σε σιωπᾶν. . . ΑἴσΧ. [Sc. Παραίνεις ὧς] Ἐγὼ σιωπῶ; Bacch. *I advise you to be silent.* Æsch. *I be silent?* Ar. Ran. 1132 (cf. § 537). — The use of the *Subj.* in § 595. γ may in like manner be explained by ellipsis.

B. VOLITIVE.

§ 612. The most direct expression of an act of the will (§ 329. N.) is by the *Imperative mode* (§ 169. 4). For other less direct methods, see §§ 597 – 600, 602. 3, 604. b.

REMARKS. 1. From the fondness of the Greeks for passing from indirect to direct forms of expression (cf. §§ 576, 609, 670), the *Imperat.* is sometimes found in *dependent* sentences; thus, Θνητὸς δ' Ὀρίσσης · ὤσσε μὴ λῖαν εἶναι, and *Orestes was mortal*; so that [do not grieve] you should not grieve to excess, Soph. El. 1172. Γράψω δὲ, ὤσσε, ἂν βούλησθαι, χυροστονήσας, and *I will propose it in writing, so that if you will, [vote it] you may vote it*, Dem. 129. 1. Διῆξαι, ἵτι, ὅτι μὲν ἰφίσταται, . . παράσθωσαν, to show them, that, what they desire [let them gain] they must gain, Th. iv. 92. Ἐπακρωτῶ πάλει, τῶν ἱμαγίων ταῖς ἡδαῖς εἰ πρῶτον ἐν τοῦθ' ἡμῖν ἀρίστων κίσθω Pl. Leg. 800 e. Οἶσθ' οὖν ὃ δεῖναι; Do you know then, what [do] you should do? Eur. Hec. 225 (cf. Οἶσθ' οὖν ὃ δεῖναι; Id. Cycl. 131). Οἶσθ' ὧς ποίησον; ἀντὶ τῶν τιημένων ἴσ' ἀντάκουσον, πᾶσα κρῖν' αὐτὸς μάθων Soph. Œd. T. 543. Ἀλλ' οἶσθ' ὃ μοι σύμπραξον; Eur. Heracl. 451. Οἶσθά νυν ὃ μοι γινίσθω; Do you know then, what [let be done] must be done for me? Id. Iph. T. 1203. Φυλάκουσι, εἰ λυγόντων Hdt. i. 89.

§ 613. 2. In general but earnest address, the 2d *Pers.* of the *Imperat.* is sometimes used with *σῷς*, or *εἰς*, or both, instead of the 3d *Pers.*; as, Χάρεαι δῖν' οὐκ ὕπνους · τόξιν, παῖς · σφινδόνει εἰς μοι δότω, Come hither every man [alias, bird] of you! Shoot, smite. Let some one give me a sling, Ar. Av. 1186. Φύλαττε σῷς εἰς Ib. 1191. Ἴτω εἰς, εἰσάγγαλλε Eur. Bac. 173. See § 500. a.

3. Such familiar imperatives as ἄγε, εἰπὲ, ἰδί, and φέρε, may be used in the singular, as interjections, though more than one are addressed; thus, Ἀγε δὲ, ἀκούσας Apol. 14. Εἰπὲ μοι, εἰ πάσχεις, ἄνδρες; Ar. Pax, 383.

4. An act of the will may respect either the real or the ideal. Hence in Greek, as in other languages, the *Imperat.* may be used to express supposition or condition; thus, Ὅμως δὲ εἰρήσθω μοι, but yet [let it have been said by me] suppose me to have said, Mem. iv. 2. 19. Πλούτῳ εἰ γὰρ . . , καὶ ζῇ Soph. Ant. 1168.

C. INCORPORATED.

§ 614. I. The Greek has great freedom in respect to the employment of distinct or incorporated sentences, and in respect to the mode of their incorporation. Thus (α.) a dependent clause may be *preserved entirely distinct*; or (β.) its *subject* or *most prominent substantive* may be *incorporated* in

the leading clause, leaving it otherwise distinct; or (γ.) its *verb* may be also incorporated as an *Infinitive*; or (δ.) its *verb* may be incorporated yet more closely as a *Participle*. The union often becomes still closer by an attraction, which renders *the subject of the Inf. or Part.* the same with *the subject or an adjunct of the principal verb*. This attraction has three forms; in the first (ε.), the principal verb adopts the subject of the dependent clause; in the second (ζ.), the Inf. or Part., referring to the same person or thing with the principal verb, adopts the same grammatical subject; in the third (η.), the Inf. or Part. adopts for its grammatical subject, an adjunct of the principal verb. E. g.

α. "Ἦσθιτα, ὅτι τὸ Μένωνος στρατιῦμα ἦδη ἐν Κιλικίᾳ ἦν, *he perceived, that the army of Meno was now in Cilicia*, i. 2. 21. Αἰγύουσι, ὅτι ἐπὶ ταῦτα ἔρχονται Cyr. i. 2. 6. Παρισκυιάζοντο, ὅπως κατὰ κορυφὴν ἰσχυροῦν Th. ii. 99.

β. "Ἦσθιτα τί τε Μένωνος στρατιῦμα, ὅτι ἦδη ἐν Κιλικίᾳ ἦν, *he perceived the army of Meno, that it was now in Cilicia*, i. 2. 21 v. l. Ἐλίσγοντό τινες, ὡς γιγνώσκουσι Vect. i. 1. See §§ 425. 4, 551. — α and β. For examples, see § 551. N.

γ. Αἰσθανόμενοι αὐτοὺς μίγα παρὰ βασιλῇ Δαρείῳ δύνασθαι, *perceiving them to have great influence with King Darius*, Th. vi. 59. Παρισκυιάζοντο βοηθεῖν Th. iii. 110. Πιστοὺς πῖμπι ἰπσινοπιῖν Ec. 4. 6. Ἦλθιν . . βοηθεῖν τῇ πατριδι Ages. i. 36.

δ. Οὐ δύναμαι . . εἰ αἰσθίσθαι πειρώμενος, *I cannot perceive you attempting*, ii. 5. 4. Παρισκυιάζοντο γὰρ πορευόμενος H. Gr. iv. 2. 41 (§ 583. α). Ἐπιμψέ σινα ἱερῶντα ii. 5. 2. Ἐρχόμεθα . . βοηθήσονται τοῦτοις vii. 7. 17. — γ and δ. Ἐδοξεν αὐτοῖς παρηγορία εἰς τοὺς Λακκεδαίμονιους εἶναι, τῶν μὲν ἡγλημάτων σίρι μηδὲν ἀπολογησάμενους, . . δηλῶται δὲ Th. i. 72.

ι. For examples, see § 551.

ζ. Ἐνομίζομεν ἄξιον εἶναι [= ἡμᾶς ἀξιῶντας εἶναι], *we thought that we were worthy*, Cyr. vii. 5. 72 (cf. Νομίζομε γὰρ ἑμαυτὸν τοιγίαι Ib. v. 1. 21). Νόμιζε . . ἄνδρα ἀγαθὸν ἀποκτείνων [= εἰαυτὸν ἀποκτείνοντα], *consider yourself putting to death a good man*, vi. 6. 24. Οἶμαι εἶναι τίμιος i. 3. 6 (cf. Οἶμαι μὲν, ἦν δ' ἰγὼ, ληροῖν με Pl. Charm. 173 a). Ὁρῶ μὲν ἔκταρατα Eur. Med. 350 (cf. Ὁρῶ δὲ μ' ἔργον διδοὺν ἱεραγασμένην Soph. Tr. 706). Οὐκ εἰ περὶ τῶν ἦδιν εἶναι, ταῦτα προῦκαλιτο τοὺς συνόντας, ἀλλ' ἄπειρ' εἴηδιν ἑαυτὸν ἥττανα εἶναι, ταῦτα ἔξηχε Cyr. i. 4. 4. Δηλοῖ τιμῶν τὸν πλοῦτον Ar. Plut. 587 (cf. Ἀπορήνω μόνην ἀγαθῶν ἀπάντων εὖσαν αἰτίαν ἐμὴ Ib. 468). Σαφῆ σημεῖα φαίνεις ἰσθλὸς εἰς ἡμᾶς γιγῶς Soph. El. 23. See §§ 627, 633. — ζ and δ. Ἐώρων οὐ κατεβούντες, καὶ τοὺς στρατιώτας ἀχθόμενους, *they saw that they were unsuccessful and the soldiers displeased*, Th. vii. 47.

η. Ἐδοξεν οὖν αὐτοῖς συσκευασάμενους εἰ ἔχον καὶ ἰπλισμένους προῖναι, *it therefore seemed best to them; that having packed up what they had, and equipped themselves in full armor, they should advance*, ii. 1. 2 (§ 627. α). Εὖ γὰρ φροσύντοι ἡμῶς σου κατηγορεῖ, *for your eye proves that you feel kindly*, Æsch. Ag. 271 (§ 633).

§ 615. REMARKS. 1. An especial variety of construction is ob-

served with such words as *σύνιδα, συγγινώσκω, ἴακα, ἔμαις εἰμι*. 'Εγὼ σοὶ *σύνιδα* [sc. *εἰ*] . . *πρωτὶ ἀνιστάμενος* (v. l. *ἀνισταμένη*), *I* [know with you your rising] *remember your rising early*, CEC. 3. 7. *Συνίσαι γὰρ τοῖς μὲν . . γιγινήμενους* (v. l. *τοῖς . . γιγινήμενους*), *τοὺς δὲ . . εὐληφόντας* Isocr. 319 e. *Ἐνίσιδα ἑαυτῷ σοφὸς ἂν* Pl. Apol. 21 b. 'Εμαυτῷ γὰρ *ζυγνῆδιν εὐδὶν ἱσταμένη* Ib. 22 d. 'Εμαυτῷ *ξύνιδα, ὅτι . . λίγω* Ib. Ion, 533 c. 'Εοικας *βασιλεὺς εἶναι*, *you seem to be king*, Cyr. i. 4. 9. 'Εοικασι *ευρανίσι μάλλον ἢ πελιδνίσι ἡδόμενοι*, 'you seem more pleased,' H. Gr. vi. 3. 8. "Εοικας *ἀληθῆ εἰρηκότι*, *you seem like one who has spoken the truth*, i. e. *you seem to have spoken the truth*, Pl. Alc. 124 b. "Εοικε γὰρ *ὄσπερ αἰνίγμα ζυγνῆδιν* Pl. Apol. 26 e. "Ομοίῳ *ἴσμεν οὐκ ἰσθῶς ἀμολογηκέναι* Id. Meno, 97 a. "Ομοίῳ *ἦσαν θαυμάζουσιν* (v. l. *θαυμάζοντι*), *they seemed to be wondering*, iii. 5. 13.

2. The contingent particle *ἂν* may be joined with the Inf. and Part., whenever it would be joined with the distinct modes of which they supply the place. The Inf. and Part. are then commonly translated into Eng. by the potential mode (§ 588). Thus, *Εἰ δὲ τις ἔκαστα σέβῃ ἂν εἶναι*, *if any one thinks that he could be deceived*, v. 7. 11 (§ 604. a). "Ὅσπερ καὶ *ἰδιώτην ἂν γινώσκειν* vi. 1. 31. *Τὶ ἂν εἰόμεθα παθῆναι* (cf. *εἰ εἰόμεθα πείσασθαι*); iii. 1. 17. See vi. 1. 20, and § 595. β. "Ὡς *οὐτὼν περιγινόμενος ἂν τῶν ἀντιστασιωτῶν*, *as though he would thus prevail over his opponents*, i. 1. 10. "Ὡς *ἄλλοις ἂν τοῦ χαρίου* v. 2. 8.

§ 616. 3. From the intimate union prevailing between the Inf. or Part., and the principal verb of the sentence, a word properly modifying the one is sometimes placed in immediate connection with the other. We remark, in particular, — (a) Such adverbs as *ἄμα, αὐτίκα, εὐθύς, ἑξαίφνης, and μεταξὺ*, joined with the Part. instead of the principal verb; as, "*Ἀμα ταῦτ' εἰπὼν ἀνίστη* [saying this, he at the same time rose up], *as soon as he had said this, he rose up*, iii. 1. 47. "*Ὅπως μὲν, ἄμα ἀποθήσκοντος τοῦ ἀνδρώπυου, διασπιδένονται ἡ ψυχὴ* Pl. Phædo, 77 b. *Εὐθύς αὖν μὲ ἰδὼν ὁ Κίφαλος ἠσπάζετε*, *immediately, therefore, upon seeing me, Cephalus saluted me*, Pl. Rep. 328 c. "*Ἦν αὐτοῖς ἐπιχώριον, τὸ μεταξὺ πορευόμενους μήτε ἰσθῆναι μήτε πίνειν*, *it was their custom, while marching [in the mean time], neither to eat nor drink*, Cyr. viii. 8. 11. — (b) A particle joined with the principal verb instead of the Inf. or Part., particularly *ἂν*, and *οὐκ* with *φημί*. as, *Σὺν ὑμῖν μὲν ἂν ὀμαι εἶναι τίμιος*, *with you, I think that I should be honored*, i. 3. 6. *Χρήσμεν ἂν ἰδοῦμεν εἶναι* v. 6. 1. *Οὐκ ἴψασαν εἶναι*, *they said they would not go*, i. 3. 1. "*Ἐσῆριτο αὐτὸν, εἰ ὥπλις οὐκ*. *Οὐκ ἴφη* [sc. *ἐπλκισμένον*], 'He said *No*,' v. 8. 5.

4. In the use of the incorporated modes with adjuncts, there is often a union of two constructions; as, "*Ἀγγιλλε δ' ἔρεφ' προστιθείς* [uniting *ἄγγιλλε δ' ἔρεφ'* and *ἄγγιλλε δ'*, *ἔρεφ' προστιθείς*], *and announce [with an oath, adding it], adding an oath*, Soph. El. 47. "*Ὅτι βάλλειν δέησι ἀνακρουμένους ταῖς βάλωσι* Cyr. ii. 3. 17. *Τί ἡμῶν δέησις χρήσασθαι* [uniting *εἰ ἡμῶν δέησις* and *εἰ δέησις ἡμῖν χρήσασθαι*]; [What shall you want of us to do with us?] *In what shall you wish to employ us?* v. 4. 9. "*Ἐπιθυμία τῶν ἀνδρῶν τῶν ἐκ τῆς νόσου κομίσασθαι* Th. v. 15.

§ 617. 5. The Inf. and Part. may be used impersonally, as well as the finite modes (§ 546); thus, "*Ὅσπερ καὶ αὐτῷ μεταμέλουν* ii. 6. 9. *Μεταμίλουν αὐτοῖς* Pl. Phædo, 113 e.

6. From the familiar association of the Acc. with the Inf. (§ 626), and the Gen. with the Part. (§ 638), words commonly governing other cases are often followed by these in connection with an Inf. or Part. Thus, "*Γυμὰς προσήκου*

καὶ ἀμείνων καὶ προθυμοτέρους εἶναι iii. 2. 15 (cf. Ἀγαθὸς εἰ ὁμῶν προσήκει εἶναι iii. 2. 11). Παρηγγίλλας τὴν πρῶτην χιλιεστὴν ἵστασθαι Cyr. ii. 4. 3 (see §§ 402, 424. 2). Οὐδὲν ἤχθιστο αὐτῶν πολυμούντων, *he was not at all displeased with their being at war*, i. 1. 8 (cf. Σιύθης δὲ ἤχθιστο αὐτῷ vii. 5. 7. See §§ 372. α., 406). Ὡς ἱερωντος εἰσερχῆς ἰμοῦ Soph. Tr. 394 (§§ 375, 377. 2). Sometimes the Acc. occurs for another case with the Part., if its use is analogous to that of the Inf.; as, Σὶ μὲν εἰς πρᾶσσον' ἰσχυρίζω Soph. Aj. 136. Ἦσθην . . εὐλογῶντα εἰ Id. Phil. 1314. Cf. § 406.

§ 618. II. The relations of dependent sentences are expressed with *greater explicitness* by the *distinct modes with their connectives*; but with *greater brevity*, and often *greater energy and vivacity*, by the *incorporated modes*. There are few of these relations which cannot be expressed by the latter. Hence, in the wide range of their use, these modes may express the *subject*, the *direct or indirect object*, the *time*, *cause*, *purpose*, *manner*, *means*, *condition*, *restriction*, *preliminaries*, *result*, &c., of the verbs with which they are connected.

REMARKS. 1. The use of both the incorporated modes is far more extensive in Greek than in English. Hence we often translate the Greek Inf. and Part. by finite verbs with connectives (*that, when, while, as, and, if, although, because, since, in order that, &c.*). Sometimes, also, from a difference of idiom, the Inf. and Part. are interchanged in translation; as, Τὰ δὲ τῶν φίλων μόνος ᾔετο εἰδέναι ῥᾶστον δὲ ἀφύλακτα λαμβάνειν, *but he thought that he alone knew it to be most easy to seize the unguarded property of friends*, ii. 6. 24. Πρωτεύειν παρ' οἷς ἐβούλετο ἑαυτὸν φιλεῖσθαι, *to hold the first place with those by whom he wished himself beloved*, Cyr. viii. 2. 26.

§ 619. 2. The use of the incorporated modes, particularly the Inf., is very great in the *oratio obliqua* (§ 607), sometimes (α.) extending even to subsidiary clauses (cf. § 611. 2); and being interchanged and blended not only (β.) with other forms of the *oratio obliqua*, but also (γ.) with those of the *oratio recta*. Thus,

α. Πολλοὺς φαίη Ἀριστὸς εἶναι Πέρσας ἑαυτοῦ βελτίονας, οὓς οὐκ ἀνασχέσθαι ii. 2. 1. Ἐφη δὲ, ἰσχυρὰ εὐ ἐκβῆναι τὴν ψυχὴν, πορεύεσθαι . . εἰς τόπον . . ἐν δ' . . εὖ εἶναι χάρματι Pl. Rep. 614 b.

β. Ἀγγίλλαι Διεκφυλλίδας, ὅτι νικᾷν τι αὐτὸν Λακιδαιμόνιοι, καὶ αὐτῶν μὲν τιθέναι ἐκτὸς H. Gr. iv. 3. 1. Ὡς μὲν στρατηγήσονται ἱμὶ . . μηδὲς ὁμῶν λιγίστω . . ὡς δὲ πείσομαι i. 3. 15 (§ 640). Ἀπήγγελλον τῇ Κίρῃ, ὅτι τοσαῦτα εἴη ἔidon ἀγαθὰ, ὅσα . . μὴ ἀνιπείσω Cyr. v. 2. 4. See § 628.

NOTE. (Οτι and ὡς are sometimes even followed, after an intervening sentence, by an Inf. or Part., instead of a finite verb; as, Εἴπει δὲ, ὅτι, "ἰσχυρὰν τάχιστα ἡ στρατιὰ λήξῃ, ἐνθὺς ἀποπέμψειν αὐτόν" iii. 1. 9. "Ἐνόμειον ὅτι, εἴ τι οὗτος πάθει, αὐτὸς ἀνελαιβεῖν Cyr. v. 4. 1. "Ἐγὼ γὰρ, εὖ ἰσθ' ὅτι, ὡς ἑμαυτὸν πείθω, . . ἱμὶ εἶναι τούτων ἴσα Pl. Gorg. 453 b. Αἰσθάνομαι οὖν σου . . ὅτι, ὁπότε ἀνὴρ φῇ . . οὐ δυναμίαν Ib. 481 d. Γινώσκω δὲ ὅτι Κλίαν καὶ ὁ Δημοσθένης, ὅτι, εἰ καὶ ἴσασιν οὐ μᾶλλον ἐνδύσασθαι, διαφθαρεσμένους αὐτούς Th. iv. 37.

γ. Ἐφη "ἰδίῳ πορεύεσθαι . . Ἐγὼ γὰρ," ἴφη, "οἶδα" iv. 1. 27. Κλίανδρος, "Μάλα μέλις," ἴφη, "διαπραξάμενος ἤκω· λίγιν γὰρ Ἀναξίβιον ὅτι οὐκ ἵστανθαιον εἴη. . . Ὅμως δὲ εἰσέναι," ἴφη, "ἰκίλειν" vii. 1. 39.

β and γ. Ἀπειρήναι, ὅτι “ἀκούει Ἀδριόμαν, ἰχθὺν ἄνδρα, ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι . . . καὶ μὴ ἢ ἐκὶ, τὴν διπλήν” ἴσθι “χερῶν ἐπιθῆναι αὐτῷ· ἢ δὲ φώγῃ, ἡμῖς ἐκὶ πρὸς ταῦτα βουλευόμεθα” i. 3. 20.

(1.) *The Infinitive.*

§ 620. I. The general rule for the construction of the Infinitive is the following:—

RULE XXX. The INFINITIVE is construed as a *neuter noun* (§ 445). Hence,

(a) The Inf. may be the **SUBJECT** of any word which would agree with a noun; whether *appositive, adjective, article, pronoun, or verb*. (b) The Inf. may **DEPEND** upon any word which would govern a noun; whether *substantive, adjective, verb, adverb, or preposition*. (c) The Inf. may be used, like a noun, to express a **CIRCUMSTANCE**; particularly such as are denoted by the *instrumental and modal Dat.* (§ 415), and by the *Acc. of specification* (§ 437). Thus,

Φύγειν αὐτοῖς ἀσφαλιστέρον ἔστιν ἢ ἡμῖν, *to fly is safer for them than for us*, iii. 2. 19. Ὅς οὐκ ἀπέλυσθα εἴη τό τε ἐπιθῆναι καὶ λύσειν τὴν γέφυραν ii. 4. 19. Διὺρ ἰνίκην μοιῶν σοί Soph. Ant. 233. Οὐδὲν εἶν ἔσ' [= τοιοῦτόν ἐστιν, εἶν] ἀκούσαι, *there is nothing [such as] like hearing, or, it is best to hear*, Ar. Av. 966. Οὐδὲν εἶν τὸ αὐτὸν ἱερῶν Pl. Gorg. 447 c. Ἐν γὰρ τῷ κρη- τὺν ἔστι καὶ τὸ λαμβάνειν v. 6. 32. Πρόφασις . . τοῦ ἀθροίζειν στρατεύματα, *pretext for assembling an army*, i. 1. 7. Πρόφασις στρατεύειν ἐπὶ τοὺς Θη- ραίους H. Gr. iii. 5. 5. Ἀντιστάσκειν δὲ οὐδὲς κίνδυνος ii. 5. 17. Ἀρχαντες τοῦ διαβαίνειν i. 4. 15. Τύχη τοῦ εἰσίστηναι, *stomach* μὲν ἀξία, σπουδῆς γὰρ μῖνται πῆς ἱμῆς οὐκ ἀξία Soph. Œd. T. 776. Κωλύειν τοῦ καίειν ἰκόντας i. 6. 2 (§ 347). Οὐκ ἰκέλνει βασιλεὺς τὸ Κύρου στρατεύματα διαβαίνειν i. 7. 19. Ἀπὸ γυναικῶν τοῦ μάχεσθαι Ib. Διὰ τοῦ ἰσχυροῦ ii. 6. 22. Ἠγάλλεται τῷ ἔκαστῳ δύνασθαι, τῷ πλάσσεσθαι ψευδῇ Ib. 26. Μανθάνειν γὰρ ἥκοιμι Soph. Œd. C. 12. Φοβούμενοι οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ παταγεῖν iii. 2. 19. Διὰ τὸ πολλοὺς ἔχειν ὑπερήτας καὶ διὰ τὴν ἰσχυρίαν i. 9. 27. Ὅς πολέμῳ τε ἱκανοὶ εἴησαν i. 1. 5. Ἀμήχανος εἰσιλθὼν στρατεύματι i. 2. 21. Φαγῶν δυνίς, *a terrible fellow to eat*, vii. 3. 23. Δυνὶς λίγην ii. 5. 15. Ὁρᾷ στυ- γνὸς ἦν, καὶ τῇ φωνῇ τραχύς ii. 6. 9. Πρίσμι γὰρ ὡς τύραννος εἰσεῖν Soph. El. 664. Ἐπὶ γὰρ ταῖς ναυὶ ῥᾶστοι εἰσὶν ἀμύνεσθαι Th. iv. 10. Ῥᾶστοι δὲ ἐς τὸ βλάπτεσθαι Id. vii. 67. Πύσι δὲ χάρμα μῖζον ἐλπίδος πλύνει Esch. Ag. 266. Πίλω λίγην Ib. 868. Μῦθος κυριώτερος λίγην Eur. Iph. A. 318. Ὅ, πλὴν γυναικὸς οὐκ ἔστιν ἀσφαλιστέον, τᾶλλ' οὐδὲν, ὃ κἀπὶ στίχῳ τιμωρὶν φίλοις Eur. Or. 718. Οὐδ' ὅμως οὐδὲν οὐδ' ἴσον βροτοῖς, πλὴν ἐνομέσαι, *'in nothing except name'* Eur. Ph. 501.

§ 621. **NOTES.** a. In some cases it seems indifferent whether the Inf. is regarded as the subject of a verb, or as depending upon the verb used impersonally. See § 546. β, γ.

β. In Greek, as in Eng., the Inf. *Act.* is often used, where the Inf. *Pass.* might have been used with reference to a nearer, more explicit, or more natural subject; as, Τύσσειν παρέχοντα, *giving himself up [for beating] to be beaten*,

Pl. Gorg. 480 d (cf. Παράσχη . . Στρατιωτῆται Id. Charm. 157 b). Παρήχοντες ἡμᾶς αὐτοὺς ἰδ' αὐτῶν ii. 3. 22. Δίδωσι βουκόλοιςιν ἰδεῖναι βεῖφος Eur. Ph. 25. Τοῖς ῥητοῖς ἰκτυγγάνειν, *the easiest things to meet with*, Mem. i. 6. 9. 'Αποῦσαι μὲν ἴσως τιθεὶ ἀνδρῶν, ῥηθῆναι δ' οὐκ ἀσύμφορον Isocr. 265 c.

§ 622. REMARKS. 1. The article is often prefixed to the Inf. to give prominence to its substantive character, or to define the relation which it sustains as a substantive, by marking the case. If the Inf. is governed by a preposition, the insertion of the article is required. The article is often prefixed, especially in the tragedians, where it would not have been expected, and is often in the Acc. (of *direct object, effect, or specification*), where another case might have been expected. Thus,

Τὸ δεῖν οὐκ ἠδίκησαν, [willed not the doing it] *were not willing to do it*, Soph. Œd. C. 442. Πείθεμαι τὸ δεῖν Id. Ph. 1252. 'Ὅς εἰ παύσει τὸ δεῖν Ib. 1241. 'Ελπίδες . . τὸ μὴ παθεῖν Soph. Ant. 235. Τυφίσται τὸ μὴ θανεῖν Ib. 778 (cf. § 370). Καρδίας δ' ἰξίσταμαι τὸ δεῖν Ib. 1105. 'Εγὼ αἴτιος . . τὸ εἰ ἀποκρίνασθαι Pl. Lach. 190 e. Τέ τι μὴ βλίπτειν ἱεῖσμα, *and ready to leave the light*, Soph. El. 1079. Τὸ μὲν προσταλαίτωρυν . . πρὸς ὅμως Th. ii. 53. Τὸ σιγᾶν οὐ εἰδῶ Eur. Iph. A. 655. 'Εγὼ γὰρ ἐκβαλὼν μὲν αἰδοῦμαι δάκρυ, τὸ μὴ δακρῦσαι δ' αὖθις αἰδοῦμαι τάλας Ib. 451. For other examples, see §§ 620, 623.

NOTE. The Inf. with τοῦ as the Gen. of motive (§ 372) is particularly frequent with a negative; as, Τοῦ μή τινας ζητῆσαι, *in order that none may inquire*, Th. i. 23.

§ 623. 2. The Inf., both with and without the article, is used in a great variety of expressions which may be referred to the Acc. of specification, and the adverbial Acc. When thus employed, it may be termed the INFINITIVE OF SPECIFICATION, and the ADVERBIAL INFINITIVE. In these uses it is variously translated, and in some of them it is often said, though not in the strict sense of the term (§ 343. N.), to be *absolute*. Thus,

'Εκ δειμάτων του νυκτίου, δεκτὴν ἡμέ, *from some night vision*, [according to the seeming] *as it seems to me, or methinks*, Soph. El. 410. 'Αλλ' εἰκάζει μὲν, ἰδύς, *but to guess, joyous*, Id. Œd. T. 82. 'Εν εἴ γὰρ ἦν μοι πάντα, γιγνώσκων καλῶς Eur. Med. 228. 'Ες τὸ ἀκριβῆς [= ἀκριβῶς, § 449. β] ἰστυῖ, *to speak correctly*, Th. vi. 82. 'Ολίγου διὲν πλείους ἀπεκτόνασιν, *have slain [to want little] almost a greater number*, H. Gr. ii. 4. 21. Μικροῦ διὲν Isocr. 70 e. 'Ολίγου [sc. διὲν] πᾶσαι, *almost all*, Pl. Phædr. 258, e. Καὶ μικροῦ [sc. διὲν] κἀκύνειν ἱξίτραχίλεις Cyr. i. 4. 8. 'Ες διὲν πάρεσθ' ἴδε Κρίων, *τὸ πρᾶττεσθαι καὶ τὸ βουλεύειν* Soph. Œd. T. 1416. For other examples, see §§ 620, 622.

NOTE. The use of εἶναι as the Inf. of specification, or the adverbial Inf., will be particularly remarked, (α.) with ἰσάζ, chiefly in negative sentences; (β.) with some adverbs and prepositions, followed by their cases, chiefly preceded by εἰ. Thus, Οὐτε συνθήκας εἰ ψευδομένην ἰκάν εἶναι, *nor would I prove false to my engagements, [as to the being willing] so far as depends upon my own will*,

Сут. v. 2. 10. Οὐδὲ ξίνοις ἰκὼν εἶναι γίλωνα παρίημι, 'willingly,' Ib. ii. 2. 15. Τὸ νῦν εἶναι, as to the [now being] present state of affairs, for the present, iii. 2. 37. Τὸ μὲν τήμερον εἶναι, for to-day, Pl. Crat. 396 d. Τί κατὰ τοῦτον εἶναι, as to the situation of affairs with respect to him, i. e. so far as regards him, i. 6. 9. Τὸ ἰπὶ τούτοις εἶναι, so far as depends upon these, Lys. 180. 41. Τὸ ἰπὶ σφῶς εἶναι Th. iv. 28.

§ 624. 3. PLEONASM AND ELLIPSIS. The Inf. (α.) is sometimes *redundant*, and (β.) is sometimes *omitted*. It (γ.) not unfrequently depends upon a word omitted, or implied in another verb, especially in indirect quotation. Thus,

(α.) Χάριν ἀντιδίδωσιν ἔχουσιν, in return gives [to have] pleasure, Soph. Oed. C. 232. Αἰτήσομαι δι' εὐ μακρὸν γίγας λαχύν Id. Aj. 825. The Inf. added for the sake of expressing an idea more fully or precisely is termed the *Inf. epexegetic* (ἰπιξηγητικὴς). — (β.) Εἰς τὸ βαλάντιον βούλομαι [sc. ἵναι] Ar. Ran. 1279. Ἐκίλυσεν . . τοὺς Ἰνδικὰ ἰπὶ τὸν Θηραμένην H. Gr. ii. 3. 54. Ἐφ' ἧς Ὀρόντης [sc. οὕτω ποιῆσαι], Orontes [said that he had so done] assented, i. 6. 7. — (γ.) Οἱ δὲ σφάττειν ἐκίλυσεν . . οὐ γὰρ εἰ δύνασθαι περὶσθῆναι [sc. ἴφασεν], but they bade him kill them; for [they said that] they were unable to proceed, iv. 5. 16. See vii. 7. 19.

§ 625. 4. The Inf. often forms an elliptical *command*, *request*, *counsel*, *salutation*, *exclamation*, or *question*; as,

Σύ μοι φράζων [sc. ἴθιλι], do you [please to] tell me, Pl. Soph. 262 e. Μὴ ἱμὶ αἰτιῶσθαι ταῦτα, do not blame me for these, Ib. 218 a. Οἱ μὴ κιλάζων Aesch. Pr. 712. Οἱαὶ πολῖται, μὴ μοι δουλείας τυχεῖν [sc. δέτω]! Ye gods of the city, O [grant] that I may not fall into slavery! Id. Sept. 253 (cf. Ὡ Ζεῦ, δός μοι τίσασθαι μόνον πατρός Id. Cho. 18). Νίκη, ξυγγυνοῦ, . . θίσθαι τροπαῖον ἡμῶς, O Victory, befriend, grant that we may erect a trophy, Ar. Lys. 317. Καὶ παρεσθῆναι παντὶ [sc. ἱάτω, παραιῶ, or διῶ], and let it be impressed upon every one, Th. vi. 34 (cf. Παρασθέναι δὲ τινι καὶ τοῖς Ib. 68). KHP. Ἀκούετε, λῆφ' τοὺς ἱπλίτας . . ἀπίναί [sc. κιλύσθαι, διῶ, or χεῖν], Herald. Hear, ye people; it is ordered that the hoplites depart, or the hoplites must depart, Ar. Av. 448. Τὸν δὲ ἔχοντα . . παρδύνει v. 3. 13. Τὸν Ἴωνα χείρειν [sc. κιλύω], I bid Ion hail, Pl. Ion, 530 a. Ἐμὶ καθεὶν τὰς [sc. δυνάμεις ἱσσε], φῶ! That I should suffer such things [is horrible], alas! Aesch. Eum. 837. Ὡ βασιλεῦ, πότιρον λίγων . . ἢ σιγαῖν [sc. χεῖν, or κιλύσθαι]; Hdt. i. 88. Ἄ διλοί, πῶς ἴμιν; n. 431.

NOTES. α. In exclamation, the article is usually prefixed; as, Φεῦ, τὸ καὶ λαλύν πρόσθιγμα τοιοῦτ' ἀνδρός! Ah, the hearing the voice of such a man! Soph. Ph. 234. Της τύχης! Τὸ ἱμὶ νῦν κληθέντα δύρε τυχεῖν! My ill-luck! That I should happen now to have been summoned hither! Cyr. ii. 2. 3 (§ 372. ζ). ΠΕΙΣΘ. Τὸ δ' ἱμὶ παρὼν τιδόμενον, τὸν ἄλλον! Ἰδοὺ περιελθὺν σάδια πλὴν ἢ χίλια! ET. Τὸ δ' ἱμὶ κολαῖψ τιδόμενον, τὸν δυσμερὸν! ἀποσπαῖναι τοὺς ὄνυχας τῶν δακτύλων! Ar. Av. 5.

β. In a few poetic passages, the Inf. follows αὐ γὰρ or εἴθε, to express wish (cf. §§ 597, 600. 2); as, Αὐ γὰρ . . ἔχουμεν n. 311. See α. 376.

§ 626. II. The *subject of the Inf.* is very often, either properly or by attraction (§§ 425. 4, 614), the *direct object* of

a preceding verb, and consequently in the *Acc.* Hence has arisen an association between this case and the *Inf.*, which has led to the following rule.

NOTE. The *Inf.*, on the other hand, extensively constitutes an *indirect object* of the verb or other word on which it depends. From the prevalence of this use appears to have arisen the resemblance in form of the Greek and Lat. *Inf.* to the *Dat.*, and the use of the prepositions *to* and *zu* before the *Inf.* in Eng. and German. Thus, Πείθειν τὸν μάντιν λέγειν, *had persuaded the prophet [to the saying] to say*, vi. 4. 14. Τοὺς φουγάδας ἐκίλιυσε ἐν αὐτῷ στρατεύεσθαι, *he invited the exiles [to the serving] to serve with him*, i. 2. 2.

RULE XXXI. The SUBJECT OF THE INFINITIVE is put in the *Accusative*; as,

Ἡξίου . . δοῦναι αἱ αὐτάς τὰς πόλεις μᾶλλον, ἢ Τισσαφέρνην ἀρχειν αὐτῶν, *he requested that these cities should be given to him, rather than that Tissaphernes should rule them*, i. 1. 8. Κινδυνεύειν οὐκ ἐβούλοντο, ὅτι λιμοῦ τι παθῶν αὐτούς, *did not wish to incur the risk [that they should suffer any thing] of their suffering from hunger*, Th. iv. 15. Νῦν πείνησιν ἐσόμενοι ἐπιλεσθῆναι Id. iii. 2. Φασὶ δ' αἱ σοφοί, . . Διὸς καὶ ἀνθρώπων τὴν κοινωσίαν συνέχειν Pl. Gorg. 507 e.

§ 627. REMARKS. 1. This rule applies to the subject of the *Inf.* considered simply as such. If, on the other hand, (a.) the subject of an *Inf.* has a prior grammatical relation, it may be in any case which this prior relation requires. If it is the same with the subject of the principal verb, it is seldom repeated, except for special emphasis or distinction (§ 614. ζ); and is then commonly repeated (as in other emphatic repetitions) in the same case (cf. § 499). Not unfrequently (β.) there is a mixture of constructions which may be referred to *ellipsis* or *anacoluthon*. Thus,

α. Ἦλθεν ἐπὶ τινα τῶν δικοῦντων σοφῶν εἶναι, *I came to one of those who were thought to be wise*, Pl. Apol. 21 b. Τοὺς οὐδὲν ἰατρείψοντας κακῷ εἶναι, *who will permit no one to be bad*, iii. 2. 31. Νῦν σοὶ ἔξεστιν, ὦ Περσῶν, ἀνδρὶ γένεσθαι vii. 1. 21. Ὁμολογεῖς οὐκ ἐπὶ ἐμὶ ἀδίκος [= ἀδικῶν σοι] γεγονῆναι; *Do you confess then [to have been unjust] that you have been unjust to me?* i. 6. 8. Τούτῳ δ' ἰσχύει ἐν τοῦ χαλεπῶς εἶναι, *and this he effected by being severe*, ii. 6. 9. Ἰάσθαι αὐτὸς τὸ τραῦμά φησι, *he says that he himself healed the wound*, i. 8. 26. Ὁ δὲ εἶπεν, ὅτι παύεσθαι βούλυντο, ἢ ὃ μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν, μήτε ἐκείνους καίειν τὰς οἰκίας iv. 4. 6. Νομίζεις ἡμᾶς μὴ ἀνίσχισθαι σοι, αὐτὸς δὲ τυπτήσιν; καὶ ἡμᾶς μὴ ἀποψηφισθῆναι σοι, σὺ δὲ οὐδὲ οὕτω παύεσθαι; Dem. 580. 9. See § 614. ζ.

β. Δίωμαι ὑμῶν, ὦ ἄνδρες δικασταί, τὰ δίκαια [sc. ὑμᾶς] ψηφισθῆναι, ἐνθυμούμενους, *I entreat you, Judges, [that you would vote] to vote what is right, reflecting*, Lys. 118. 2. Κακούργου μὴ γὰρ ἔστι, κριθῆναι ἀποθανόντι στρατηγῷ δὲ, μαχόμενον τοῖς πολέμοις Dem. 54. 1. Οἱ γὰρ ἦν σοφὸς τοῦ Κόρου τρέπου, ἔχοντα μὴ δίδοναι i. 2. 11. Συμβουλευίῳ τῷ Ξενοφῶντι, ἐλθέντα εἰς Δελφοὺς [sc. ἐκείνῳ] ἀπακινῶσαι τῷ Διῷ, *he advises Xenophon [that going to D. he should consult] to go to Delphi and consult the god*, iii. 1. 5. Ἐδέξιν αὐτοῖς, προφύλακας καταστήσαντας συγκαλεῖν iii. 2. 1. Τοῖς πελάγεσσιν αὔριος παραγγέλλει διηγεκλυμένους εἶναι, . . καὶ τοὺς τοξότας ἐπιστάλῃσθαι v. 2. 12. Οἱς ἔξ ἀρχῆς ὑπῆρξεν, ἢ βασιλῆων υἱεῖν εἶναι, ἢ αὐτοὺς τῷ φύσει ἰκανούς Pl. Gorg. 492 b. Ἦν πάριςτι μὴ στίβιν πλούτου πατρός

πῶς ἰστικημίην, πάρισσι δ' ἀλγῶν ἐς τοσούτοι τοῦ χρόνου ἄλιπτα γηράσκειν Soph. El. 959. Ἐνίστω εἰ [for which εἰ might have been used, if allowed by the metre] εἴ κηρύγματι, ὅπως πρῶμιν, ἱμῖνιν, . . ὡς ὄντι γῆς τῆσδ' ἀνοσίῳ μᾶλλον Id. Ed. T. 350. See § 459.

2. Cases of special attraction and anacoluthon likewise occur in connection with the Inf. ; as, 'Ελπίζων . . οὐδ' ἂν αὐτὸς, οὐδ' οἱ [for τοὺς] ἐξ αὐτοῦ, πούσεσσι Hdt. i. 56. Τοὺς δὲ ἀποκρίνασθαι, . . αὐτοὶ δώσειν Ib. 2.

3. The subject of the Inf. is very often indefinite, and is then commonly omitted. It follows from the rule, that words agreeing with this omitted subject are in the Acc. Thus, ΣΩΚ. Οὐδαμῶς ἔρα δι' ἀδικίῃν. KP. Οὐ δῆτα. ΣΩΚ. Οὐδὲ ἀδικούμενον ἔρα ἀνταδικίῃν. Soc. One ought then by no means to injure. Cr. Surely not. Soc. Not then, when injured, to injure in turn. Pl. Crito, 49 b.

§ 628. III. By a mixture of constructions, the Inf. is often used after a connective (commonly ὡς, ὥστε, οἷος, or ὅσος), instead of a finite verb, or of the Inf. without a connective ; as,

Καὶ κατίζουσιν ὡς ἐπὶ τὸν ἴτερον ἀναβαίνειν, and were descending, so as to ascend the second [= ὡς ἀναβαίνειν, that they might ascend, which is the reading of Dindorf and Krüger], iii. 4. 25. Ὑπιδάσας ὡς συναντῆσαι, riding up to meet him, i. 8. 15. Πισταμὲς τοσούτοις τὸ βάθος, ὡς μὴδὲ τὰ δέματα διατρέχειν iii. 5. 7. Ὡς μὲν συνιλάντι [sc. λέγειν] εἰπὺν, [so as to speak with a discourse bringing all together] to speak comprehensively, to say all in a word, iii. 1. 38. Ὡς δ' ἐν βραχυῖι εἰπὺν, but to speak in brief, Ag. 7. 1. Ὡς ἴππος εἰπὺν, so to speak, Pl. Gorg. 450 d. Ὡς γι οὕτωσὶ δόξαι Id. Rep. 432 b. Ὡς μικρὸν μεγάλῳ ἐπάσαι Th. iv. 36. Ὡς γ' ἡμεῖς χρῆσθαι κριτῇ Eur. Alc. 801. Ἰέλην ἱλιέσαι, ὡς γ' ἱκανάζειν ἡμῖ, you speak of Iole, [at least for me to conjecture] methinks, Soph. Tr. 1220. Ὡς παλαιὰ εἶναι, considering [that they are ancient] their antiquity, Th. i. 21. Βούλεται ποιεῖν, ὥστε πολεμῶν, chooses toil, so as to be [or that he may be] at war, ii. 6. 6. Ἐχω γὰρ τρεῖς, ὥστε ἱλὺν τὸ λαίῳ πλοῦον, 'so as to take,' i. e. 'so that I can take,' i. 4. 8. Ἐποίησα, ὥστε δόξαι αὐτῷ i. 6. 6. Κραυγὴν πολλὴν ἰσίουσι καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν. ὥστε οἱ μὲν ἰγγύστατα τῶν πολεμίων καὶ ἴθουσι ii. 2. 17. Ἐφ' ᾧ μὴ παύειν iv. 2. 19 (see § 530). Ἐφ' ᾧ τι πλοῖα συλλέγειν vi. 6. 22. Ὅπως τὴν ἀρχὴν μὴ τοιούτοι ἴσονται οἱ παλῖται, οἷσι ποιεῖν τινες ἢ αἰσχροῦ ἔργου ἰφίσταται, 'such as to desire' [= τοιούτοι οἷσι ἂν ἰφίστατο, such as would desire], Cyr. i. 2. 3. Τοιούτους ἀνθρώπους, οἷους μιδυσθέντας ἐρχίσσεται Dem. 23. 16. Ὅσον μόνον γινέσθαι ἑαυτῷ καταλιπὼν [= τοσούτοι μόνον ὅσον ἂν γίνουσαι], leaving for himself so much only as [he could taste] to taste, i. e. merely enough for a taste, yii. 3. 22. Νημέμινός τι τὰ αὐτῶν ἴσασσι ὅσον ἀποζῆν, 'merely enough for subsistence,' Th. i. 2. Ἐλείπειτο τῆς νυκτὸς ὅσον σκοταίους διελθεῖν τὸ πιδίον iv. 1. 5. Ὅσα μίντοι ἦδη δεκτῶν αὐτῷ, but so far as [seemed to him] he could judge at present, Th. vi. 25. Ὅσον γί μ' εἰδέναι Ar. Nub. 1252. Ὅ τι πᾶμ' εἰδέναι Id. Eccl. 350.

§ 629. REMARKS. 1. It will be observed, that, in some of the examples above, there is an ellipsis before the connective, and that in some the connective itself suffers attraction. From the frequent use of οἷος as above, with an ellipsis of its corresponding demonstrative (§ 523), it seems to have been at length regarded, especially in connection with τι, as a simple adjective of quality, and to have been construed accordingly ; thus, "Οἷός τι ἴσεται

ἡμῖν συμπεᾶσαι περὶ τῆς διόδου ;” Οἱ δὲ ἔβαν, ὅτι “ἐκαστοὶ ἱκανοὶ εἰς τὴν χώραν εἰσεβάλλων.” “*Shall you be [such as to] able to coöperate with us respecting the passage?*” And they replied, “*We are able to make an irruption into the country.*” v. 4. 9. Ὁ γὰρ εἶς τι ὦν γιγνώσκων τι τοὺς ἀφιλόμους αὐτοῖς, καὶ τούτους δυσάμεινος ποιεῖν ἐπιθυμῶν ἀλλήλων Symp. 4. 64 (§ 507. 7). Οὐχ εἷς τι ἦν . . διώκειν, [there was not such a state of things that one could pursue] it was not possible to pursue, iii. 3. 9. Οὐχ εἷς τί σοι λανθάνει, it is not possible for you to conceal it, vii. 7. 22 (§ 403). Οὐ γὰρ ἦν ἔρα εἷα τὰ πεδῖον ἄρδιν, for it was not a time [such as to irrigate] suitable for irrigating the plain, ii. 3. 13. Τὸ πρῶγμα μίγα ἴσαι, καὶ μὴ εἶς νεώτερον βουλευέσθαι, ‘not suitable for a young man to direct,’ Th. vi. 12. *Εὐγγεφέσθαι λόγους εἰσὺς εἰς τὰ δικαστήρια, to compose discourses adapted to courts of justice,* Pl. Euthyd. 272 a.

2. By a similar mixture of constructions, *περὶ ἣ, πρότερον ἣ, ὕστερον ἣ*, are sometimes followed by the Inf. instead of another mode; as, “*Τέτιρον . . ἣ αὐτοὺς εἰνίσαι* [for *ὕστερον ἣ φέουσαι* or *ὕστερον τοῦ εἰνίσαι*],” Th. vi. 4.

(II.) The Participle.

§ 630. I. The Participle, in its common uses, is either *preliminary, circumstantial, complementary, prospective, or definitive*; that is, it either (1.) denotes something preceding the main action of the sentence; or (2.) it expresses some circumstance of that action; or (3.) it serves as a complement of the action (§ 329); or (4.) it denotes a purpose or consequence of the action; or (5.) it defines some person or thing connected with the action. See § 618.

§ 631. 1. As a *Preliminary Part.*, the *Aor.* is especially common. It is often best translated into Eng. by a finite verb with a connective, or by the *Pres. Part.*; as,

Κῦρος ὑπελαβὼν τοὺς φυγόγοντας, συλλίξας στρατιῶμα, ἐπελόμεναι Μίλητον, Cyrus received the exiles, and raising an army besieged Miletus, i. 1. 7. *Μένων’ ἰλθών, Go and learn,* Ar. Nub. 89.

NOTE. To the *preliminary Part.* may be referred the use of *μαθὼν* and *παθὼν* with *τί* or *ὅτι*, to form an intensive (and often severe or sarcastic) ‘*why*’ or ‘*because*’; thus, *Τί γὰρ μαθὼν’ ἐς τοὺς θεοὺς ὕβριζισθαι*; For having learned what new wisdom did you insult the gods? i. e. *Why did you insult them?* or, *What possessed you to insult them?* Ar. Nub. 1506. *Τί παθεῖναι . . εἴχασαι γυναιξίν*; Having experienced what change do they resemble women? i. e. *How is it that they resemble?* Ib. 340. *Δικαιώτερον τὸν ἡμίτερον πατέρα εὐνοοῖμαι, ὅτι μαθὼν σοφοῦς υἱὸς εὖτως ἴφθην*, ‘because he begat,’ Pl. Euthyd. 299 a.

§ 632. 2. The *Circumstantial Part.* is very common in Greek, especially in the *Pres.* It may sometimes be translated by an adverb or a circumstantial adjunct; as,

Δύναμιν ἥσυχον ὡς μάλιστα ἰδύνατο ἰσχυροπτόμενος, ‘as secretly as possible,’ i. 1. 6. *Ἀπὸ καὶ ἀρχόμενος ἔβαν*, ‘in the beginning,’ Th. iv. 64. *Τὸς πολλοὺς . . ἀπὸ Θρασύμαχου ἀρχαίμενους*, the most [beginning with] and particularly *Thrasymachus*, Pl. Rep. 498 c. *Τιλιόων ἰχαλίωμαι* iv. 5. 16 (§ 457. a).

'Ασούς τρέχει Ar. Plut. 229 (§ 457. γ). 'Ἦας Μίρων ὁ Θινταλῆς, ἰαλίτας ἔχων χιλίους, 'with 1000 hoplites,' i. 2. 6. Οἱ ληϊζόμενοι ζῶσι, who live by plundering, Cyr. iii. 2. 25.

NOTE. The participle ἔχων, both with and without an Accusative, is joined with some verbs, chiefly of *trifling* and *delay*, to give the idea of *continuance* or *persistency* (cf. § 637. α); as, Πῶς ὑποδήματα φλυαρεῖς ἔχων; [Holding on upon what shoes are you trifling?] *What shoes are you trifling so pertinaciously about?* Pl. Gorg. 490 e. 'Ἐχων φλυαρεῖς, [you trifle, holding on upon it] you persist in trifling, Id. Euthyd. 295 c. Ληρεῖς ἔχων Id. Gorg. 497 a; Ar. Ran. 512. Τί κυπαλάζει; ἔχων περὶ τὴν θύραν; Ar. Nub. 509. Τί δῆτα ἔχων στρέφῃ; Pl. Phædr. 236 e.

§ 633. 3. The *Complementary Part* is particularly frequent with verbs of *sensation*, of *mental state* and *action*, of *showing* and *informing*, of *appearance* and *discovery*, of *concealment* and *chance*, of *conduct* and *success*, of *permission* and *endurance*, of *commencement* and *continuance*, of *weariness* and *cessation*, of *anticipation* and *omission*. Thus,

'Ἦκουσι Κῦρον ἐν Κιλικίᾳ ὄντα, he-heard [of Cyrus being in C.] that Cyrus was in Cilicia, i. 4. 5. 'Εώρα πλείους Ἰνδῶν, he saw that there was need of more, vi. 1. 31. 'Ισθι μίνα ἀνῆτος εἶναι, but know that you are senseless, ii. 1. 13 (§ 614. ζ. Cf. "And knew not eating death," *Par. Lost*, ix. 792). Κατάρματον ἀναστὰς μάστιγος v. 8. 14. Εἰδέναι συνίστην, to know that it would be advantageous, Dem. 55. 2. Περὶ ἀνδρὸς ἥδε τοῦ ἀδικησάμενου Eur. Med. 26. Σύνταδα ἡμῶν πάντα ἰψιφυρμίαις i. 3. 10 (§ 615. 1). Φέρου βιβάς Soph. Ant. 996. 'Εμμένοντο γὰρ ἰσάν Cyr. iii. 1. 31. Τιμώμενοι χαίρουσιν, they delight in being honored, Eur. Hipp. 8. 'Απολείποντες αὐτὸν ἄχθονται. . . Ἦδονται πρᾶττοντες Mem. ii. 1. 33. Μιστιμύλοντο ἀποδιδουκῆτις Th. v. 35. Διδρασκύναι γιλῆν Soph. Ant. 483. 'Ἐπαισχύνεσθαι . . κινῶντες Id. Cæd. T. 635. Διδῶν πρῶτα μὴ σοφὸς γινώσκει, ἔπειτα σάφρων Eur. Med. 548. Κύρον τε ἰσιστρατιῶντα πρῶτος ἄγγυλα ii. 3. 19. 'Εμμένοντες οἱς ὁμολογήσαμεν δικαίαις εἶναι; Pl. Crito. 50 a. Οὐ γὰρ φρονεῖ τοῖς φανεροῖς πλουτοῦσιν ἰφαιέτω i. 9. 19. Εὐρίσκον οὐδαμῶς εἰς ἄλλως τοῦτο διαπραχάμενος Isocr. 311 c. Οἱ εἰς ἐξίλιγχοῦσι διαβάλλοντες ii. 5. 27. Τρυφόμενον ἱλάνθησιν, [was secret being maintained] was secretly maintained, i. 1. 9. Λαθεῖν αὐτὸν ἀπαλλάττω, to conceal from him our departure, or, to depart without his knowledge, i. 3. 17. "Ὅπως μὴ λάθῃς εἰαυτὸν ἀγνοῶν, that you may not be unconsciously ignorant, Mem. iii. 5. 23. "Ἐστ' εἰ λάθωμεν [sc. ἡμᾶς αὐτοὺς] ὑδροπότηται γινόμεναι, till insensibly we become water-drinkers, Cyr. vi. 2. 29. Παρὼν ἐτύγχανε, happened [being] to be present, i. 1. 2. "Ὅστις ἰχθὺς εἰς νερεῖ Eur. Alc. 954. "Αδικοῦντες . . πολέμιον ἔρχονται, you do wrong in beginning war, Th. i. 53. 'Ελλείπεισθαι εὖ ποιῶν Mem. ii. 6. 5. Εἴτις ἐντυχέομαι . . ἱλόντες Eur. Or. 1212. 'Ἡ πόλις αὐτοῖς οὐκ ἱπποκρίψι παραβαίνει τοὺς νόμους Isocr. 268 e. Νικαμένη γὰρ Παλλὰς οὐκ ἀνέξεται Eur. Heracl. 352. 'Υπέβημεν κακῶς ποιῶντες v. 5. 9. Διέγους μακάριοντες δικαιοσύνην, they spend their time in learning justice, Cyr. i. 2. 6. Διατρέχουσι μελιτώσας Ib. 12. Διαγωνίζονται . . διατιλέουσιν Ib. Μὴ κάμης φίλον ἄνδρα ἐνεργιστῶν Pl. Gorg. 470 c. 'Επαύσατο πολιορκῶντες vi. 1. 28. "Α ὅμαι εἰ παύσαι ἐνοχλοῦντα ii. 5. 13. "Ὅπως μὴ φθάσῃς μήτι εἰ Κῦρος μήτι οἱ Κίλικες καταλαβόντες, that neither Cyrus nor the Cilicians might anticipate them in taking possession, or take possession before them, i. 3. 14. Φθάουσιν ἰσὶ τῇ ἀρχῇ γινόμενοι τοὺς πολέμιους iii. 4. 49. Οὐκ ἴσθησαν σπόμενοι τὸν περὶ τὴν Ἀστυκὴν πόλιν, καὶ . . ἤκου, they no sooner heard of the war around Astycæ

tica than they came, ISOCT. 58 b. Φοιτῶναι ταῖδας οὐκίτ' ἐν φθάνουσ, you cannot now be too soon in begetting children, EUR. Alc. 662. Οὐκ ἐν φθάνουσ . . λίγων, you cannot tell me too soon, i. e. tell me at once, MEM. II. 3. 11. "Ἄλλα γι δὴ μυρία ἐπιλείψω λίγων PL. Phil. 26 b.

§ 634. NOTES. α. With these verbs, the Part. ὢν is sometimes omitted (cf. § 547); as, Σῶς ἴδθι [sc. ὢν], know that you are safe, SOPH. ŒD. C. 1210. Εἰ γίγῃσι πυρῶ Ib. 726. Σὺ δηλώσω καπὶν [sc. ὄντα] Ib. 783. Δηλοῖ τὸ γίγνημ' ὁμῶν Id. ANT. 471. Νῦν δ' ἀγχαῖσι τυγχάνει Id. EL. 313.

β. Many of these verbs likewise take the Inf.; but often with this distinction from the Part.; viz. that the Inf. denotes something dependent upon the action of the verb, but the Part. something which exists independent of it. Thus, "Ἄν ἀπαξ μάθωμιν ἀργαὶ ζῆν, if we should once have learned to live in idleness, iii. 2. 25. "Ἴνα μάθῃ σοφιστῆς ὢν, that he may learn that he is a schemer, ÆSCH. PR. 61. Γινῶ τρίβην τὴν γλῶσσαι ἡσυχώτιαν, 'learn to keep,' SOPH. ANT. 1089. Ἐπειδὴν γινῶσιν ἀπιστοῦμενοι, when they perceive that they are distrusted, CYR. VII. 3. 17. Μιμνήσθαι ἀνὴρ ἀγαθὸς εἶναι, let him remember to be a brave man, iii. 2. 39. Μιμνήμαι . . ἀκούσας ποτὶ, I remember to have once heard, CYR. I. 6. 3. Τοῦτο μὲν οὐκ αἰσχύνομαι λίγων· τὸ δὲ . . αἰσχυνόμην ἐν λίγων, I am not ashamed to say this (which is said); but I should be ashamed to say that (which from the shame is not said), CYR. V. 1. 21.

γ. The complementary Part. sometimes occurs with an impersonal expression, or with an adjective and verb supplying the place of a simple verb. When thus connected, the real subject of the sentence is sometimes implied in the Part. Thus, Ἐμαὶ πρίναι ἐν μέλειστα ἱσιμολομῆν, it would become me most of all to attend, ŒC. 4. 1. Οἷς οὐδὲ ἀπαξ ἱλυστῆλναι πισθομένοις ISOCT. 174. 14. Εἰ πολιοῦσιν ἄμεινον ἴσται, whether it would be better for them to go to war, TH. I. 118. Μιστός ἐν θυμῷ, I was sated with passion, SOPH. ŒD. C. 768. Δῆλος ἦν ἀνιώμενος i. 2. 11. Κατάδηλοι γίγνυνται προσποιούμενοι μὲν εἰδέναι, εἰδότες δὲ οὐδέν PL. Apol. 23 d. See §§ 551, 614. s.

§ 635. 4. *Prospective Part.* This appears chiefly in the *Fut. Part. denoting purpose*, commonly translated by the Inf. (§§ 583. a, 618. 1).

§ 636. 5. The *Definitive Part.* is equivalent to a relative pronoun and finite verb, and is most frequently translated by these. It is often used substantively, and may not unfrequently be translated by a noun. It occurs chiefly with the article, but sometimes without it, if the class only is defined. Thus,

Αὐτοὶ δὲ ὁ ἀγνοόμενος οὐδὲς ἴσται, and again there will be no one who will guide us, II. 4. 5. Οἱ αὐτομολήσαντες (cf. Οἱ ὕστερον ἐλήφθησαν) i. 7. 13. Τοὺς ἐκπαιστωμένας, those who had been banished, or the exiles, i. 1. 7 (§ 556). Τοῖς γινωμένοις (cf. Τοῖς γινώσκει) Apol. 20. Συναγαγὼν . . τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλόμενον, 'and of the rest [him that wished] any one that wished,' i. 3. 9. Ἡ Διομήδεια λιγομένη ἀνάγκη, the so-called necessity of Diomed, PL. Rep. 493 d. Ἴν', ὥσπερ ἐκίνος ἔχει δύναμιν τὴν ἀδικήσουσαν καὶ καταδουλοῦσμήνην πάντας τοὺς Ἕλληνας, οὕτω τὴν σώσουσαν ὁμοῖς καὶ βοηθήσουσαν πάντων ἰσότην ἔχουσι Dem. 101. 10. Ἀπαντα γὰρ τελευτᾶσι διὰ φεῖνται, for every thing appears fearful to those who are venturing, EUR. Ph. 270. Πιστονεῖναι . . εἰς βλάβην φέρον, to have suffered [what tends to harm]

any infamy, Soph. Œd. T. 516. Διαφίρι δὲ πάμπαν μάλιν μὴ μάλιντος, παλὶ γυμνασάμενος τοῦ μὴ γυμνασμένου Pl. Leg. 795 b. See §§ 447. a, 449, 469, 476.

§ 637. II. The Part. with such verbs as εἶμι, γίγνομαι, ἔχω, ἔρχομαι, οἶχομαι, &c., often takes the place of a finite verb, either to supply some deficiency in inflection, or for the sake of more definite or emphatic expression. Thus,

Πιστωπῆδὲς εἶη iv. 8. 26. Τισαργίῳ ἦσαν i. 7. 11. Ἦσαν πιστωπῆδους ii. 3. 10. Ἦν δὲ οὐδὲν πιστωπῆδὲς vi. 1. 6. Εἶη ἔχων iv. 4. 18. Ταῦτα οἶσας ἔχοντά ἴσται Pl. Leg. 860 e. Πῶς . . ἦτι πάσχοις τάδε; Eur. Cycl. 381. Εἶη στυγερῆς Id. Alc. 464. Ἀντιδὸς ἴσται Soph. Ant. 1067. Μισούντις τε γίγνεται, Pl. Leg. 908 b. Μὴ προδοὺς ἡμῶς γίνῃ Soph. Aj. 588. Πῶς δικαιοσύνης Æsch. Ag. 392. Πολλὰ χρέματα ἔχουσιν ἀνηπαυῆς, [having plundered many things we have them] we have plundered many things, i. 3. 14. Ἄ νῦν καταστροφάμενος ἔχεις vii. 7. 27. Τὰ ἱερῆδια πάντα ἔχων ἀνακαιομύμην iv. 7. 1. Τὰ ἱερῆδια ἐν ταῦτοις ἀνακαιομύμην ἦσαν Ib. 17. Τὸν λόγον δὲ τοῦ πάλας θαυμάσας ἔχω Pl. Phædr. 257 c. Τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχῃ Soph. Ant. 22. Κρηῖται' ἔχῃ Ib. 32. Ἀτιμάσας' ἔχῃ Ib. 77. Βασιλευκὲς ἔχῃ Id. Œd. T. 701. Οὐ ταῦτα λίξας ἔρχομαι, I am not going [or come] to say this, Ages. 2. 7. Ἐρχομαι ἀποθανούμενος νυκί Pl. Theag. 129 a. Ὡχίτε ἀπὸν νυκτός, he [departed going off] went off in the night, iii. 3. 5. Ὡχίτε ἀπὸ λαύων, rode off, ii. 4. 24. Οἴχεται θανάτῳ Soph. Ph. 414.

NOTES. (a) The *Perf. Part.* with εἶμι is especially common, particularly in the passive, either to supply the deficiencies in the inflection of the complete tenses (§§ 168. a, 169. β, 213. 2, 234), or to direct the attention more expressly to the state consequent upon an action. Ἐχω occurs most frequently with the *Aor. act. part.* and in the dramatists, commonly conveying the accessory idea of *possession, continuance, or persistency* (holding on upon an action. Cf. § 632. N.). Ἐρχομαι with the *Fut. Part.* forms a more immediate Fut. The Part. of a verb of motion with οἶχομαι is a stronger form of expression for the simple verb. (b) The substantive verb is sometimes omitted (§ 547); as, Διδογμὶν' [sc. ἴσται], ὡς ἴσται, τῆνδε κατὰ νύκτα Soph. Ant. 576.

§ 638. III. A Part. with its subject, or an impersonal Part. (§ 617), often forms so distinct a clause, that it is said (though not in the strictest sense of the term, § 343. N.) to be put *absolute*. This occurs most frequently in the *Gen.*, and, after this, in the *Acc.* The far less frequent instances in which the *Nom.* and *Dat.* are used in the same way, may be commonly referred at once to anacoluthon, or other constructions already mentioned (§§ 344, 401, 410, 420). The *Gen.* and *Acc.* absolute may also be referred, though often less directly, to the *Gen.* and *Acc. of time* (§§ 378, 439); and as, in this use, a Part. and substantive commonly denote an *event*, but an impersonal Part. a *continued state*, the following general rule has arisen, which is not, however, without exception.

RULE XXXII. A PARTICIPLE AND SUBSTAN-

TIVE are put absolute in the *Genitive*; an IMPERSONAL PARTICIPLE, in the *Accusative*; as,

[NOTE. Among the following examples of the rule have been inserted some exceptions, for the sake of comparison.]

Τούτῳ δὲ λίγοντες αὐτοῦ, πτάρεταις τις, and [he saying this] upon his saying this, some one sneezes, iii. 2. 9. "Ὅστις, ἔξιν μὲν εἰρήνην ἔχουσιν . . . αἰρεῖται πολέμῳ, who, [it being permitted him to have] while he might have peace, prefers war, ii. 6. 6. Μισὰ δὲ ταῦτα, ἥδη ἡλίον δύνοντες ii. 2. 3. 'Ανίστη ἐπὶ τὰ ὄρη, οὐδὲν κωλύοντες, 'without opposition,' i. 2. 22. Οὐδὲ μὴν βοηθῆσαι, πολλῶν ἐν τῷ πέραν, οὐδεὶς αὐτοῖς δυνήσεται, λαλυμένης τῆς γιφύρας, nor, although there were many upon the other side, could any one come to their assistance, if the bridge were destroyed, ii. 4. 20. Σίτου δὲ ἱππικαυπότοι, οἷον δὲ μὴδ' ἐσθραίνεσθαι παρὲν, ὑπὸ δὲ πόνοι πολλῶν ἀπαγορεύοντων v. 8. 3. 'Ἐν καλῇ παρατυχὴν σφίσι ξυμβαλὴν, καὶ πανταχόθεν αὐτῶν ἀποταλαινομίνοι Th. v. 60. Ἐδὲ δὲ παρασχέιν, but when a favorable opportunity offers, Id. i. 120. Οὐ προσῆκεν, when it is no interest of ours, Id. iv. 95. 'Ἀμφοτέρως μὲν δοκοῦν ἀναχωρεῖν, . . . πυρσὺν δὲ οὐδὲν . . . ἰσηνίαια χρεὶ ἡμεῶσθαι, νυκτὶς τε ἱππικαυπότοι Ib. 125. Διδουμένους δὲ αὐτοῖς Id. i. 125. Δέξαν αὐτοὺς ἀπὸ ξυνόδου, ὥστε διανυμαχεῖν Id. viii. 79. Δέξαντες δὲ τοῦτον H. Gr. i. 1. 36. Δέξονται δὲ καὶ τοῦτον Ib. v. 2. 24. Δέξαντα δὲ ταῦτα καὶ πικρανθέντα Ib. iii. 2. 19. Δέξαν δὲ ταῦτα [sc. ποιῶν, or the sing. and plur. joined, see §§ 450, 451, 549], and this seeming best, iv. 1. 13. Δέξαν ἡμῖν ταῦτα, ἰσχυρομένω Pl. Prot. 314 c. "Ἀδελοὶ δὲ, ἵπτοι τις . . . ἀφαιρέσεται Th. i. 2. Αἰσχερὲν δὲ τὸ ἀντιλίγειν Cyr. ii. 2. 20. Προσταχθὲν γὰρ αὐτῷ . . . ἀναγράφει Lys. 183. 12. Δηλωθέντος, ὅτι ἐν ταῖς ναυαῖς τῶν Ἑλλήνων τὰ πρέγματα ἵκνιντο Th. i. 74. Ἐπαγγελλόμενοι, ὅτι Φοίνισσαι νῆες ἐσὶ αὐτοῖς πλίουσιν Ib. 116 (§ 451). Περὶ σωτηρίας [sc. βουλευόμεναι] προκείμενον Ar. Eccl. 401.

§ 639. REMARKS. 1. Absolute and connected constructions of the Part. are, in various ways, interchanged and mixed; the former giving more prominence to the Part., and sometimes arising from a change of subject; the latter showing more clearly the relation of the Part. to the rest of the sentence. Thus, Διαβαινόντων [sc. αὐτῶν] μέντοι, ἡ Γλοῦς αὐτοῖς ἐπιφάνη [= διαβαίνουσιν αὐτοῖς], as they were crossing, however, Glus appeared to them, ii. 4. 24. Ταῖς προτέραις μετὰ Κύρου ἀναβᾶσι . . . καὶ ταῦτα, οὐκ ἐπὶ μάχην ἰόντων [= ἰούσι], ἀλλὰ καλούντος τοῦ πατρὸς Κύρου i. 4. 12. Δὲ ἡμᾶς, ἐν τάξει τε ἰόντων καὶ μαχομένων v. 8. 13. Οὐκίτις δὲ οὗτοι κλιπτασθαι ἐργάζεσθαι, ἀλλ' ὅν αὐτοὶ λαμβάνουσι χάριν ἵσται, ὥστε οὐκ ἔστιν αὐτοῖς τὰ τούτων μισθοφορεῖν, ἀλλ' οὐ τοῦτον τὰ ὑμῖν κλιπτόντων Lys. 178. 38.

2. The substantive is sometimes omitted, and sometimes, though less frequently, the Part. of the substantive verb (cf. § 547); as, Ἐπὶ τοῖς προτέραις [sc. αὐτῶν], ἰφαινοῖτο ἔχοντα, 'as they were advancing,' i. 6. 1. Οἱ δ' ἴσως, ἰσχυρομένους [sc. αὐτοῦ], ὅτι Μάκρωνος iv. 8. 5. Πόσις μὲν ἂν μοι, καθαιρόμενος [sc. σόντις], ἄλλος δὲ Soph. Ant. 909. Οἷον δ' ἔχοντων [sc. ἰαντὰ πρᾶγμα], and affairs [having themselves, § 555] standing thus, iii. 2. 10. Οἷον μὲν γιγνομίνοι, σαφῶς ἔδω Cyr. v. 3. 13. "Ἀποτὸς βασιλείας [sc. ὄντος] ii. 1. 19. Ἐξέσται φωνῇ, ὥς ἡμεῶν μῖνους πύλας Soph. CEd. C. 83. Ὡς ὑψηλοῦ τινός Id. CEd. T. 1260.

3. The use of the Acc. for the Gen. absolute chiefly occurs after ὥς (§ 640), or when the subject is a neuter adjective (cf. § 432. 2).

§ 640. IV. A Part., whether absolute or dependent, is often preceded by *ὥς* (or a similar *particle of special application*), chiefly to mark it as *subjective*, i. e. as *expressing the view, opinion, feeling, intention, or statement of some one*, whether in accordance with or contrary to fact. The Part. thus construed often supplies the place of a finite verb or Inf. Thus,

Παρήγγυλε . . , *ὥς* ἰσιδουλιόντες Τισσαφέρνης, *he gave command [as he would give command, T. plotting] as if Tissaphernes were plotting, or under pretence that T. was plotting, i. l. 6.* "Οἶοντο ἀπολωλίναι, *ὥς* ἱαλωνίας τῆς πόλεως, *they thought they were lost, inasmuch as the city was taken, vii. l. 19.* Ἐκίλυνε . . , *ὥς* εἰς Πισίδας βουλόμενος στρατεύεσθαι, *ὥς* πραγμάτων παρεχόντων Πισιδῶν i. l. 11. "Ὡς ἰμοῦ ὅν ἴντες, . . ὅταν τὴν γνώμην ἔχῃ, [as if then I should go, so have your opinion] *be assured, then, that I shall go, i. 3. 6.* Ἐλγῃ θάρβην, *ὥς* κατασσεσμένων τούτων εἰς τὸ δῖον Ib. 8. Τὰ πλοῖα αἰσὶν κελύοντες, ὥστε πάλιν τὸν στόλον Κύρου μὴ ποιούμενου Ib. 16. "Ὡς οὐκ' ὄντων ὦν τίκων, φέροντι δὴ Eur. Med. 1311. Στρατιὰν πολλὴν ἄγων, *ὥς* βοηθῆσαν βασιλεῖ, *bringing a large force to aid the king, ii. 4. 25 (§ 583. a)* Κατακλιμάζονται *ὥς* αὐτοῦ περ οἰκήμεντας (cf. Μίνιν παρασκευαζομένους) iii. 2. 24. Κατακλιμῆθα, ὥστε ἔξω ἡσυχίαν ἔγωγε, *we lie down, as if it were permitted us to enjoy our ease, iii. l. 14.* Δηγκυλωμένους ἴστα, *ὥς*, ἴσταιν σημήνη, ἀποντίζον διήσων, v. 2. 12. Λίγυναι ἡμᾶς *ὥς* ἰλωλίας Æsch. Ag. 672. Δηλοῖς δ' ὥς τι σηματοῦν Soph. Ant. 242. "Ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ, ii. l. 21. "Ὡς μιν στρατηγήσονται ἰμὶ ταύτῃ τὴν στρατηγίαν, μηδὲς ὑμῶν λιγίνα, *let no one of you speak, as though I were to take this command, i. 3. 15.* Ἀνέκραγον, *ὥς* οὐδὲν δῖον vi. 4. 22. Ἀπὸ τῶν ποιεῶν ἀνδρώπων ἰεργουσι, *ὥς* τῇ μιν τῶν χρηστῶν ὀμιλίαν ἀσκησιν τῆς ἀρετῆς, τὴν δὲ τῶν ποιεῶν, πατάλουν Mem. i. 2. 20. Εὐχίτο δὲ πρὸς τοὺς θεοὺς ἀπλῶς τάγαθὰ δίδουσι, *ὥς* τοὺς θεοὺς κἀλλίστα εἰδότες Ib. iii. 2. "Ἡ δὲ γνώμη ἦν, *ὥς* εἰς τὰς τάξεις τῶν Ἑλλήνων ἰλῶντα [sc. τὰ ἄρματα], *and the plan was, that they should drive against the ranks of the Greeks, i. 8. 10.* See § 662.

§ 641. V. ANACOLUTHON. From the variety of the offices and relations of the Part., and its frequent separation from its subject, its syntax is peculiarly affected by anacoluthon; consisting either (α.) in the transition from one case to another, or (β.) in the transition from the Part. to another form of the verb, or the converse. Thus,

α. "Ἦν δὲ ἡ γνώμη τοῦ Ἀριστίως [= Ἰδοξί τῇ Ἀριστῷ], τὸ μὲν μὴ ἰαυτοῦ στρατεύοντι ἔχοντι in τῇ ἰσθμῇ ἰσικηρῶν Th. i. 62. Ἐδοξεν αὐτοῖς [= ἰψηφίαντο] . . , ἰσικαλοῦντες Id. iii. 36. Καὶ δημοσίᾳ πράττεια διαβίβητα τὰ τοῦ πολέμου, ἰδίᾳ ἴκαστο τοῖς ἰσισηδιύμασι αὐτοῦ ἀχθισθίντας Id. vi. 15. Αἰδῶς μ' ἔχῃ [= αἰδοῦμαι] in τῇδε πότιμῳ τυγχάνουσα Eur. Hec. 970. Πίπασται δ' αὐτὶ μοι φίλον κίεα [= τρέμος ἔχῃ μί], τόνδε κλύουσιν οἶκτον Æsch. Cho. 410. "Τπισσὶ μοι θράσος, . . κλύουσιν Soph. El. 479. Ἡμῖν [= ἡμῶν, § 412] δ' αὐτὶ παταλάσθη φίλον ἦτορ, δισάντων φλόγγον i. 256. For other examples see §§ 344, 459, 627, 639.

β. Ἄλλω τι τρέψω πειράσασθαι, καὶ μηχανῇ προσήγαγον Th. iv. 100. Οἱ στρατηγοὶ ἰστασίαζον, Κλιάνωρ μὲν καὶ Φρυνίσκος πρὸς Σιύβην βουλόμενοι ἄγων . . . Τιμασίον δὲ προῦθυμῆτο vii. 2. 2. "Ὡς τύχοι καὺς νῆτ προσσι-

οὖσα, ἢ διὰ τὸ φεύγειν, ἢ ἄλλῃ ἱστορίῳσα Th. vii. 70. In the following example, there is a remarkable transition from the infinitive construction to the participial; Διείργεται, τὸ μὴ ἔτιρος εἶσα [for εἶσαι], is separated, so as not to be main land (see § 622), Th. vi. 1.

(III.) Verbal in -τέος.

§ 642. From the verb is formed a passive adjective in -τέος, expressing *obligation* or *necessity* (§ 314. f). This verbal is often used *impersonally*, in the neut. sing. or plur., with *εἶσι* (§ 546. α). In this use, it is equivalent to the *Inf. act.* or *mid.* with *δεῖ* or *χρή*: thus, Σκεπτόν μοι δοκεῖ εἶναι [= σκεπτεσθαι δεῖν], it seems to me that it is to be considered [= that we ought to consider], i. 3. 11. Ἐδόκει διωκτόν εἶναι, it seemed that they must pursue, iii. 3. 8. Hence it imitates in two ways, as follows, the construction of this *Inf.*, and is therefore treated of in this connection.

§ 643. Impersonal verbals in -τέον, or -τέα, (α.) govern the same cases as the verbs from which they are derived; and (β.) have sometimes their agent in the *Acc.* instead of the *Dat.* (§ 407. α). Thus,

(α.) Ὡς πειστίον εἴη Κλισάρχῃ, that they must obey Clearchus, ii. 6. 8 (§ 405. α). Περιωτίον δ' ἡμῖν τοὺς πρώτους στρατοὺς ii. 2. 12 (§ 431). Πάντα ποιητίον iii. 1. 18 (cf. the personal form, Πάντα ποιητρία Ib. 35). Οὗς οὐ παρὰδία τῆς Ἀθηναίῃς ἔστιν Th. i. 86. Γυναῖκας οὐδαμῶς ἡσυχία Soph. Ant. 678 (§ 349). — (β.) Κατακρίον οὖν ἐν μέρει ἰκασται, each one therefore must descend in turn, Pl. Rep. 520 d. Ὡς αὐτὸς μισθοφορεῖται εἴη ἄλλους ἢ τοὺς στρατιωμένους, αὐτὸς μισθώτιον τῶν πραγμάτων πλείονον ἢ πεισανισχιλίους Th. viii. 65.

§ 644. REMARK. Constructions are sometimes blended; thus, — (a.) The *impersonal* with the *personal* construction of the verbal; as, Τὰς ὑποδίσεις τὰς πρώτας, καὶ εἰ πιστὰ ὑμῖν εἰσιν, ἴμους πισκισπρία: σαφίστερον [for τὰς ὑποδίσεις ἰσικισπρία, or αἱ ὑποδίσεις ἰσικισπρία] Pl. Phædo, 107 b. — (b.) The *Dat.* of the agent with the *Acc.*; as, Ἡμῖν πιστίον. ἰλπίζοντας Pl. Rep. 453 d. — (c.) The *verbal* with the *Inf.*; as, Ἐπιθυμίας φῆς οὐ κολαστίον, . . ἰάρα δὲ αὐτὰς . . ἰστομάζειν Pl. Gorg. 492 d.

CHAPTER VI.

SYNTAX OF THE PARTICLE.

§ 645. The particle, in its full extent, includes the ADVERB, the PREPOSITION, the CONJUNC-

TION, and the INTERJECTION. Of these, however, *the interjection is independent of grammatical construction.* The other particles are construed as follows.

A. THE ADVERB.

§ 646. RULE XXXIII. ADVERBS modify *sentences, phrases, and words*; particularly *verbs, adjectives, and other adverbs.* Thus,

Πάλιν ἠρώτησεν ὁ Κύριος, *again Cyrus asked*, i. 6. 8. Ἠδίως ἰσίδοντε i. 2. 2. Ὁρθία ἰσχυρῶς Ib. 21. Ἡμελημίνως μᾶλλον i. 7. 19. Τὴν οὐ περιτείχισιν, *the not blockading*, Th. iii. 95. Ἡ μὴ μπειρία Ar. Eccl. 115. Τῆς ἀπὸ τῶν Ἑπεισῶν πάλιν καταβάσεις, *'the descent back,'* Th. vii. 44.

REMARKS. 1. An adverb modifying a sentence or phrase is usually parsed as modifying the verb or leading word of the sentence or phrase. Such particles may also give a special emphasis, or bear a special relation to other words in the sentence or phrase; thus, Ἡμεῖς γε νικῶμεν, *we at least are victorious* (here γε, in modifying the sentence ἡμεῖς νικῶμεν, exerts a special emphasis upon ἡμεῖς) ii. 1. 4. Ἦκουσιν εὐδεις ἢ γε τῷ φανερῷ i. 3. 21. Ἀριστερὸς δέ, . . καὶ οὗτος . . πειράσεται, *and Ariæus, even he attempts*, iii. 2. 5. Καὶ μὴ ταπεινωμένους αὐτοῦ, οὐκ ἰδίῳ ἰδοῖν, *even though he sends for me, I am not willing to go*, i. 3. 10. Προσεκύνῃσαι, καίτοις εἰδέσθης i. 6. 10. Εἰδέσθης τοί μοι τάδε ἄγγελλας ἰδ' ἰδούξιν Æsch. Pr. 1040.

§ 647. 2. Of the negative particles οὐ and μή, the former is used in *simple, absolute negation*, and the latter in *dependent or qualified negation*, hence in *supposition, prohibition, &c.*; or, in the language of metaphysicians, οὐ is the *objective*, and μή the *subjective negative* (cf. § 587. 1). It follows that οὐ is most used with the Ind., and μή with the other modes; and that, with the same mode, οὐ is more decided and emphatic than μή. Thus, Οὐκ οἶδα, *I do not know*, i. 3. 5. Οὐποτε ἐρεῖ εὐδεις Ib. Ἐὰν δὲ μὴ δίδῃ, *and if he would not give*, i. 3. 14. Ὅπως μὴ φθάσῃσι Ib. Μηκίτι με Κύρον νομίζεις i. 4. 16. Οὐκ ἀκούειν ἔστι, καὶ μὴ δεῶν δὲ μὴ χεῖζεις; Soph. Œd. C. 1175. Ἐμοὶ τῶν σῶν λόγων ἀριστὸν οὐδὲν, μὴδ' ἀριστοῖν ποτί Id. Ant. 499. Τὰ μὴ ὄντα ὡς οὐκ ὄντα iv. 4. 15.

NOTE. Interrogation is sometimes expressed by negative assertion, and assertion by negative interrogation. Hence negative particles sometimes appear to pass into interrogative or affirmative ones; as, Μή σε δοκοῦμαι; [*We do not seem to you, do we?*] *Do we seem to you?* Æsch. Pers. 344. Ἡ μήτις . . ἱλαύνει; ἢ μήτις σ' αὐτὸν πείνη; i. 405. Οὐκοῦν . . παύσῃσαι; [*Shall I not then cease?*] *I shall cease then*, Soph. Ant. 91. Οὐκοῦν . . ἱκανῶς ἔχισται Pl. Phædr. 274 b.

B. THE PREPOSITION.

§ 648. RULE XXXIV. PREPOSITIONS gov-

ern substantives in the oblique cases, and mark their relations; as,

Ἦρμᾶντο ἀπὸ Σάρδεων, καὶ ἱξιλάνυν διὰ τῆς Λυδίας . . ἐπὶ τὴν Μαίανδρον ποταμὸν, *he set out from Sardis, and marches through Lydia to the river Maander*, i. 2. 5.

Or, more particularly,

Ἀπὸ, ἀπό, ἐξ, and πρό	govern the	Genitive.
Ἐν and σύν	“	Dative.
Ἀνά and εἰς	“	Accusative.
Ἀμφί, διὰ, κατὰ, μετὰ, and ὑπέρ	“	Gen. and Acc.
Ἐπὶ, παρὰ, περί, πρός, and ὑπό	“	Gen., Dat., and Acc.

NOTES. α. The Dative sometimes follows ἀμφί, ἀνά, and μετὰ in the poets; and ἀμφί even in prose, chiefly Ionic. Thus, Ἀμφὶ πλινθεῖς *Æsch. Pr.* 71. Ἀνά τι ναυσί *Eur. Iph. A.* 754. Μετὰ χερσίν *Soph. Ph.* 1110.

β. The words above mentioned (with their euphonic, poetic, and dialectic forms, as ἐκ for ἐξ, § 68, ξύν for σύν, ἐς for εἰς, ἐνί for ἐν, περὶ and περὶ for πρὸς, ὅπαι for ὅπῳ) are all which are commonly termed prepositions in Greek, though other words may have a prepositional force (§ 657. α). These prepositions have primary reference to the relations of *place*, and are used to express other relations by reason of some *analogy*, either real or fancied (cf. § 339).

γ. Ἐν and πρὸς, by the addition of *s* (expressing *motion* or *action*, cf. § 84), become (*ins*, § 58) *eis* or *es* (cf. § 57. 4), and πρὸς thus, *en*, *in*, *eis*, *into*.

δ. To the prepositions governing the Acc., must be added the Ep. suffix -δε, *to* (cf. §§ 150, 322); as, Ὀλυμπόνδε *A.* 425 (cf. Περὶ Ὀλυμπον 420). Ἀλα-δε *A.* 308 (cf. Εἰς ἄλα 314). Ἀἰδῶδε [= εἰς Ἀἶδος δέμον, § 385. γ] *H.* 330. It is sometimes used pleonastically; as, Ὀνδὲ δέμονδε *β.* 83. Εἰς ἄλαδε *α.* 351.

§ 649. REMARKS. 1. The use of the different cases with prepositions may be commonly referred with ease to familiar principles in the doctrine of the cases; thus,

GENITIVE, — (α.) Of DEPARTURE or MOTION FROM (§ 347). Ἀπὸ τῆς ἀρχῆς, *from the province*, i. 1. 2. Ἐκ Χερρόνησου ἐρμώμενος *Ib.* 9. Παρὰ δὲ βασιλείας πολλοὶ πρὸς Κύρον ἀπῆλθον i. 9. 29. Ἀλλόμενοι κατὰ τῆς πίστεως, *leaping down from the rock*, iv. ii. 17. — (β.) Of ORIGIN and MATERIAL (§ 355). Γίγοντες ἀπὸ Δαμασκάτου ii. i. 3. Οἷόν τι ἐκ τῆς βαλάνου πτισσημένον τῆς ἀπὸ τοῦ φοίνικος i. 5. 10. — (γ.) Of THEME (§ 356). Περὶ ὑμῶν ἰνίον ἤκουον, *I heard respecting some of you*, vi. 6. 34. Τῆς δίκης . . τῆς ἀμφὶ τοῦ πατρὸς *Cyr.* iii. 1. 8. — (δ.) PARTITIVE (§ 358). Οἱ αὐτομολήσαντες ἐκ τῶν πολυμίμων i. 7. 13. — (ε.) ACTIVE (§ 380). For examples, see § 562.

DATIVE, — (ζ.) Of NEARNESS (§ 399). Σύν τοῖς φυγάσι, *with the exiles*, i. 1. 11. Τῶν παρ' ἐαυτοῦ *Ib.* 5. — (η.) Of PLACE (§ 420). Βασιλεῖα ἐν Κελαιναῖς ἱερυνά, ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ, ὑπὸ τῇ ἀκροπόλει i. 2. 8.

ACCUSATIVE, — (θ.) Of MOTION TO (§ 429). Ἀφικνῆτο . . πρὸς αὐτόν, *came to him*, i. i. 5. Κατίστανιν εἰς πιδίον i. 2. 22. Πίμπλας . . παρὰ τοὺς στρατηγοὺς *Ib.* 17. Ἀνίστη ἐπὶ τὰ ὄρη *Ib.* 22. Κατὰ Σηλυβρίαν ἀφίκου *vii.*

2. 28. 'Τα' αὐτὰ τὰ τεῖχη ἄγειν Cyr. v. 4. 43. — (ι.) Of SPECIFICATION (§ 437). Λαμπαρά καὶ κατ' ὄμμα καὶ φύσει Soph. Tr. 379. Κατὰ γνώμην Ἰδρις Id. Ced. T. 1087.

§ 650. NOTES. α. It is common to explain many of the uses of the cases mentioned in Ch. I. by supplying prepositions; when, in reality, the connection of the cases with the prepositions is rather to be explained, as above, by reference to these uses, and to the principles on which they are founded. In many connections the preposition may be either employed or omitted, at pleasure; as, 'Ὡςπερ δὲ τις ἀγάλλεται ἐπὶ θιοσιβίῃ . . , οὕτω Μίνων ἀγάλλεται τῷ ἱξάπαταρῃ δύνασθαι ii. 6. 26. Καὶ κερυγῇ πολλῇ ἰπῖσιν i. 7. 4. Σὺν πολλῇ κερυγῇ καὶ ἡδονῇ ἦσαν iv. 4. 14.

β. The poets sometimes omit the preposition with the first, and insert it with the second, of two nouns similarly related; as, 'Ὅδ' . . Διελθὼν κατὰ Δαυλίας Soph. Ced. T. 734. 'Αγρούς σφι πίμψαι κατὰ περιμῖνον νομάς Ib. 761.

§ 651. γ. In the connection of the preposition with its case, we are to consider not only the force of the preposition in itself, but also that of the case with which it is joined. Thus *παρὰ* denotes the relation of *side* or *nearness*; and with the Gen., it signifies *from the side of*, or *from*; with the Dat., *at the side of*, or *beside*, *near*, *with*; with the Acc., *to the side of*, or *to*. E. g. Ταῦτα ἀκούσαντες, ὅτι οὐ φαίη παρὰ βασιλῆα πορεύεσθαι, ἐπήνισαν· παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους ἢ δισχίλιοι, λαβόντες τὰ ἔπλα καὶ τὰ σκυοφόρα, ἐστρατευομένησαντο παρὰ Κλειάρχῳ i. 3. 7.

δ. An elliptic use of the adjective after a preposition deserves notice; thus, 'Ἰλαρὰ δὲ ἔντι σκυθρωπῶν [sc. γυναικῶν, or = ἔντι τοῦ αὐτῶς εἶναι σκυθρωποῦς] ἦσαν, καὶ ἔντι ὑφωρμύων ἑαυτὰς ἡδίως ἀλλάλας ἰώρων, *they were cheerful instead of* [being] *downcast*, &c., Mem. ii. 7. 12. 'Ἐξ ἐλπίων ἄζηλον εὐρεῖσθαι βίην Soph. Tr. 284.

ε. The omission of the preposition with the second of *two substantives having a similar construction* will be observed, not only *after a conjunction*, but also in the case of the *relative*, in the *questions and answers of a dialogue*, &c.; as, 'Ἀπὸ τι τῶν νῶν καὶ τῆς γῆς H. Gr. i. 1. 2. 'Ἐν τῇ χερίῳ, ᾧ ὑμῶν ἀκούω Symp. 4. 1 (cf. 'Ἀπ' ἐκείνου γὰρ τοῦ χερίου, ᾧ οὐ τοῦτου ἠγάσθην Pl. Conv. 213 c). 'Τοῦ τοιοῦδε σίρι.' "Τίνος δὴ;" "Τοῦ ὑπολαμβάνειν" Pl. Rep. 456 d. 'Ὡς παρὰ φίλους καὶ εὐεργέτας, [sc. παρὰ] Ἀθηναίους ἀδιῶς ἀπύειναι Th. vi. 50.

ζ. The complement of a preposition is often omitted when a relative follows. See § 526. α. So *Eis* [sc. τὸν χερόν] ὅτε β. 99. 'Ἐς αὐ, *until*, Hdt. i. 67.

§ 652. 2. A preposition in composition (α.) often retains its distinct force and government as such. But (β.) it commonly seems to be regarded as a mere adverb (cf. § 657. β), and the compound to be construed just as a simple word would be of the same signification. Hence (γ.) the preposition is often repeated, or a similar preposition introduced. The adverbial force of the preposition in composition is particularly obvious (δ.) in *tnesis* (§ 328. N.), and (ε.) when the preposition is used with an ellipsis of its verb (chiefly *ἐστὶ*). Thus,

α. Συνίσταμψιν αὐτῇ στρατιώτας, *he sent with her soldiers*, i. 2. 20.

β. Προσίσταμψι δὲ αὐτῇ τὴν θυγατέρα Cyr. viii. 5. 18 (cf. Πίμπου Ἀζρο-
ζίλμην, . πρὸς Ξισοφῶντα vii. 6. 43). Ἐπισπύνας αὐτῇ H Gr. i. 6. 23
(cf. Πλὺν ἐπ' αὐτούς Ib. 1. 11).

NOTES. (1.) Hence verbs compounded with *ἐπί*, *παρά*, and *πρὸς* are commonly followed by the *Dat. of approach* (§ 398). (2.) The preposition, as such, and the general sense of the compound, often require the same case, as, particularly, in compounds of *ἀπό*, *ἐξ*, and *ἐν*. See §§ 347, 399.

γ. Ἐπειρῶντο ἐσβάλλειν εἰς τὴν Κιλικίαν i. 2. 21. Παρὰ δὲ βασιλείας ἀπῆλ-
θον i. 9. 29.

§ 653. δ. Tmesis occurs chiefly in the earlier (especially the Ep.) Greek, when as yet the union of the preposition and verb had not become firmly cemented. In Att. prose it is very rare, and even in Att. poetry (where it occurs most frequently in the lyric portions), it seldom inserts any thing more than a mere particle between the preposition and the verb. Thus, Ἀπὸ λαιγὸν ἀμῦναι [= λαιγὸν ἀπαμῦναι], *to ward off destruction*, A. 67. Παρὰ δ' ἰγχεῖα μακρὰ πίπτην Γ. 135. Ἀπὸ μὲν σιωπῆν ὤλισας Hdt. iii. 36. Ἐκ δὲ πηδῆ-
σας, and *leaping forth*, Eur. Hec. 1172. Διὰ μ' ἰφθίμιας, κατὰ δ' ἰκτυίας Id. Hipp. 1357. Ἀντ' εὖ πτίσεται Pl. Gorg. 520 e.

NOTES. (1.) The preposition sometimes follows the verb; and is some-
times repeated without the verb; as, Πίμπαντες, ὃ γύναι, μιτά Eur. Hec.
504. Ἀπολεῖ πόλιν, ἀπὸ δὲ πατέρα Id. Herc. 1055. Κατὰ μὲν ἰκαυσαν Δρύ-
μον πόλιν, κατὰ δὲ Χαράδρην Hdt. viii. 33. So, Ὡρυντο . . Ἀγαμίμνων, ἄν
[sc. ὥρυντο] δ' Ὀδυσσεύς Γ. 267. Ἐλίσσων . . , καὶ δὲ E. 480. (2.) In the
earlier Greek, what is called *tmesis* is rather to be regarded as the adverbial use
of the preposition (§ 657. β), than as the division of a word already com-
pounded.

ι. Ἄλλ' ἄνα [for ἀνάσσει] ἐξ ἰδράνων, *but [rise] up from the seats*, Soph.
Aj. 194. Εἰσελθεῖν πάρα [for πάρεστι] Eur. Alc. 1114. Ἐν [for ἐνστί] δ'
ἐν τῇ ἰερῇ χώρῃ καὶ λιμῶν καὶ ἄλσῃ γ. 3. 11.

C. THE CONJUNCTION.

§ 654. RULE XXXV. CONJUNCTIONS connect sentences, and like parts of a sentence; as,

Ἡρόδιος Δαρειὸς καὶ ὑπόπτεται, *Darius was sick and apprehended*, i. 1. 1.
Τισσαφέρνης διαβάλλει τὸν Κύρον πρὸς τὸν Ἀδελφόν, ὃς ἰατροβουλίας αὐτῷ. Ὁ δὲ
πείθεται ὅτι καὶ συλλαμβάνει Κύρον i. 1. 3. Ὡς οὖν αὐτῷ μᾶλλον φίλους ἴ-
ναι ἢ βασιλῇ Ib. 5. Πλείους ἢ δισχίλιοι i. 3. 7. Ἐβόα καὶ βαρβαρικῶς καὶ
Ἑλληνικῶς i. 8. 1.

REMARKS. 1. By *like parts of a sentence* are meant words and phrases of
like construction, or performing like offices in the sentence, and which united
by conjunctions form *compound subjects*, *predicates*, *adjuncts*, &c. Some con-
nective adverbs also may sometimes be regarded as uniting like parts of a sen-
tence.

2. Like parts of a sentence are commonly, but not necessarily, of the same
part of speech and of similar form. In many cases, it seems to be indifferent
whether we regard a conjunction as connecting like parts of a sentence, or (sup-
plying an ellipsis) as connecting whole sentences.

3. A conjunction often connects the sentence which it introduces, not so much to the preceding sentence as a whole, as to some particular word or phrase in it; thus, Προσβάλλουσι . . καταλαμβάνοντες ἄφρονες τοῖς πολέμοις, εἰ βούλωντο φιύγειν iv. 2. 11.

§ 655. 4. A twofold construction is sometimes admissible, according as a word is regarded as belonging to a compound part of a sentence, or to a new sentence; thus, Πλουσιωτέρῳ μὲν ἂν, εἰ ἰσχυρόντι, ἢ ἰμοὶ ἰδίδους Cyr. viii. 3. 32. 'Εκ διανοίῃν ἢ τοιῶνδε ἰσώθησαν Th. vii. 77. Τοῖς δὲ νωτίοις καὶ μᾶλλον ἀκμάζουσιν, ἢ ἰγῶ [sc. ἀκμάζω], παραινῶ Isocr. 188 a. 'Ημῶν δὲ ἄμεινον, ἢ ἐκείνοι, τὸ μῖλλον προσηρμάνων Dem. 287. 27. Οὐδαμῶς γὰρ ἴσται 'Αθήναϊον εἶναι, ὥσπερ Θερασύβουλον Lys. 136. 27. 'Ἐξιστί θ', ὥσπερ 'Ηγίλοχας, ἡμῖν λίγισιν Ar. Ran. 303.

5. In many connections, two forms of construction are equally admissible, the one with, and the other without, a connective. The two forms are sometimes blended. See §§ 461. 3, 609, 619. N., 628.

6. A conjunction is sometimes used in Greek, where none would be employed in English; e. g., when πολὺς is followed by another adjective; as, Πολλά τε καὶ ἰσχυρὰ διέλιγοντο v. 5. 25.

§ 656. 7. The Greeks, especially the earlier writers, often employ the more generic for the more specific connectives (§ 330. 1), or instead of other forms of expression; as, 'Εκμάνθανι· σχολὴ δὲ πλείων ἢ θάλα πάριστί μοι, '[and] for I have more leisure,' Æsch. Pr. 817. Τυγχάνω τι κληῖθ' ἀναστασσοῦ πύλης χαλῶσα, καὶ μὲ φλόγγος οἰκίῳ πακοῦ βάλλει δι' ὤτων, 'just as I am drawing the bars, there strikes,' Soph. Ant. 1186. Καὶ ἦδη τ' ἦν ἐν τῇ τρίτῃ σταθμῇ, καὶ Χυρίσθοις αὐτῇ ἰχαλιπάνῃ iv. 6. 2. Οὐχ ἰμοίως πιστεύῃσιν, καὶ Ὅμηρος (cf. § 400), they have not composed in the same manner [and] as Homer, or with Homer, Pl. Ion, 531 d (cf., in Lat., *similis atque, &c.*).

NOTE. The student will not fail to remark, — (a) The frequent use, in the Epic, of δι for γάρ, and in general of *coördination* in the connection of sentences, for *subordination*. — (b) The frequent use of γάρ in specification, where we should use *that, namely, now, &c.*; as, Τῷδε δῆλον ἦν· τῇ μὲν γὰρ πρέσβει ἡμίρεα . . ἐπίλιναι ii. 3. 1.

D. CONCLUDING REMARKS.

§ 657. I. In Greek, as in other languages, the different classes of particles often blend with each other in their use. Thus, (α.) adverbs sometimes take a case, as prepositions; (β.) prepositions are sometimes used without a case, as adverbs; (γ.) the same particle is used both as an adverb and as a conjunction, or as a connective and a non-connective adverb. E. g.

α. For examples, see §§ 347, 349, 372. γ, 394, 399. — Hom. uses ἔσω and ἔσω as protracted forms for εἰς· thus, "Αγγεῖλον . . Ἴλιον ἔσω Ω. 145 (cf. Εἰς Ἴλιον 143). 'Αγάγῃσιν ἔσω κλισίην Ω. 155.

β. Ἡ μὲν κλισίῳ, ἀπαθιδύξω τι πρὸς [sc. τοῦτο], 'in addition to this,' 'besides,' Æsch. Pr. 73. Περὶ δ' ἴτι iii. 2. 2. 'Ἐν δὲ [sc. τοῦτοις], and meanwhile, Soph. Œd. T. 27.

γ. Κύρον δὲ (conjunction) μεταπέμψεται . . . καὶ στρατηγὸν δὲ (adverb) αὐτὸν ἀπέδειξε i. 1. 2. 'Ὡς δὲ νῦν ἔχῃ, χαλεπὸν, εἰ, οἰόμενοι ἐν τῇ Ἑλλάδι καὶ ἰσπαίου καὶ τιμῇ τιῦξιναι, ἀντὶ δὲ τούτων οὐδ' ὅμοιοι τοῖς ἄλλοις ἰσόμεθα vi. 6. 16. Σοφαίνετον δὲ τὸν Στυμφάλιον, καὶ (conjunction) Σωπράστην τὸν Ἀχαιοῖ, ξένους ὄντας καὶ (adverb) τούτους, ἐκίλιυντο i. 1. 11. Πρῶτον μὲν ἰδάνετο . . . εἴτα δὲ ἔλγε i. 3. 2. Ἄλλος δὲ λίθη, καὶ ἄλλος, εἴτα πολλοί i. 5. 12. Ταῦτα ἰσίουσι, μίχρε σπότης ἰγίνετο iv. 2. 4 (cf. § 394). Πλὴν εἰ τὰ ναπηλία ἔχοντες i. 2. 24 (cf. § 349).

NOTE. The adverb *πρὶν* is construed in four ways; (1.) as a connective, with the appropriate mode; thus, *Μὴ πρὶν ἐλθεῖν καταλύσαι* . . . , *πρὶν δὲ αὐτῇ συμβουλεύσασθαι*, 'before he should consult,' i. 1. 10 (*πρὶν* is followed by the Subj. or Opt., only when a negative or interrogative sentence precedes); (2.) as having a prepositional force, with the Inf.; thus, *Πρὶν τέσσαρα στάδια διελθόν, before [completing] they had completed four stadia*, iv. 5. 19; (3.) as a simple adverb, with *ἢ* and the appropriate mode; thus, *Πρὶν ἢ . . . ἰγίνετο, before that they had come*, Cyr. i. 4. 23; (4.) with *ἢ* and the Inf. instead of another mode (§ 629. 2). This construction is less Attic.

§ 658. II. Both adverbs, and prepositions with their cases, are often used substantively. An adverb and a preposition governing it are often written together as a compound word. Thus,

"Ὅταν δὲ τούτων ἄλλος ἔχηται, *but when you have had enough of this*, v. 7. 12. *Εἰς μὲν ἅπαξ καὶ βραχὺν χρόνον, for once and a short time*, Dem. 21. 1. *Εἰς νῦν*. Pl. Tim. 20 b. *Μίχρε ἰσταῦθα* v. 5. 4. *Πρόπαλαι* Ar. Eq. 1155. *Ἐμπροσθεν* iii. 4. 2. *Παραυτίκα* Cyr. ii. 2. 24. *Ἦν . . . ὑπὲρ ἡμῶν τοῦ ὅλου στρατεύματος Ἀρκάδεις, above half of the whole army were Arcadians*, vi. 2. 10. *Αἰεὶ αὐτὸν εἰς διαχίλιους ξένους* i. 1. 10. *Ἐκ τῶν ἄμφω τοῖς μυρίους* v. 3. 3. *Ξυνιδραμον ὥς εἰς ἰσπακοσίους* H. Gr. iv. 1. 18. *Συνυλογμῖναι εἰς τὴν Φυλὴν περὶ ἰσπακοσίους* Ib. ii. 4. 5.

§ 659. III. One preposition or adverb is often used for another (or a preposition is used with one case for another), by reason of something associated or implied. This construction is termed, from its elliptic expressiveness, *constructio prægans*. Thus,

α.) A PREPOSITION of motion for one of rest. *Οἱ ἐκ τῆς ἀγορᾶς . . . ἔφυγον* [i.e. for *ἐν*, by reason of *ἔφυγον* following], *those in the market fled [from it]*, i. 2. 18. *Αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλείων* Ib. 7. *Ἀφικνούνται τῶν ἐκ τοῦ χωρίου τρεῖς ἄνδρες* v. 7. 17. *Ταῖς ἐκ Πύλου ληφθεῖσι, those taken at Pylus and brought thence*, Ar. Nub. 186. *Οἱ ἀπὸ τῶν καταστραμμάτων τοῖς ἀποκτίσις . . . ἰχεῶντες* Th. vii. 70. *Εἰς ἀνάγκην κίμεθα, we have come into necessity, and lie there*, Eur. Iph. T. 620. *Ἐν δὲ τῇ ὑπερβολῇ τῶν ἑρῶν τῶν εἰς τὸ πιδίον*, i. 2. 25.

β.) A PREPOSITION of rest for one of motion. *Ἐν Λευκαδίᾳ ἀπῆσαν* [i.e. for *εἰς*, to imply that they were still there], *had gone to Leucadia, or were absent in L.*, Th. iv. 42. *Οἱ δ' ἐν τῇ Ἠραίᾳ κατασιφινύσιν* (cf. *Εἰς δὲ τὸ Ἠραῖον κασιφύγον*) H. Gr. iv. 5. 5. *Ἐν τῇ ποταμῷ ἴσται* Ag. 1. 32.

γ.) An ADVERB of motion for one of rest. *Τῶν ἰνδοθῖν* [for *ἰνδον*] *τις εἰσινυπάτω* Ar. Plut. 228. *Μισοίησις τοῦ τόπου τοῦ ἰνδίνδῃ εἰς ἄλλον τόπον* Pl.

Apol. 40 c. Πᾶς παπῶν ἐρημίαν εἶρω ; 'Whither can I go to find?' Eur. Hero. 1157.

δ.) An ADVERB of rest for one of motion. "Ὅπου [for ὅπου] βίβηκας, οὐδὲς οἶδε, no one knows where [for whither] he has gone, Soph. Tr. 40. Πανταχοῦ περιεβόσμεν Ar. Lys. 1230.

§ 660. IV. In the doctrine of particles, especially connectives, the figures of syntax hold an important place; thus,

A. ELLIPSIS.

Ellipsis here consists either (α.) in the omission of the particles themselves, or (β.), far more frequently, in that of words, and even whole sentences, connected or modified by them.

α. Among the particles most frequently omitted are copulative and complementary conjunctions (§ 329. N.) ; as,

Πίδου πατρίδων, γονίαν, γυναικῶν, παίδων iii. 1. 3. "Ἐχῃς πάλιν, ἔχῃς τριήρεις, ἔχῃς χεῖματα, ἔχῃς ἄνδρας τοσοῦτους vii. 1. 21. Οὗτοι πλινθουφῆς δόμους προστίλους ἦσαν, οὐ [for οὗτοι] ξυλουργίαν Æsch. Pr. 450. 'Ομόνως ὑμῖν Διὸς πάντας καὶ πάσας, [sc. ἔτι] ἢ μὴν . . ἰθύμενη vi. 1. 31. 'Αφειλόμην, ἐμολογῶ v. 6. 17. 'Απάγγυλον πίσυς, ἥπειν ἔσται τάχιστα' ἐράσμεον πάλιν γυναικα πιστὴν δ' ἐν δόμοις εἶρω Æsch. Ag. 604. See § 611. 3.

NOTE. Hdt. sometimes uses οὕκων with the ellipsis of a conditional or other conjunction; as, Οὕκων ποιήσῃτε ταῦτα, ἡμῖς . . ἐκλείψομεν, if then you will not do this, we shall desert, iv. 118.

§ 661. β. Connected sentences especially abound in ellipsis, from the ease with which the omission can be supplied from the connection. We notice, among the great variety of cases that might be mentioned, the frequent ellipses,

1.) In replies; as, "Ἐστὶν ὃ τί σε ἡδίκησα;" 'Ὁ δ' ἀπικρίνατο, ὅτι οὐ [= οὐκ ἔστιν] i. 6. 7. Εἰπόντες δὲ τοῦ 'Ορόντου, ὅτι οὐδὲν ἀδικηθεῖς Ib. 8.

NOTE. (α.) In a dialogue or address, a speaker often commences with a connective (most frequently an adversative or causal conjunction), from reference to something which has been expressed or which is mutually understood; as, 'Ἄλλ' ὁρᾷς, but you see, iii. 2. 4. 'Ἐμοὶ δ' οὐ φαῦλον δοκεῖ εἶναι vi. 6. 12. Οἷσι γὰρ σοι μαχίεσθαι, ᾧ Κύρῃ, τὸν ἀδελφόν; i. 7. 9. (b.) In like manner the Voc. is often followed by a connective; as, "Ὡ γύναι, ἴρη, ὄνομα δὲ σοι τί ἔστιν; Mem. ii. 1. 26. "Ὡ Κίρην, τίς γὰρ . . ἡγμονοῦσιν; x. 501.

2.) Between two connectives; as, 'Ἀλλὰ [sc. παύσασθαι] γὰρ καὶ περιμένει ἥδη ὅρα iii. 2. 32. Cf. v. 7. 11. 'Ἀλλὰ γὰρ δίδουκα iii. 2. 25. Παρὰ τὴν θαλατταν ἔμ . . καὶ [sc. ταύτην ἔμ] γὰρ ἥδη ἡσθίον vi. 2. 18. Καὶ γὰρ καὶ καπνὸς ἰφαίνεται ii. 2. 15. — And yet, perhaps, in such examples as these, ἀλλὰ γὰρ or καὶ γὰρ may be regarded as forming but a single compound connective, or one of the particles may be regarded as a mere adverb (§ 657. γ).

§ 662. 3.) With ὥς, especially in expressing comparison, design, pretence, possibility, &c.; as, Θᾶττον ἢ [sc. οὕτω ταχὺ] ὥς τις ἂν εἴπῃ, quicker than [so quick as] one would have thought, i. 5. 8. Μειζονα ἡγησάμενος εἶναι ἢ

ὡς ἰπὶ Πισιδας τὴν παρασκευὴν, *thinking that the preparation was greater than [so great as] it would be against the Pisidians*, i. 2. 4. *Βραχύτιστα ἤπνιτιζον, ἢ ὡς ἔμπνιθαι*, *hurled [a shorter distance than so as to reach] too short a distance to reach*, iii. 3. 7. *Ἐφάη ποιοετές, ὥσπερ νεφίλη λιυκή* i. 8. 8. *Ὡς εἰς μάχην παρεσκευασμένοι*, *arrayed as [he would array] for battle*, Ib. I. *Ἐπίκουρον, ὡς εἰς κύβωσον* Ib. 23. *Φύγουσιν ἀπὸ κρέατος ὡς πρὸς τὴν ἀπὸ τοῦ ποταμοῦ ἱκασιν* iv. 3. 21. *Ἀθροίζω, ὡς ἰπὶ τούτους* i. 2. 1. *Ὡσπερ ὀργῇ, ἰπὶλυσαι* i. 5. 8. *Ὡς ἐκ τῶν παρόντων* [sc. ἰδύαντες], *ξυτταξίμηναι* Th. vi. 70. *Κερασεύονται, ὡς ἂν καὶ ἰωραπίτες τὸ παρ' ἰαυτοῖς πρᾶγμα, δίσταντες*, *the Cerauntians alarmed, as they would naturally be having seen what had happened among themselves*, v. 7. 22. *Ὡς ἰπὶ τὸ πολὺ*, *as things are for the most part, commonly*, iii. 1. 42. See §§ 410, 525. α., 640.

NOTES. (a.) From the frequent use of ὡς with the accusative after verbs of motion to express the purposed end of the motion (§ 429), it came at last to be regarded as a mere preposition, supplying the place of πρὸς or εἰς, but chiefly before names of persons; as, *Παρεύεται ὡς βασιλῆα*, *goes to the king*, i. 2. 4. (b.) Ὡς is often used to render expressions of quantity less positive; as, *Ἐχων* [sc. *ὅσων πολλοῦς*] *ὡς πεντακισίους*, *having such a number as 500*, i. e. *about 500*, i. 2. 3.

§ 663. 4.) With adversative conjunctions, with which we must sometimes supply the opposite of that which has preceded; as, *Καὶ μὴ μ' ἄτιμον τῆσδ' ἀποστείλῃς γῆς, ἀλλ' ἀρχιπλοῦτον καὶ καταστάτην δόμων* [sc. *δίξασθαι*] *Soph. El. 71. Εἰ μὲν βούλῃται, ἰψίτω· εἰ δ' [sc. μὴ βούλῃται], ἴεαι βούλῃται, τοῦτο ποιῇτω* *Pl. Euthyd. 285 c.*

5.) With ἢ, before which there is sometimes an ellipsis of μᾶλλον· as, *Ζητοῦσι κερδαίνειν* [sc. *μᾶλλον*], *ἢ ὕμῃς πείθειν* *Lys. 171. 8. Τὴν τῆς ὑμῖν τρέφας πόλιος τύχην ἂν ἰλοίμην, . . ἢ τὴν ἱκίουσιν* *Dem. 24. 16.* See § 466.

6.) With conditional conjunctions; as, *Εἰ μὲν σὺ τι ἔχῃς, ὦ Μνησάδης, πρὸς ἡμᾶς λείγειν* [sc. *λείγει δὴ*]· *εἰ δὲ μὴ* [sc. *ἔχῃς*], *ἡμῖς πρὸς σὺ ἔχομεν* *vii. 7. 15. Εἴτε ἄλλο τι θίλοις χρῆσθαι, εἴτ' ἐπ' Αἰγυπτου στρατιῶνιν, συγκατασσεύψαιμιν ἂν αὐτῷ* *ii. 1. 14. Καὶ νῦν, ἂν μὲν ὁ Κύρος βούληται [καλῶς ἔχῃ]· εἰ δὲ μὴ, ὕμῃς γι τὴν ταχίστην πέριςσι* *Cyr. iv. 5. 10. Ἐκαίον καὶ χιλὸν καὶ εἴ τι ἄλλο χρῆσιμον ἦν* [sc. *ἱκαίον τοῦτο*] *i. 6. 1 (εἴ τις so used is equivalent to ὅστις).* *Οἱ δὲ ἄλλοι ἀπώλοντο ὑπὸ τοῦ πᾶν πολέμιον καὶ χιόνος, καὶ εἴ τις νόσφιν* *v. 3. 3. Ἐπίσθεντο, πλὴν εἴ τις τι ἔκλεψιν* *iv. 1. 14. Εὖνοι ἦσαν, πλὴν καθόσον ἐπὶ τὴν Σικελίαν φόντο αὐτοὺς δουλώσειν* *Th. vi. 88. Ἄλλοι μινύουσι . . . εἰ δὲ καὶ αὐτοὶ* [sc. *οὐ μινύουσι*], *φινυρόντων* *I. 45. Εἰ δ' ἄγε [= εἰ δὲ βούλει, ἄγε, but if you will, come]* *A. 302, and often in Hom.*

NOTE. When two similar clauses are connected, a pronoun, preposition, or other word is sometimes (chiefly by the poets) omitted in the first clause, and, for the sake of emphasis or the metre, or by reason of other ellipses, inserted in the second; as, *Ζώγρει, Ἀγρίος υἱέ, σὺ δ' ἄξια δίξαι ἄποινα* *Z. 46. Ἐκ Πύλου ἄξι ἀμύνταρας . . ἢ ὅγε καὶ Σπάρτηθεν* *β. 326.* See § 650. β.

B. PLEONASM.

§ 664. Under this head we remark,

1.) The redundant use of negatives. This appears chiefly,

a.) In connection with indefinites, which in a negative sentence are all regularly combined with a negative; as, *Ὅποτοι ἱεῖ οὐδείς* *i. 3. 5. Οὐδένα οὐδαμῇ οὐδαμῶς οὐδαμῶς κοινωσίαν ἔχῃ* *Pl. Parm. 166 a.*

(β.) In divided construction; as, Οὐκ αἰσχύνοισθε οὐτὶς θιούς οὐτ' ἀνθρώπων ii. 5. 39. Μὴδὲν τιλείτω μήτι ἰμοὶ μήτι ἄλλῃ vii. 1. 6. Οὐ γὰρ ἔστιν ὅστις ἀνθρώπων σωθήσεται, οὐτὶς ὑμῖν οὐτὶς ἄλλῃ οὐδενὶ πλάθῃ γνησίως ἱκαντούμενος Pl. Apol. 31 e.

γ.) In the emphatic use of οὐδὲ and μηδὲ. as, Οὐ μὲν δὲ οὐδὲ τοῦτ' ἂν τις εἴποι i. 9. 13. Μὴ τοῖνυν μηδὲ vii. 6. 19. Οὐποῦν βούλονται . . οὐδὲ πολλοὶ δὲ, *he does not therefore wish, no, far from it*, Dem. 100. 9.

§ 665. δ.) In the use of μή with the Infinitive, after words implying some negation; as, Ναυκλήρους ἀπειπεὶ μὴ διάγειν, *he forbade the shipmasters to cross* [saying that they should not cross], vii. 2. 12. Ἐξίφονα τὸ μὴ καταπιτρύχειν i. 3. 2. Ἐξὺ τοῦ μὴ καταδύνασθαι iii. 5. 11 (cf. Σχίσμα εἰ πηδᾶν Eur. Or. 263). Καλύοντες μηδαμῇ . . περιζισθῆναι vii. 6. 29 (cf. Καλύοντι τοῦ καίειν i. 6. 2). Καλύματα μὴ αὐξήσθαι Th. i. 16. Ἐμπεδῶν τοῦ μὴ ἦδη εἶναι iv. 8. 14.

NOTE. Οὐ is sometimes used in like manner, with a finite verb supplying (with εἶναι or ὄν) the place of an Inf.; as, Ἀρτιῶσθαι . . ὅτι οὐ παρῆν, *to deny that he was present*, Rep. Ath. 2. 17. 'Ὡς δ' οὐκ ἱκίσεις ἰγυῖργυ σὴν γῆν, οὐκ ἠδύνατ' ἀρηνεῖσθαι Dem. 871. 14.

§ 666. ε.) In the use of μὴ οὐ with the Infinitive and Participle, as a simple negative. This chiefly occurs (1.) after negative and interrogative sentences, and (2.) after some expressions of *shame* and *fear*. Here μὴ οὐ takes the place of simple μὴ, and (3.) may even be wholly redundant after words where μὴ would be so (§ 665). Thus, (1.) Οὐδαίς γὰρ μ' ἂν πείσειεν ἀνθρώπων τὸ μὴ οὐκ ἔλθειν, *none of men can persuade me not to go*, Ar. Ran. 65. Οὐ γὰρ ἂν μακρὰν ἔχουσιν αὐτοῖς, μὴ οὐκ ἔχων τι σύμβουλον Soph. Oed. T. 220. Τίς μηχανὴ μὴ οὐχὶ πάντα κατακαλωθῆναι; Pl. Phædo, 74 d. (2.) Ὡςτις πᾶσιν αἰσχύνην εἶναι, μὴ οὐ συσπυδάξῃν ii. 3. 11. (3.) Οὐκ ἱκαντούμεμαί τὸ μὴ οὐ γιγνώσκω Ἄεσχ. Pr. 87. Τί δῆτα μίλλιν μὴ οὐ γιγνώσκουσιν; Ib. 627. Τί ἱμπεδῶν μὴ οὐχὶ . . ἀποθανεῖν; iii. 1. 13.

ζ.) In the occasional use of οὐ to strengthen the negative idea implied in ἦ, *thus*; as, Τί οὖν δι' ἱκίνοιν τὸν χρόνον ἀναμείνῃν, . . μᾶλλον ἢ οὐχ ὥς τάχιστα . . τὴν εἰρήνην ποιῆσθαι, 'rather than make peace,' = 'and not rather make peace,' H. Gr. vi. 3. 15. Εἰ τοῖνυν τις ὑμῶν . . ἄλλως πως ἔχῃ τὴν ἐργὴν ἐπὶ Μειδᾶν, ἢ ὥς οὐ δίον αὐτὸν τιθέναι Dem. 537. 3. Ἡμεῖς γὰρ ἐ Πίεσης οὐδὲν τι μᾶλλον ἐπ' ἡμίας, ἢ οὐ καὶ ἐπὶ ὑμίας Hdt. iv. 118. (Compare, in French and Ital., *Vous écrivez mieux que vous ne parlez*, *Egli era più ricco che voi non siete*.)

NOTES. (1.) Two negatives in the same sentence have commonly their distinct force, (α.) when one applies to the whole sentence, and the other to a part only; and (β.) when two sentences have been condensed into one. Thus, (α.) Οὐ περὶ μὲν σοῦ λίγω . . περὶ ἑμοῦ δὲ οὐ, *I do not say it of you, and not of myself*, Pl. Alc. 124 c. Οὐ νῦν ἱκίνοιν παύομενοι, . . οὐδὲ ἀποθανεῖν οἱ τλήμονες δύνανται; iii. 1. 29. (β.) See the examples in § 528. 2; to which may be added, with an ellipsis of the relative, Οὐδαίς οὐκ ἔπαυσε Symp. i. 9. (2.) For οὐ μὴ, see §§ 595. 1, 2, 597. 1.

§ 667. 2.) The repetition of various particles for greater clearness or strength of expression, particularly after interven-

ing clauses, in divided construction, and with important or emphatic words ; as,

"Ελπιον, ὅτι, εἰ μὴ καταχέσονται οἰκήσονται καὶ πείσονται, ὅτι κατακαύσει vii. 4. 5. Δίδουκα, μὴ, ἂν ἀπαξ μάθωμιν ἀργοὶ ζῆν . . μὴ, ὅσπερ οἱ λωτοφάγοι, ἱσιλασθήμεθα iii. 2. 25. Οὐκ ἂν ἱκανὸς εἶναι οἶμαι, οὐτ' ἂν φίλον ἀφιλεῖσαι, οὐτ' ἂν ἰχθρὸν ἀλίξασθαι i. 3. 6. Κούκ ἂν γυναικῶν ἥσσοις καλοίμην' ἂν Soph. Ant. 680. Τάχ' ἂν πᾶμ' ἂν τοιαύτῃ χειρὶ τιμωρεῖν Θίλοι Id. (Ed. T. 139. "Ω τίκων ὦ γυναικῶν Id. Phil. 799. Εἰ μὴ εἴ τις ὑπολάβῃ Pl. Gorg. 480 b.

3.) The multiplication of particles of similar force, and the employment of needless connectives ; as,

Μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας, πρὶν ἂν αὐτῷ συμβουλιούσῃται i. 1. 10 (cf. i. 2. 2). Οὐ πρόσθεν πρὶν ἢ . . ἰγίνετο Ag. 2. 4. "Οσον ἀπὸ βοῆς ἴνικα Th. viii. 92. Τίνας δὴ χάρειν ἴνικα Pl. Leg. 701 d. See §§ 461. 3, 609. α, 619. N., 628, 655. 5.

C. ATTRACTION.

§ 668. The influence of attraction sometimes passes even beyond a connective ; as,

Οὐδὲν γι ἄλλο ἵστιν, οὐ ἱεῶσιν οἱ ἀνθρώποι, ἢ τοῦ ἀγαθοῦ [for τὸ ἀγαθόν through the attraction of οὐ] Pl. Conv. 205 e. 'Ηξίου, Λίπειον μὲν μὴ ἀποδοῖται (τοῦς Λακιδαιμόνιους), εἰ μὴ βούλονται . ἀνασχάντες [for ἀνασχάντες, by attraction to the subject of βούλονται] δι . . , ἀπομόσαι Th. v. 50. 'Ερμωρέτους καὶ εἰ τοῦ ἄλλου πιθόντων (see § 663. 6) Th. vii. 21. See § 627. 2.

D. ANACOLUTHON.

§ 669. Anacoluthon is frequent in the connection of sentences. The clause completing the construction is often either omitted or changed in its form. Hence, also, the regular correspondence of particles is sometimes neglected. Thus,

'Ὡς γὰρ ἔγω . . ἤκουσά τινος, ὅτι Κλίανδρος ὁ ἐκ Βυζαντίου ἄρμοστής μίλλυ ἤξιν [for ὡς ἤκουσα, Κλίανδρος μίλλυ, or ἤκουσα, ὅτι Κλίανδρος μίλλυ] vi. 4. 18. 'Ανὴρ δδ' ὡς ἴσκειν οὐ νιμῖν [for ὡς ἴσκειν, οὐ νιμῖ, or ἴσκειν οὐ νιμῖν] Soph. Tr. 1238. 'Αλλὰ μὴν, — ἱεῶ γὰρ καὶ ταῦτα, ἱεῶ ὦν ἴχω ἱλπίδας, καὶ οἱ βουλήσινθαι φίλον ἡμῖν εἶναι . — οἶδα μὲν γὰρ [for ἀλλὰ μὴν, ἱεῶ γὰρ, οἶδα, or ἀλλὰ μὴν ἱεῶ . οἶδα γὰρ] ii. 5. 12. See iii. 2. 11. Τῶν δὲ 'Αθηναίων ἴσυχυ γὰρ πρεσβεία πρότερον ἐν τῇ Λακιδαιμόνι περι ἄλλων παροῦσα, καὶ . . ἴδοξιν αὐτοῖς Th. i. 72. Οὐκ ἴσθ' ὅτι μᾶλλον, ὦ ἄνδρες 'Αθηναῖοι, πρίσμι οὕτως, ὡς τὸν τοιοῦτον ἄνδρα ἐν Περτυανίῳ ἐπιτίθεαι [for ὅτι μᾶλλον πρίσμι, ἢ, or ὅτι πρίσμι οὕτως, ὡς] Pl. Apol. 36 d. Εἰδότες οὐκ ἂν ὁμοίως δυνηθίντες, καὶ εἰ ἐκ τῶν νῶν πρὸς παρισκινουμένους ἐκτελέζουσιν, ἢ [for καὶ εἰ] πατὰ γῆν ἰόντες γινωσκίησαν Th. vi. 64.

§ 670. NOTE. After a connective, a distinct sentence often takes the place of a part of a sentence, and sometimes the reverse ; as, "Ερχονται . . κήρυκες . οἱ μὲν ἄλλοι βάρεβαροι, ἦν δ' αὐτῶν Φαλίνοι· εἰς "Ελλην [for εἰς δ' αὐτῶν Φ. 'Ε.], there come heralds ; the rest barbarians, but [there was] one of them Phalinus, a Greek, ii. 1. 7. See i. 10. 12. Παρημίλου ὄντις ἀσκειται .

οὔτι γὰρ . . διδόντες [for οὔτι διδόντες, or οὔτι γὰρ ἰδιδόναν. The construction might be made regular by repeating *παρημίλον*] Th. i. 25. See § 641. β.

§ 671. V. The Greek especially abounds in combinations of particles, and in elliptical phrases having the power of particles. The use of these sometimes extends farther than their origin and structure would strictly warrant. A few examples of these combinations and phrases are given below, but the subject in its details belongs to the lexicographer rather than the grammarian.

1. ἀλλὰ γὰρ, καὶ γὰρ, see § 661. 2.

2. ἀλλ' ἢ [from ἄλλο ἢ or ἄλλα ἢ], *other than, except*; as, 'Αργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι vii. 7. 53. Οὐδαμοῦ . . , ἀλλ' ἢ κατ' αὐτὴν τὴν ἰδὸν iv. 6. 11. .

3. ἄλλως τι καί, *both otherwise and in particular, especially*; as, Οὐδὲν νομίζω ἀνδρὶ, ἄλλως τι καὶ ἀρχοντι, πάλλιν εἶναι πτοῖμα vii. 7. 41.

4. δῆλον ὅτι, *it is evident that, evidently*, εὐ οἶδ' ὅτι, οἶδ' ὅτι, εἰς ὅ' ὅτι, and similar phrases, which are often inserted in sentences (quite like adverbs), or annexed to them; as, Τὰ μὲν δὲ Κύρου δῆλον ὅτι οὕτως ἔχουσιν i. 3. 9. Οὐτ' ἂν ὁμοίως, εὐ οἶδ' ὅτι, ἰσχυρὰς Dem. 72. 24. Μονότατος γὰρ εἰ σὺ . . , εὐ ἰσθ' ὅτι Ar. Plut. 182.

5. εἰ γὰρ, εἴθ' ἄφελον, see §§ 599, 600. 2.

6. εἰ δὲ μή, *but if not, otherwise*, used even after negative sentences; as, Μὴ ποιήσης ταῦτα · εἰ δὲ μή, ἴφην, αἰτίαν ἔξεις, *do not do this; otherwise, said he, you will have blame*, vii. 1. 8. Οὐτ' ἐν τῷ ὕδατι τὰ ἔσχατα ἢ ἔχουσιν · εἰ δὲ μή, ἤρπαζεν ἢ ποταμός; iv. 3. 6.

7. ἵνα τί, ὥς τί, and ὅτι τί, see § 539. α.

8. μή τί γι, *not to say aught surely*, i. e. *much less, or much more*; as, Οὐκ ἔστι δ' αὐτὸν ἀργαῖοντα οὐδὲ τοῖς φίλοις ἐπιτάττειν ὅτι αὐτοῦ τι ποιῶν, μή τί γι δὴ τοῖς θείοις Dem. 24. 21.

9. "Ὅτι μή after negatives, *except* [= ὅτι μή ἔστι, *what is not*]; as, Οὐ γὰρ ἦν κρήνη, ὅτι μὴ μία Th. iv. 26.

10. οὐ γὰρ ἀλλά, *for it is not otherwise, but*, i. e. *for indeed*; as, Οὐ γὰρ ἀλλ' ἢ γῆ βίῃ ἔλκει Ar. Nub. 232.

11. οὐ μίντοι ἀλλά, οὐ μὴν ἀλλά, *yet no, but*, i. e. *nevertheless, or nay rather*; as, 'Ὁ ἴσως πιάττει εἰς γόνατα, καὶ μικροῦ κἀκείνων ἐξιστραχέλισιν · οὐ μὴν ἀλλ' ἐπίμεινεν ὁ Κῦρος Cyr. i. 4. 8.

12. οὐχ ὅτι, μὴ ὅτι, οὐχ ὅσον, οὐχ ὅπως, μὴ ὅπως, οὐχ εἶον, *I do not say that, not to say that, &c.*, i. e. *not only, or not only not* (the three first phrases usually mean *not only*, and the three last *not only not*); as, Οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ, *not only was Crito himself unmolested, but also his friends*, Mem. ii. 9. 8. Μὴ γὰρ ὅτι ἀρχοντα, ἀλλὰ καὶ οὐς οὐ φοβούνται, . . αἰδῶνται Cyr. viii. 1. 28. "Ἀρχεσται γὰρ καὶ γυναῖξιν . . , μὴ ὅτι ἀνδράσι, 'not to say men,' Pl. Rep. 398 e. Οὐχ ὅσον οὐκ ἡμύνασται, ἀλλ' οὐδ' ἰσάθησαν Th. iv. 62. 'Ὡς οἱ Λακεδαιμόνιοι οὐχ ὅπως τιμωρήσανται, ἀλλὰ καὶ ἰσαινέσανται, *that the Lacedaemonians had not only not punished, but*

had even commended, H. Gr. v. 4. 34. Οὐχ ὥτως δῶρα δούς vii. 7. 8. Μὰ ὥτως ἐρχίσσεται ἐν ἰουδαίᾳ, ἀλλ' οὐδ' ἐλθόντος ἰδύμεσθαι Cyt. i. 3. 10. Πισαίμινδ' ἡμῖν, οὐχ ὥτως εἰ παύσομεν Soph. El. 796.

NOTE. Οὐχ ὅτι is sometimes *although* [not because, denying an inference which might be drawn]; as, Ἐγγυῶμαι μὰ θεῶν ἵππιδεσθαι, οὐχ ὅτι παίζει καὶ φασιν ἱππιδέσμεν εἶναι Pl. Prot. 336 d.

13. οὐδὲν and ἰδοὺναι [= τοῦτον ἵνα, ὅτι, §§ 530, 40. δ, 372. γ], poet., on account of this, that —, because, and, with certain verbs, *that*; as, Ζηλῶ σ' ἰδοῦναι ἰσὺς αἰτίας πυρῆς, I envy you [because] that you are free from blame, Æsch. Pr. 330. Ἴσθι τοῦτο πρῶτον, οὐδὲν Ἑλλήνης ἰσμεν Soph. Ph. 232. Οὐδὲν is sometimes used by the Att. poets, like a simple adverb, with the Gen.; as, Γυναικὶς οὐδὲν, [because of] for the sake of a woman, Æsch. Ag. 823.

14. When two prepositions are combined, which occurs most frequently in the Epic, either one or both the prepositions are used adverbially (§ 657. β), or one of the prepositions with its substantive forms the complement of the other; as, Ἀμφὶ περὶ πρηνὴν, round about the fountain, B. 305. Δ' ἐν μεγάρῳ π. 388. Περὶ πρὸ γὰρ ἔγχεϊ θῶν Δ. 180. Διαπρὸ P. 393. Πάριξ τοῦ . . ἀργυρίου Hdt. iii. 91. Ἐπ' ἐν βελίῳ, from beneath the weapons, Δ. 465.

§ 672. VI. POSITION OF PARTICLES. 1. Prepositions regularly *precede* the words which they govern. For the accentuation when they follow (which is chiefly poet., and in Att. prose occurs only with *περὶ* governing the Gen.), see §§ 730, 731. N.

NOTE. The great fondness of the Greeks for connecting kindred or contrasting words as closely as possible often produces *hyperbaton* in the construction of the preposition with its case, as well as in other constructions; thus, Περὶ ἄλλοι' ἄλλον, for ἄλλοις περὶ ἄλλον, Æsch. Pr. 276. Παρὰ φίλων φίλῳ φίλῳ γυναικὶς ἀνδρὶ Id. Cho. 89. See § 511. 3. For *hyperbaton* in earnest entreaty, see § 426. β.

§ 673. 2. Connective and interrogative particles, with the exceptions mentioned below (NOTE α), commonly stand first in their clauses.

NOTES. α. The following particles cannot stand first in a clause; ἄν (not for ἰάν, § 588), ἄρα (paroxytone), αἶ (poet. αὖτις), αὖθις (Ion. αὖτις), γάρ, γάρ, δαί, δέ, δέ (except in Hom. and Pind.), δήτιν, δήτα, θήν (poet.), τίς (Ep.), μίν, μίντοι, μήν, νύν (enditic; Ep. also νύ, § 66. α), οὖν, πρί, τί, τοί, τοῖον, and the indefinite adverbs beginning with σ (στί, σού, &c., § 63). Thus, Ὅ δὲ πείθειται τι καὶ συλλαμβάνει, and he is both persuaded and apprehends, i. 1. 3.

β. Ὅτι is sometimes placed after a subordinate clause; as, Κόρη ἴσιν, εἰ ἀντὶ δόξῃ ἰστίαις χιλίους, ὅτι . . κατακάνει [for ὅτι, εἰ . . , κατακάνει] i. 6. 2. Ἐφ' αὐτῷ ταῦτα συμπερομνησθῆντι, ὅτι οὐ μεταμιλήσει vii. 1. 5.

γ. A sentence introduced by a connective often follows the Votive, instead of including it. By this arrangement, immediate attention is better secured. Thus, Ἡφαιστῖ, σοὶ δὲ χρὴ μιλιῖν ἱπποτολάς [for σοὶ δὲ, Ἡφαιστῖ], and you, Vulcan, must heed the commands, Æsch. Pr. 3.

§ 674. 3. The adverbs *ἵνα* and *χάριν* commonly follow, but sometimes precede, the genitives which they govern (§ 372. γ). Observe the arrangement, *Τῆς προέχουσιν ἵνα πλεῖς ἐμὲ ἀρετῆς* i. 4. 8; and, *Ὅστις αὐτὸς ἵνα* i. 9. 21.

4. A particle is sometimes placed in one clause which belongs more strictly to another (cf. § 616); as, *Ὅν οἷδ' εἰς σὶ παύσαιμι* [for *οἷδ', σὶ παύσαιμι εἰς*] Eur. Med. 941.

5. In emphatic address, the sign *ἦ* is sometimes placed as follows; "*Ἐρεος ἦ φαινότατον*" Soph. Aj. 395. *Θαυμάσι' ἦ Κρίτων* Pl. Euthyd. 271 c. *Ἡμῶν εἰπὲ ἦ πρὸς Διὸς Μίλων* Id. Apol. 25 c.

BOOK IV.

PROSODY.

Γλώσσης μίλιγμα.

Æschylus, Eumen.

§ 675. Prosody treats of QUANTITY, of VERIFICATION, and of ACCENT.

CHAPTER I.

QUANTITY.

§ 676. In Greek, all vowels and syllables are divided, in respect to QUANTITY (i. e. the *time of their utterance* according to the ancient pronunciation), into the *long* and the *short*; and the long are regarded as having *double* the time of the short.

NOTE. Hence the unit in measuring metrical quantity is the short syllable, or the *breve* (*brevis, short*), and a long vowel or syllable is equal to *two breves*. For the marks of quantity (— ~), see § 16. 4.

§ 677. Quantity is of two kinds, *natural* and *local*. Natural quantity has respect to the length of the vowel in its own nature; but local quantity, to the effect which is produced by the position of the vowel in connection with other letters or syllables. With reference to the first distinction, vowels and syllables are said to be long or short *by nature*; with reference to the second, *by position*. Thus, in ὄμφαξ, both syllables are short by nature, i. e. in the natural quantity of the vowels; but both become long by the position of these short vowels before two consonants (§§ 51, 688).

NOTE. The quantity of a syllable is always the natural quantity of the vowel which it contains, unless some change is produced by position.

Hence it is usual, in prosody, to regard the vowel as the representative of the syllable; and language is often applied to the vowel which in strict propriety belongs only to the syllable. Thus, in ἴμφαξ, it is common to say that the vowels are long by position; while, in strict accuracy, the quantity of the vowels themselves is not changed, but the *syllables* become long from the time occupied in the utterance of the successive consonants.

I. NATURAL QUANTITY.

§ 678. RULE I. The vowels η and ω, all diphthongs, all vowels resulting from contraction or crasis, and all circumflexed vowels, are long; as the vowels in ἡμῶν, πλείους, γλώσσας (§ 34), δὺς (§ 58), καὶ (§ 40), λᾶς, ἡμῖν, πῦρ.

REMARK. All vowels which result from the union of two vowels have, from their very nature, a double time. See §§ 25, 29 – 31, 723.

§ 679. RULE II. The vowels ε and ο are short; as in φέρομεν.

§ 680. RULE III. The doubtful vowels (§ 24. β) are commonly short; as in χλαῖμυδι.

To this *general rule for the doubtful vowels* there are many exceptions; which renders it necessary to observe the ACCENT, the SPECIAL LAWS OF INFLECTION AND DERIVATION, the DIALECT, and the USAGE OF THE POETS.

A. ACCENT.

§ 681. From the general rules of accent (§ 726), we learn, that in natural quantity,

α.) Every *circumflexed* vowel is long (§ 678).

β.) In *paroxytones*, if the vowel of the *ultima* is *short*, the vowel of the *penult* is also short; and, on the other hand, if the vowel of the *penult* is *long*, the vowel of the *ultima* is also long. Hence, in *μαϊνάδες*, *παρκίνοι*, and *χλαμύδες*, the vowel of the *penult* is short; and, in *Λήδα*, *φαινέξ*, and *νώμις*, the vowel of the *ultima* is long.

γ.) In *proparoxytones* and *properispomes*, the vowel of the *ultima* is short; as in *ἄρουρα*, *δύναμις*, *πίλιππος* · *βῶλαξ*, *πρᾶξις*, *διῶρυξ*.

B. INFLECTION.

§ 682. In the common affixes of declension and conjugation, the doubtful vowels are short, except cases of contraction, -α in the Sing. of Dec. I., and -ᾱοῖ for νοῖ in the nude Present.

Thus, Dec. I., Pl. Acc. -ας (§ 34), Du. Nom. -α (§ 86), Aor. Pt. -εαι, -εᾶς (§§ 58, 132), Pl. Pl. 3 -ασι (§ 181. 2); see ¶¶ 5, 29, 30. — For special rules in regard to the Sing. of Dec. I., see §§ 92, 93; for -ῖα, -ῖας in Dec. III., see § 116. For the dialectic affixes, see ¶¶ 8, 10, 15, 32. For -ας, becoming -ας in Dec. II., see § 98. β. For the doubtful vowels in the augment, see § 188.

§ 683. SPECIAL RULES OF THE THIRD DECLENSION.

1. The doubtful vowels are *long* in the *last syllable* of the *root*,

α.) If the characteristic is *ν*; as, παιάν, παιᾶνος · δελφίς, δελφῖνος · Φόρπυς, Φόρπυνος. Except in the adjectives μίλας, μίλᾶνος, τάλας, τάλᾶνος, and in the pronoun εἷς, εἶνος.

β.) In most *palatals*, if a long syllable precede; as, θώραξ, θώρακος · μάστιξ, μάστιγος · πῖρις, πῖριδος · κήρυξ, κήρυκος.

γ.) In words in -ις, -ιδος, and in some *oxytones* in -ις, -ιδος; as, ἔρως, ἔρωςθες · κτημῖς, κτημῖδος · σφραγίς, σφραγίδος.

δ.) In a few other words; as, κίρας, κίρατος · ψάξ, ψαῖος · γρύψ, γρυπίος. — None of these words are *pures*, except γρυῖς, γρυῖος, and γρυῖς, γρυῖος. None of them are *labials*, except a few monosyllables, in which *τ* is the characteristic; as, βίψ, βίψος · γύψ, γυπίος. None of them are *neuters* in -α, -ατος.

2. Monosyllabic themes are long; as, κίς, κῖός · μῦς, μῖός · πῦρ, πῦρός. Except the pronoun τίς.

NOTE. In accordance with this analogy, the neuter τᾶν (§ 19) is lengthened.

3. Nouns in -ων, and in -ίων, G. -ιονος, have commonly the *α* and *ι* long; as, ὀπάων, κίων (G. κίονος); but Δευκαλίων (G. -ῖονος). For comparatives in -ίων, see § 159. α.

§ 684. SPECIAL RULES OF CONJUGATION. 1. Before the OPEN TERMINATIONS,

α.) *a* is *short*, except in ἰᾶμαι, to *heal*, κᾶν, and κλᾶν (§ 267. 3). — In Epic and lyric poets, the *a* is sometimes long for the sake of the metre.

β.) *i* is commonly *long*; thus, καίω, to *cover with dust*, κρίω (§ 282). But αἶω (γ; § 189. 4), ἰστίω (§ 298); διδία (§ 58); πῖωμαι, πῖτον (§ 278).

γ.) *υ* is *variable*; thus, ἐνύω (§ 272. β), δακρύω, to *weep*, ὄτω (§ 219), κωλύω, to *hinder*; ἰβύω (§ 264).

2. Before the REGULAR CLOSE TERMINATIONS,

α.) In *lingual* and *liquid* verbs, the doubtful vowels are *short*; thus, ἵσταμαι, ὠνίμακα, ἱσᾶσα, ἱβλῖσα (§ 275); κηρύσσω, κηρύμινα (§ 40); κλύω, to *rinse*, F. κλύω, A. κλύω · τίνακα, τίναθην (§ 268); κίρῖσα, κίρῖμαι (§ 217. α); τίναλμαι (§ 270). Except βρίθω, to *weigh down*, F. βρίσω, A. ἱβρίσω.

β.) In *pure verbs*, — (α) *a* is *short*, except when the theme ends in -ᾶν *pure*, or -εᾶν; thus, σπᾶν, ἱσᾶκα (§ 219); ἱκιδᾶσα, γιλλᾶσμαι (§§ 219. α, 293);

but, *εἰσα*, *ἑρᾶσω* (§ 218). — (b) *i* is commonly *long*; thus, *ποιῶ* (1. b), F. *ποιῶ*, Pf. P. *ποίημαι*. But *ἰφθίμαι*, *ἰφθίμην*, and, in the Att. poets, *φθίσσω*, *ἰφθίσα* (§ 278). — (c) *υ* is *variable*; thus, F. *ἀνύσω*, *δακρύσω* (1. c). See, also, *θύω* (§ 219) and *χίω* (§ 264).

3. Before the TERMINATIONS OF VERBS IN *-μι*, the doubtful vowels are *short*, except in the *Ind. sing.* of the *Pres.* and *Impf. act.*, and in the *2d Aor. act.* See § 224.

4. Before a CHARACTERISTIC CONSONANT,

i.) In the *theme*, *α* is commonly *short*, but *i* and *υ* *long*; thus, *λαμβάνω*, *μανθάνω* (§ 290); *κλίνω* (§ 269); *ἀλγύνω*, *ἰδύρομαι* (§ 270). But *ἰκάνω* (§ 292), *εἶνω*, *φθίνω* Ep., *φθίνω* Att. (§ 278).

ii.) In the *liquid Fut.*, and in the *2d Aor.* (§ 255. δ), the doubtful vowels are *short*, but in the *liquid Aor.*, and in the *2d Perf.*, they are *long*; thus, *κρίνω*, *πλύνω*, *ἵκνω*, *ἵπλυνω* (§ 56); *ἱλάσκω*, *ἱθίγω*, *ἱπυθόμην* (§ 290); *ἱπύκνω*, *ἱμύκνω* (§ 294); *ἱλίαινα*, *ἱκίρνω*, *ἱμύκνω* (§ 236. 2). — Except 2 A. *ἱάκνω* (§ 294; Att. *ἱ*, Ep. commonly *ἱ*). See, also, § 236. E.

C. DERIVATION.

§ 685. RULE IV. DERIVATIVES follow the quantity of their *primitives*.

This rule applies to compounds, as well as to simple derivatives. In applying the rule, observe § 307. R. Thus, *ἑρᾶω*, F. *ἑρᾶσω*, Pf. P. *εἰσέρεμαι*. *ἑρᾶσιμος*, *ἑρᾶμα*, *ἑρᾶτής*, *ἑρᾶτός*. *εἰσέρεμος* (*εἰς*, *εἰσός*), *ἑνέρεμος* (*ἐν*, *εἰμή*).

NOTES. (a) For the quantity of the different terminations of derivation, see ¶ 62, §§ 305 – 321. For *τ* *paragogic*, see § 150. γ. The final *i* in compound adverbs (§ 321. c) is likewise sometimes *long*. (b) For the lengthening of an initial vowel in the second part of a compound, see § 326. R. In some compounds, *α* is lengthened without passing into *η*; as, *λόχαγός* (*λόχος*, *ἄγω*).

D. DIALECT.

§ 686. The Doric *α* for *η* is *long*; and *α*, where the Ionic uses *η*, is commonly *long* (§ 44. 1). See also § 47.

E. AUTHORITY.

§ 687. For doubtful vowels which are *long*, and which are not determined by the rules already given, observe the usage of the poets, and the marks of quantity in the lexicons.

Among the most familiar examples are *ἄτη*, *destruction*, *παῖς*, *follower*, *σφραγίς*, *seal*, *τρεχός*, *rough*, *φλυαρός*, *talkative*, *μίσος*, *outrage*, *ἄλγος* (*ἄλγος*), *grief*, *ἀκριτής*, *exact*, *ἄξιον*, *axe*, *δίνη*, *whirlpool*, *κάμινος*, *oven*, *κίνημα*, *to move*, *κλίνη*, *bed*, *λιμός*, *hunger*, *μικρός*, *small*, *νίκη*, *victory*, *οἶκος*, *crowd*, *σιγή*, *silence*, *χαλινός*, *bridle*, *ἄγκυρα*, *anchor*, *γέφυρα*, *bridge*, *ὑβώνη*, *account*, *ἰσχυρός*, *strong*, *κίνδυνος*, *danger*, *ῥῆμα*, *grief*, *πῶρος*, *wheat*, *εὐλαῖα*, *to plunder*, *ῥῆμα*, *forest*, *φύλη*, *tribe*, *χρυσός*, *gold*, *ψυχή*, *soul*.

NOTE. Vowels, whose quantity is not determined by general or special rules, are said to be long or short by *authority*, i. e. the authority of the poets.

II. LOCAL QUANTITY.

§ 688. RULE V. A vowel before two consonants or a double consonant is long (§§ 51, 677. N.) ; as in ὄμφαξ, ἐλπίζοντες μάγ.

NOTE. This rule of position holds, when either one or both of the consonants are in the same word with the vowel ; and commonly, also, when both consonants or the double consonant begin the next word.

§ 689. EXCEPTION. When the two consonants are a *mute followed by a liquid in the same simple word*, the quantity of the vowel is often not affected, especially in Attic poetry.

NOTES. 1. This exception results from the easy flowing together of the mute and liquid, so that they produce the effect of only a single consonant.

2. In the Att., the quantity of the vowel is commonly not affected, if the mute is *smooth* or *rough*, or, if *middle*, is *followed by ρ*. A middle mute followed by any liquid except ρ commonly renders the vowel long. Thus, the penult is regularly short in πίπλος, τίπνον, πότης, διδραχμός, γινίθλη, Μελίωγρος, χαράδρα · and long in στρεβλός, ἀγρός.

3. According to Porson, the tragic poets sometimes leave a vowel short before the two liquids μν.

§ 690. REMARK. A short vowel is sometimes *lengthened before a single consonant or another vowel*, especially in Epic poetry. This occurs chiefly in the following cases :

1.) When the consonant may be regarded as *doubled in pronunciation*. This applies especially to the liquids, and in the case of these (chiefly initial β, cf. § 64. 1) sometimes extends even to Attic poetry ; as, Αἰῶλον [as if -ελλ-] κ. 36, δὲ νίφος Δ. 274, πολλὰ λισσομένη E. 358, ἰμὲ ρίπον Soph. Oed. T. 847, μίγα ῥάκος Æsch. Pr. 1023.

2.) When the *digamma* (§ 22. δ) has been dropped ; as, γὰρ ἴδιν [Fίδιν, §§ 142. 4, 143. β] I. 419, κῆρ ἰ κύρις X. 42, πρὸς ὄπιν [Fοίπιν] I. 147.—Epic usage appears to have been variable in respect to the digamma. It sometimes appears to have had the force of a consonant, and sometimes only that of a breathing.

3.) Before a *masculine cæsure* (§ 699. 4), and sometimes, without a cæsure, by the mere force of the *arsis* (§ 695) ; as, ἔομα · Οὔτιν ι. 366, ἀπὸ ἴδιν Z. 62, ἀπείρη Φ. 283, ἁλάντες ὧς ζ. 309, θῦγατὶς ἦν E. 371, ἴγ' ἰλῆσι A. 342.

NOTE. In Hexameter verse, one of three successive short syllables, a short between two long syllables, and a short syllable at the beginning of a line, must of necessity be made long. The second case sometimes occurs in the *thesis* (§ 695). Thus, ἀποτίσθαι Ξ. 46 ; Ἀσκληπιῶ δύο B. 731 (cf. Ἀσκλη-

πῶς οὖν Δ. 194), βλοσυρῶντος ἰσχυρότατος Δ. 36, 'Εως 'ε ταῦτ' A. 193; 'Εφυδά (ῖ) X. 379, Φίλι παριγρητος Δ. 145, Διδά μιν Γ. 357 (cf. Καὶ διὰ 358), 'Αγεις, 'Αγεις E. 31. See other examples above.

§ 691. RULE VI. A long vowel or diphthong at the end of a word may be shortened, if the next word begins with a vowel.

REMARKS. 1. In the thesis of Hexameter and Pentameter verse (§§ 704, 705), this shortening is the general rule; as, 'Ημισίρρ' ἰν' ἰκρῶ ἰν' Ἀργαῖ' τηλόθι πάτερης. A. 30. Τῆς, ἰ μὲν Κριάτωθ, ἰ δ' ἔξ' Εὐρύτου Ἀποδείωνος. B. 621.

2. This rule does not apply to the Iambic and Trochaic metres of the drama, as there the hiatus is not allowed.

3. A long vowel or diphthong is sometimes shortened before another vowel, in the middle of a word; as, ἱμῶων υ. 379, οἶος (οἶ) N. 275, τοιοῦτος Soph. Ph. 1049, δειλαίος Ar. Plut. 850. See also § 150. γ.

4. Some explain this shortening by supposing the long vowel (α, ω, = ιι, οο, § 29. α) or diphthong to be half elided before the following vowel (οἶος ἰν); or the subjunctive of the diphthong to be used with a consonant power (ἱμῶων).

§ 692. RULE VII. The last syllable of every verse is common.

That is, the metrical pause at the end of the verse renders the quantity of the last syllable indifferent; and it may be regarded as either long or short according to the metre.

NOTE. In some kinds of verse, the scansion is continuous; i. e. the verses are formed into systems (§ 700), at the end of which only a common final syllable is allowed, the preceding syllables being all subject to the rules of prosody, as though in the middle of a verse.

§ 693. REMARKS. 1. In respect to quantity, both natural and local, the different dialects and kinds of poetry vary greatly. The greatest license appears in Epic poetry, which arose before the laws and usage of the language became fixed; and the least in the dialogue of comedy, which conformed the most closely to the language of common life. Of elegiac, lyric, and tragic poetry, the two former approached more nearly to the Epic, and the latter to the comic.

2. In giving the rules of quantity, never adduce position, unless some change has been made from the natural length of the vowel. For convenient distinction in metrical analysis, a vowel whose quantity is to be referred to Rules I. and II. may be said to be long or short *by nature*; to Rule III., *by the general rule for the doubtful vowels*; to Rule IV., *by derivation*; to Rule V., *by position before two consonants, or a double consonant*; to Rule VI., *by position before a word beginning with a vowel*; to Rule VII., *by position at the end of the verse*. When the quantity is not determined by general rules, cite special rules; or if these do not apply, adduce authority (§ 687), *caesura, arsis, the necessity of the verse* (§ 690), &c.

CHAPTER II.

VERSIFICATION.

§ 694. Greek verse is founded upon RHYTHM, i. e. *the regular succession of long and short quantities*. The simplest and most familiar rhythms are those in which a long syllable alternates with *one*, or with *two* short syllables ($_ \cup _ \cup _ \cup _$, or $_ \cup _ \cup _ \cup _ \cup _$).

NOTE. In versification, the elementary combinations of syllables are termed FEET; regular combinations of feet, VERSES (*versus*, a *turn*); and regular combinations of verses, STANZAS, STROPHES (*στροφή*, a *turning round*), or SYSTEMS (§ 700).

§ 695. The long syllables are naturally pronounced with a greater stress of the voice than the short. This stress is termed ARSIS (*ἄρσις*, *elevation*), while the alternate weaker tone is termed THESIS (*θῆσις*, *depression*). These terms are also applied to the parts of the rhythm which are thus pronounced. In the exhibition of metres, the arsis (also termed *metrical ictus*) is marked thus (').

NOTES. a. As one long syllable is equal to two short, the partial substitution of \cup for $_$ in the arsis, and of $_$ for \cup in the thesis, may be made without affecting the rhythm. In this way, as the short syllables have more vivacity, ease, and lightness, and the long syllables, more gravity, dignity, and strength, the poet has the power of greatly varying the expression of the verse; while, at the same time, the facility of versification is very much increased.

c. In the common kinds of verse, the metrical ictus is determined by the prevailing foot. Hence in Trochaic and Dactylic verse, every foot receives the ictus upon the *first* syllable; while, in Iambic and Anapaestic verse, every foot receives it upon the *second*, except the anapaest and proceleusmatic, which receive it upon the *third*.

§ 696. In the series $\frac{_}{_} \cup \cup \frac{_}{_} \cup \cup \frac{_}{_} \cup \cup$, the thesis is equal in time to the arsis (§ 676), and the rhythm is termed *equal* or *quadruple* ($_ \cup \cup = 4$ breves); but in the series $\frac{_}{_} \cup \frac{_}{_} \cup \frac{_}{_} \cup$, the thesis is half the arsis, and the rhythm is termed *triple* ($_ \cup = 3$ breves).

REMARKS. 1. Of these, the former is the more stately in its movement, and the more appropriate to those kinds of verse which are farthest removed from common discourse; while the latter has more nearly the movement of common conversation, and is hence better adapted to the more familiar kinds of verse, and to dialogue.

2. Not only do the equal and triple rhythms differ from each other in ex-

pression; but the same rhythm has a different expression, according as it commences with the arsis or the thesis. In the former case (*Dactylic* $\underline{\text{—}} \text{—} \text{—}$ | $\underline{\text{—}} \text{—} \text{—}$ | $\underline{\text{—}} \text{—} \text{—}$), and *Trochaic* $\underline{\text{—}}$ — | $\underline{\text{—}}$ — | $\underline{\text{—}}$ —), the movement, passing from the heavier to the lighter, has more ease, grace, and vivacity; in the latter (*Anapaestic* — — $\underline{\text{—}}$ | — — $\underline{\text{—}}$ | — — $\underline{\text{—}}$), and *Iambic* $\underline{\text{—}}$ — | $\underline{\text{—}}$ — | $\underline{\text{—}}$ —), the movement, passing from the lighter to the heavier, has more decision, emphasis, and strength.

3. Other rhythms are formed by doubling the arsis, or by prolonging the thesis, or by variously compounding simple rhythms. Thus, by doubling the arsis, we obtain the rhythms, $\underline{\text{—}} \underline{\text{—}} \text{—}$ $\underline{\text{—}} \underline{\text{—}} \text{—}$ $\underline{\text{—}} \underline{\text{—}} \text{—}$ $\underline{\text{—}} \underline{\text{—}} \text{—}$, and $\text{—} \text{—} \underline{\text{—}}$ $\text{—} \text{—} \underline{\text{—}}$ $\text{—} \text{—} \underline{\text{—}}$ $\text{—} \text{—} \underline{\text{—}}$. Of these, the first, according to its division into feet (§ 697), is Cretic $\underline{\text{—}} \underline{\text{—}} \text{—}$ | $\underline{\text{—}} \underline{\text{—}} \text{—}$ | $\underline{\text{—}} \underline{\text{—}} \text{—}$, Bacchic $\text{—} \text{—} \underline{\text{—}}$ | $\text{—} \text{—} \underline{\text{—}}$ | $\text{—} \text{—} \underline{\text{—}}$, or Antibacchic $\underline{\text{—}} \underline{\text{—}} \text{—}$ | $\underline{\text{—}} \underline{\text{—}} \text{—}$ | $\underline{\text{—}} \underline{\text{—}} \text{—}$; and the second, Choriambic $\underline{\text{—}}$ — $\underline{\text{—}}$ — | $\underline{\text{—}}$ — $\underline{\text{—}}$ — | $\underline{\text{—}}$ — $\underline{\text{—}}$ — , Antispastic — — $\underline{\text{—}}$ | — — $\underline{\text{—}}$ | — — $\underline{\text{—}}$, Rising Ionic — — $\underline{\text{—}}$ | — — $\underline{\text{—}}$ | — — $\underline{\text{—}}$, or Falling Ionic $\underline{\text{—}}$ — $\underline{\text{—}}$ | $\underline{\text{—}}$ — $\underline{\text{—}}$ | $\underline{\text{—}}$ — $\underline{\text{—}}$. Verses, in which the equal and triple rhythms are united, are termed *logaedic* (λογαῖδικός, from λόγος, discourse, and αἶδός, song; see REM. I above). The most irregular kinds of verse are termed *poly-schematist* (πολυσηματίστος, *multiform*) and *asynartete* (ἄσυνάρτητος, *disjointed*).

§ 697. FEET of the same metrical length are termed *isochronous* (ισόχροнос, *of equal time*). In the table of feet below, the measure of Class I. is two breves; of Class II., three; of Class III., four, &c.

I.	Πυρρίχιος,	Pyrrhic,	$\text{—} \text{—}$	μῆτις.
II.	Ἰαμβος,	Iambus, Iamb,	$\text{—} \text{—}$	μῆτις.
	Τροχαῖος, Χορεῖος,	Trochee, Choree,	$\text{—} \text{—}$	μῆτις.
	Τρίβραχυς,	Tribrach,	$\text{—} \text{—} \text{—}$	μῆτις.
III.	Δάκτυλος,	Dactyl,	$\text{—} \text{—} \text{—}$	δύσσις.
	Ἀνάσταιστος,	Anapaest,	$\text{—} \text{—} \text{—}$	ἰδίω.
	Σπονδαῖος,	Spondee,	$\text{—} \text{—}$	σώζω.
	Ἀμφίβραχυς,	Amphibrach,	$\text{—} \text{—} \text{—}$	ἴσων.
	Προκελευσματικός,	Proceleusmatic,	$\text{—} \text{—} \text{—} \text{—}$	λιγόμενος.
IV.	Ἀμφίμαχος, Κρητικός,	Amphimacer, Cretic,	$\text{—} \text{—} \text{—}$	δύσσις.
	Βακχίος,	Bacchius,	$\text{—} \text{—} \text{—}$	λίγωνται.
	Ἀντιβάκχιος,	Antibacchius,	$\text{—} \text{—} \text{—}$	σώζωμεν.
	Παῖον α',	Pæon I.,	$\text{—} \text{—} \text{—} \text{—}$	δύσσις.
	Παῖον β',	Pæon II.,	$\text{—} \text{—} \text{—} \text{—}$	ἰγίωμεν.
	Παῖον γ',	Pæon III.,	$\text{—} \text{—} \text{—} \text{—}$	ἰδίωται.
	Παῖον δ',	Pæon IV.,	$\text{—} \text{—} \text{—} \text{—}$	δύσσις.
V.	Χορίαμβος,	Choriamb,	$\text{—} \text{—} \text{—} \text{—}$	σώζωμεν.
	Ἀντισπαστος,	Antispast,	$\text{—} \text{—} \text{—} \text{—}$	ἰγίωμεν.
	Δίιαμβος,	Diiamb,	$\text{—} \text{—} \text{—} \text{—}$	σφωστέρων.
	Διτροχάιος,	Ditrochee,	$\text{—} \text{—} \text{—} \text{—}$	αἰνίσσεται.
	Ἰωνικός ἀπὸ μίζονος,	Falling Ionic,	$\text{—} \text{—} \text{—} \text{—}$	βουλεύεται.
	Ἰωνικός ἀπ' ἰλάσσονος,	Rising Ionic,	$\text{—} \text{—} \text{—} \text{—}$	ἰδίωται.
	Μολοσσός,	Molossus,	$\text{—} \text{—} \text{—} \text{—}$	μνηστήρων.

VI. Ἐπίτριτος α',	Epitrite I.,	— — — —	ἰγνίσσονται.
Ἐπίτριτος β',	Epitrite II.,	— — — —	ὑπερσώπων.
Ἐπίτριτος γ',	Epitrite III.,	— — — —	ἡγουμένων.
Ἐπίτριτος δ',	Epitrite IV.,	— — — —	βουλίσσιν.
VII. Δόχμιος,	Dochmius,	— — — —	ἰσχυλίσμεν.
Δισπόδιος,	Dispondeus,	— — — —	βουλίσσονται.

NOTE. α. The Pyrrhic appears to have been so named from its use in the *war-dance* (πυρρίχη); the Iamb, from its early use in invective (ἰάπτω, to *assail*); the Trochee from its rapid movement (τρέχω, to *run*); the Dactyl, from its resemblance to the *finger* (δάκτυλος) in containing one long part and two short ones, or from the use of the finger in measuring, or in keeping time; the Anapaest, as the Dactyl reversed (ἀνάπαιστος, *struck back*); the Spondee, from its use in solemn rites (σπονδή, *libation*); the Bacchius and Pæon, from their use in songs to Bacchus and in pæans; the Tribrach as consisting of three short syllables; the Amphibrach, of a short on each side of a long; the Amphimacer, of a long on each side of a short; the Antibacchius, of a Bacchius reversed; the Choriamb, of a Choree and Iamb; the Diiamb, Ditrochee, and Dispondeus, of two Iambs, &c. I shall be pardoned, I trust, for adding a few lines from Coleridge's Metrical Lesson to his Son.

“ Trôchêe | trîps frôm | lông tō | shôrt.
 From long to long, in solemn sort,
 Slôw Spôn|dêe stâlks; | strông fôot! | yet ill able
 Evêr tō | cōme tîp wîth | Dăctyl trî|syllăblê.
 Îâm|bics mărch | frôm shôrt | tō lông.
 Wîth & lêap | &nd & bôund | thê swîft Ân|ăpăests thrông.
 One syllable long, with one short at each side,
 Âmphibră|chys hăstes wîth | & stătely | stride.”

β. Iambic, Trochaic, and Anapaestic verses are commonly measured, not by single feet, but by *dipodies* or pairs of feet (διποδία, *double foot*, from δις and πούς). When they are measured by single feet, a verse of one foot is termed a *monopody*; of two, a *dipody*; of three, a *tripody*; of four, a *tetrapody*, or *quaternarius*; of six, a *hexapody*, or *senarius*, &c.

§ 698. VERSES are named, — (1.) From the prevailing foot; as, *Iambic*, *Trochaic*, *Dactylic*, *Anapaestic*. — (2.) From some poet who invented or used them, or from the species of composition in which they were employed; as, *Alcaic*, from Alcaeus; *Sapphic*, from Sappho; *Heroic*, from its use in celebrating the deeds of heroes. — (3.) From the number of measures (i. e. of feet, or dipodies, § 697. β) which they contain; as, *monometer* (μονόμετρος, *of one measure*), *dimeter* (διμετρος, *of two measures*), *trimeter*, *tetrameter*. — (4.) From their degree of completeness; thus a verse is termed *acatalectic* (ἀκατάληκτος, *not leaving off*, sc. before its time, from ἀ- priv. and καταλήγω), when its measure is complete; *catalectic* (καταληκτικός), when its last foot is incomplete; *brachycatalectic* (βραχύς, *short*), when it wants a whole foot at the end; *hypercatalectic* (ὑπέρ, *over*), when it has one or two syllables over; and *ace-*

phalous (ἀκίφαλος, *headless*) when it wants a syllable at the beginning.

REMARKS. α. A catalectic verse is said to be *catalectic on one syllable* (in syllabam), *on two syllables* (in dissyllabum), &c., according as the imperfect foot has one, two, or more syllables. Dactylic verses ending with a spondee or trochee (§ 692) are by some regarded as acatalectic, and by others as catalectic on two syllables; e. g. the common Hexameter (§ 704).

β. A lyric verse sometimes begins with an introductory syllable, termed an *anacrusis* (ἀνάκρουσις, *striking up*); or with two such syllables, forming what is termed a *base* (βάσις, *foundation*). In these introductory syllables, the quantity is commonly indifferent. A base sometimes consists of more than two syllables, and the term is sometimes applied to a monometer in any species of verse.

γ. In the dramatic poets, exclamations often occur *extra metrum* (i. e. not included in the metre); as, Φεῦ! Eur. Alc. 536, 719, 1102. Τί φῶ; Soph. Œd. C. 315. Τάλανα! Ib. 318.

§ 699. CÆSURA. Composition in verse consists of two series; the *metrical series*, divided into feet and verses; and the *significant series*, divided into words and sentences. These two series must, of course, correspond in their great divisions; but if this correspondence is carried too far, it gives to the composition an unconnected, mechanical, and spiritless character. The life and beauty of poetry depend essentially upon the skilful and varied interweaving of the two series. The *cutting of the metrical series by the divisions of the significant series* is termed *cæsura* (Lat. from *cædo*, to cut). It is of two principal kinds; the *cæsura of the foot*, and the *cæsura of the verse*. The former is the cutting of a foot by the ending of a word; the latter is the cutting of a verse by a pause permitted by the sense (termed the *cæsural pause*).

REMARKS. 1. (a) The cæsura of the verse is more frequently, but not necessarily, a cæsura of the foot. (b) When a foot-cæsura separates the arsis from the thesis, it is likewise termed a *cæsura of the rhythm*. (c) A cæsura is sometimes allowed between the parts of a compound word; as, Καὶ μ' ἐστὶ μέλιτ' || γλώσσῃς | πείθευς. Æsch. Pr. 172. (d) A syllable immediately preceding a cæsura is termed a *cæsural syllable*.

2. The coincidence of the divisions of the metrical series with those of the significant series is termed *diæresis* (διαίρεσις, *division*). The most important diæreses are those at the end of verses, systems, or stanzas. A foot-diæresis occurs whenever the division of words corresponds with the division of feet. Hence a verse-cæsura may be a foot-diæresis; e. g. the pastoral (REM. 5).

3. The verse-cæsura (often called simply the cæsura) not only contributes to the proper interweaving of the metrical and significant series, but affords a grateful relief to both the voice and the ear. See REM. 6.

4. When the cæsura follows a syllable pronounced with the arsis, it is termed *masculine*; with the thesis, *feminine*. A cæsura in the second foot is

named *triemim* (τρεμμιμῆς, from τρεῖς, *three*, ἡμι-, *half*, and μέρος, *part*, occurring after three half-feet); in the third, *penthemim* (πενθεμῆς, *five*); in the fourth, *hepthemim* (ἑπθεμῆς, *seven*); in the fifth, *enneemim* (εννεμῆς, *nine*), &c. These names are also given to verses, or parts of verses, consisting of $1\frac{1}{2}$, $2\frac{1}{2}$, &c., feet.

5. The cæsura often occurring in Hexameter verse after the fourth foot (which is then commonly a dactyl) is termed the *bucolic* or *pastoral cæsura* from its prevalence in pastoral poetry.

6. The expression of the verse is affected by the place of the cæsura. In general, the earlier cæsuras give to the verse more vivacity; the later, more gravity. The most frequent cæsura is the penthemim. The effect of the cæsura in producing metrical variety will be seen by observing that the two most common metres, the Hexameter and Iambic Trimeter, are divided by the two most common cæsuras, the penthemim and hepthemim, into two parts, having the ratio of 5 and 7, of which (with the partial exception produced by the feminine cæsura in the Hexameter), the *one* always *begins* and *ends* with the *arsis*, and the *other* with the *thesis*.

§ 700. Metrical composition is either in MONOSTICHS, SYSTEMS, or STANZAS. (a) MONOSTICHS (μονόστιχος, *of a single line*) are formed by the repetition of the same metrical line, as in Hexameter verse (§ 704), Iambic Trimeter (§ 712), &c. (b) SYSTEMS are formed by the repetition of similar rhythms, with continuous scansion (§ 692. N.) and an appropriate close. See §§ 708, 714, 718. (c) STANZAS (also called *strophes*) are formed by the union of different kinds of verse. A stanza consisting of two lines is called a *distich* (διστίχος, *of two lines*); of three, a *tristich*; and of four, a *tetrastich*.

NOTES. 1. The most common systems are easily arranged in dimeters, with here and there a monometer; and close with a dimeter catalectic. See §§ 708, 714, 718.

2. The Greek choral odes were written in stanzas of very varied structure, but commonly arranged in *duads* or *triads* (sometimes in *tetrads* or *pentads*). A duad consists of two stanzas, corresponding in metre throughout. Of these the first is termed the *strophe* (στροφή, *turning round, stanza*), and the second the *antistrophe* (ἀντιστροφή, *counter-turn, or -stanza*). A triad consists of a strophe and antistrophe, preceded, divided, or followed by a third stanza of different metre, which according to its place is termed *proöde* (προῶδης, from πρό, *before*, and ᾠδή, *ode*), *mesode* (μέσος, *middle*), or *epode* (ᾠδή, *after*). Of these, the epode is far the most common. The odes of Pindar are written each in a peculiar metre, but nearly all in strophes, antistrophes, and epodes. In the same ode, the strophes and antistrophes are all written in one metre, and the epodes all in a second, different from the first. In the drama, on the contrary, the metre of one duad or triad is not repeated in a second.

§ 701. REMARKS. 1. In SCANNING, observe not only the division into dipodies and feet, but also the arsis or metrical ictus (§ 695), and the verse-cæsura (§ 699). Unless these are carefully marked, the metrical character and expression of the verse are lost.

2. SYNIZESIS (§ 30). (a.) In Epic poetry synizesis is very frequent,

especially when the first vowel is *α*; thus, *ἰα, ἱα, ἰαι; ια, ἰαι, ἰου; ια, ἱα; ας, Πηληϊάδεω* A. 1; *χρυσίῃ ἀίω* 15; see § 121. 2, ¶ 23. We find more rarely *αι; ἱα, ἰα, ἰη, ια; ηι; οο; ουι; &c.* Synizesis sometimes occurs between two words, when the first is *ἦ, ῥ, δῆ, μῆ, ἰαί,* or a word ending in the affix *-η* or *-φ*; as, *ῥ οὐχ* E. 349, *δῆ ῥγδοον* η. 261, *Πηλεΐδῃ ἰδελ'* A. 277, *ἀερίστω οὐδ'* P. 87.

(b.) In Attic poetry, synizesis occurs chiefly, — (a) In the endings *-ας, -ων, -α* of Dec. III. (§ 116. α). — (b) In a few single words and forms; as, *Σῆς*, Eur. Or. 399. — (c) In the combinations *ἦ οὐ* and *μὴ οὐ*, which are always pronounced as one syllable. — (d) In some other combinations in which the first word is *ἦ, ἦ, μὴ, ἰστί, or ἰγώ* · as, *μὴ ἰδίαι*, Eur. Hipp. 1335, *ἰγώ σιμ'* Soph. Ph. 585.

3. **HIATUS.** Hiatus between words was admitted the most freely in Epic poetry, where however it may be often removed by the insertion of the digamma (§ 22. 3). It was the most studiously avoided in Attic poetry, especially in the Tragic Trimeter (§ 712), where it was scarce allowed, except after the interrogative *τί*, and some interjections, or words used in exclamation; as, *τί τίς! τίς!* *Æsch. Ag.* 1257.

§ 702. 4. In the following exhibition of metres, the division of feet will be marked by a single bar (|); the division of dipodies by a double bar (||); and the verse-cæsure by an obeliſk (†), ſometimes doubled (‡). A baſe is denoted by B. In the examples which are given, the accents and breathings are moſtly omitted, that they may not interfere with the marks of quantity; and theſe marks are employed alike to denote the metrical quantity, whether natural or local. Hence the common ſyllable at the end of a line (§ 692) is marked according to the rhythm in which it occurs. Some examples are added of analogous metres in our own language.

A. DACTYLIC VERSE.

§ 703. The place of the fundamental dactyl is often supplied by a spondee (— — = — —).

§ 704. I. The common **HEXAMETER** or **HEROIC VERSE** consists of six feet, of which the first four are either dactyls or spondees, the fifth commonly a dactyl, and the sixth always a spondee.

REMARKS. 1. When the fifth is a spondee, the verse is termed *spondaic*, and has commonly an expression of greater weight or dignity. This occurs most frequently when the verse ends with a word of four syllables.

2. The favorite cæsura of the verse is the penthemim, which is almost equally masculine and feminine (§ 699. 4). After this, the most frequent cæsuras are the masculine hephthemim, and the pastoral (§ 699. 5). — Even when the penthemim is not the principal verse-cæsura, it is yet seldom wanting as a foot-cæsura. It is stated, that in the first book of the Iliad, 290 lines have the masc. penthemim, 315 have the fem., and only 6 have neither.

SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.
$\frac{\text{—}}{\text{—}} \text{ — } \text{—}$	$\frac{\text{—}}{\text{—}} \text{ — } \text{—}$	$\frac{\text{—}}{\text{—}} \text{ † } \text{— } \text{—}$	$\frac{\text{—}}{\text{—}} \text{ † } \text{— } \text{—}$	$\frac{\text{—}}{\text{—}} \text{ — } \text{—}$	$\frac{\text{—}}{\text{—}} \text{ — } \text{—}$

Ἀλλὰ καὶ αὐτὸς ἀφ' ἑαυτοῦ κρηαῖται δ' ἴππ' | μῦθον ἔτελλεν. A. 25.

Στίμματα ἰχθύνων | χερσὶν ἰππικῶν | Ἀπὸ λαῶν. A. 14.

Αἰεὶν | πῶς ἀρῶν καὶ σῆς | αἰγῶν τε | λαῶν. A. 66.

Ἡ τοῖς ὄγ' | αἰσὶν αὐτὸς καὶ ἑξῆς | τῶν δ' αἰσῶν. A. 68.

Βῆ δὲ καὶ | Οὐλῶν καὶ ἑξῆς, | καὶ ἑξῆς. A. 44.

Coleridge's "Homeric Hexameter Described and Exemplified."

Strongly it | bears us a|long † in | swelling and | limitless | billows,
Nóthing be|fore and | nóthing be|hínd, † but the | ský and the | ócean.

§ 705. II. The ELEGIAC PENTAMETER consists of two dactylic penthemims (§ 699. 4), the first containing two dactyls or spondees with a cæsural syllable, and the second two dactyls with a final syllable. It commonly alternates with the Hexameter, forming what is termed, from its early use in plaintive song, the Elegiac Metre.

SCHEME AND EXAMPLES.

$\frac{\text{—}}{\text{—}} \text{ — } \text{—}$	$\frac{\text{—}}{\text{—}} \text{ — } \text{—}$	$\frac{\text{—}}{\text{—}} \text{ † } \text{—}$	$\frac{\text{—}}{\text{—}} \text{ — } \text{—}$	$\frac{\text{—}}{\text{—}} \text{ — } \text{—}$
---	---	---	---	---

Ἀρετῆς | ἡρώδ' ἡ, † θύγατ' εἰς Δῖος, † | ἥν Ἀγαμέμνων

ἔσταθ', ὅτ' | ἑς Τροίην † | ἱκλήϊ | νηοῖς θύῃς,

Ἐσχόμεν' ἡμῶν | καὶ θύγατ' ἡ καὶ ἑξῆς | ἀπὸ καὶ ἑξῆς.

Σὺ μὲν | τοῦτο, θύγατ', † | σμικρὸν, ἡμῶν δὲ μὲν γὰρ. Theog. 11.

Described and Exemplified by Coleridge.

'In the Hexámeter | rises † the | fountáin's | sílvery | cólumn ;

'In the Pen|támeter | áye † | fálling in | mé|lody | báck.

§ 706. III. Other Dactylic Metres are, (a.) *Pure*, consisting of dactyls only ; (b.) *Impure*, consisting of dactyls and spondees ; (c.) *Æolic*, containing, in place of the first foot, a mere base (§ 698. β) ; (d.) *Logæædic* (§ 696. 3), in which dactyls are united with trochees. Thus,

1. DIMETER.

(a.) Μῦσος δὲ καὶ δόμος. Ar. Nub. 303.

(b.) ADONIC ($\frac{\text{—}}{\text{—}} \text{ — } \text{—}$). Πέντις, | θύμης. Sapph. 1. 4.

(b.) Hypercat., *Dactylic Penthemim*. Ἀλμῆς ἰσθμὸς καὶ ἑξῆς. Æsch. Sup. 844.

2. TRIMETER.

(b.) Πάλλας γὰρ | ἄσπ' ἀκὴ μῆνους. Soph. Tr. 112.

(c.) PHRECRATIC (B. | $\frac{\text{—}}{\text{—}} \text{ — } \text{—}$). Ἐλδὲ καὶ φιλῶν | ἡτορ. Pind. O. 1. 6.

GLYCONIC.

Τὸ σὸν | εἰς πᾶσι δαίμονι, ἡμῶν,

(B. | $\frac{\text{—}}{\text{—}} \text{ — } \text{—}$ | $\frac{\text{—}}{\text{—}} \text{ — } \text{—}$)

Τὸν σὸν | δαίμονι, | τὸν σὸν, ἡμῶν

Τλαμὸν | Οἰδὶσθ' ἡμῶν, βροχῶν. Soph. Ed. T. 1193.

(d.) Μητὺν 'ὄ|πᾶ φῦ|γαίμ' "ἄν. *Æsch. Pr. 907.*

(a.) Hypercat. Πῶλλ' ἄ|βρῦ|τῶν δι|μυ|σῶ|μ' "ἄν. *Æsch. Sup. 543.*

3. TETRAMETER.

(a.) ALCMANIAN. Μῶσ', 'ἄ|γῆ, | Κἄλλ' ὄ|πᾶ θῦ|γᾶ|τῆρ. Δ|γῆς. *Alcm.*

(b.) SPONDAIC. Ζεὺς πᾶ|λ' ἄ|νδρῶς | 'ἄμφ' ἡ|γῶ|ναι|πῶς. *Æsch. Ag. 62.*

(c.) ΓΑΒΝΥΠΙΠΕΔΟΝ 'ἄ|μᾶ|χᾶ|νδ' | "ὄρ' αἰ|τῶν. *Sapph. 20 (37).*

(d.) LESSER ALCAIC ($\frac{1}{-} \frac{1}{-} \frac{1}{-} \frac{1}{-} | \frac{1}{-} \frac{1}{-} \frac{1}{-} \frac{1}{-} | \frac{1}{-} \frac{1}{-} | \frac{1}{-} \frac{1}{-}$).

Χρῦσος δ' | μᾶ| Ζῆ|φῦ|ρῶ| μ' ἡ|γῶ|σᾶ. *Alc. 5 (24).*

(a.) Hypercat. Τῶν μ' ἡ|λῶν Δᾶ|νᾶ|ῶν 'ὕ|πῶ|νλ|ῆ|ζῶ|μ' "ἄν. *Soph. Aj. 225.*

4. PENTAMETER.

(b.) 'Ἄτρε|ιδῆς μᾶ|χῇ|μοῦς, † 'ἰδᾶ|ῆ Λᾶ|γῶ|δαι|τᾶς. *Æsch. Ag. 123.*

(c.) Οἶνός, | 'ὦ φί|λῆ | παῖ, † λῖ|γῇ|ταῖ, καὶ 'ἄ|λᾶ|δ' ἰ|ᾶ. *Theoc. 29. 1.*

(d.) 'Ω- πῶ|λ'ς, | 'ὦ γῆ|νῆ|ᾶ τᾶ|λαι|νᾶ, | νῦν σ'. *Soph. El. 1314.*

Περφῶ|δ'ς | 'ς, τῶ|τ' | μαι|νῶ|μ' ἡ|φ' ξῦν | 'ὄρ' μᾶ. *Soph. Ant. 135.*

SAPPHIC ($\frac{1}{-} \frac{1}{-} \frac{1}{-} \frac{1}{-} | \frac{1}{-} \frac{1}{-} \frac{1}{-} \frac{1}{-} | \frac{1}{-} \frac{1}{-} \frac{1}{-} \frac{1}{-} | \frac{1}{-} \frac{1}{-}$).

Καὶ γᾶ|ρ | αἰ φῖ|γῶ, τᾶ|χῇ|ῶς δι|ῶ|ξῆ|ς,

Αἰ δι | δῶ|ρᾶ | μῆ δι|νῆ|τ', | ἄλλ' ἄ | δῶ|σι. *Sapph. 1. 21.*

PHALOEICIAN (B. ($\frac{1}{-} \frac{1}{-} \frac{1}{-} \frac{1}{-} | \frac{1}{-} \frac{1}{-} \frac{1}{-} \frac{1}{-} | \frac{1}{-} \frac{1}{-} | \frac{1}{-} \frac{1}{-}$).

Τῶν λαι, δ' ντῶ|μᾶ|χᾶν, τῶν | 'ὄξῦ χῆ|ρᾶ. *Theoc. Ep. 20.*

5. HEXAMETER.

(a.) Πρῶς σ' ἡ|γῶ|ναι|δῶς, | 'ὦ φί|λ'ς, | 'ὦ δῶ|νι μῶ|τᾶ|τῶς | "Ελλᾶ|δ'ι. *Eur. Sup. 277.*

(b.) 'Ἄλλ' 'ὦ | πᾶν|τα|ῖς φί|λ' τῆ|τῶς 'ἄ|μυ|σῶ|μ' ἡ|ναι χᾶ|ρ' ἰν. *Soph. El. 134.*

(c.) Κἰ|λ'δ' μαι εἰ|νᾶ | τὸν χᾶ|ρ' ἰ|δ'νᾶ Μῆ|νῶν ἡ|λῖ|σσαι. *Alc. 49.*

(d.) "Η- πᾶ|λ' μᾶ εἰ|νᾶ | τῶν δῶ|σᾶ|λῶ|τῶν 'ἰ|λῆ εἰς | 'ἄρ' χᾶν. *Æsch. Pr. 165.*

B. ANAPÆSTIC VERSE.

§ 707. The place of the fundamental anapæst is often supplied by a spondee or dactyl, and sometimes, though very rarely, by a proceleusmatic ($\frac{1}{-} \frac{1}{-} \frac{1}{-} = - - = - \frac{1}{-} \frac{1}{-} = - \frac{1}{-} \frac{1}{-} \frac{1}{-}$).

§ 708. I. The Anapæstic, from its strong, even movement, was a favorite metre for marching songs; and it was greatly employed in SYSTEMS, by the dramatic poets, as intermediate between the Iambic of the common dialogue, and the lyric metres of the choral odes.

REMARKS. 1. The general distinction (to omit modifications and exceptions) was this. The Iambic portions of the drama were spoken while the performers were stationary; the lyric, while they were dancing; and the Anapæstic, while they were coming in, or going out, or marching to and fro.

2. These systems are scanned continuously (§ 692. N.), but are usually arranged, so far as convenient, in dimeters (whence the common name of this species of verse, the ANAPÆSTIC DIMETER). They uniformly close with the dimeter catalectic, called, from its use in proverbs (*παροιμίαι*), the *paræmiac* verse (see § 700. 1). The use of the paræmiac, however, is not confined to the close of regular systems.

3. This verse requires a *cæsura* after each dipody, except in the parœmiac. This *cæsura* is sometimes deferred, so as to follow a short syllable at the beginning of the next dipody.

4. In respect to the *feet*, the following should be observed. (a) An anapæst must not follow a dactyl in the same dipody, and rarely follows it in successive dipodies. (b) A dactyl rarely follows an anapæst or spondee in the same dipody. (c) The third foot of the parœmiac is regularly an anapæst; so that the system may close with the cadence of the common Hexameter. A spondee, however, is occasionally admitted (cf. § 704. 1).

SCHEME AND EXAMPLES.

Dimeter Acatalectic.				Parœmiac.			
1.	2.	3.	4.	1.	2.	3.	4.
— — —	— — —	— — —	— — —	— — —	— — —	— — —	—
— — —	— — —	— — —	— — —	— — —	— — —	(— — —)	—
— — —	— — —	— — —	— — —	— — —	— — —	— — —	—

Ἄλλὰ σ' ὅ | Μαῖας † || πῶμαι δ' ἄναξ

Πλάσσει δ' ὀδοίς, † || ὦν σ' ἰσχυροί

Σπυδαίς | καὶ χῶν † || πρᾶξι αἵ, ἴστω

Γενναί, δ' ἄνθε,

Αἰγυῖ, | πᾶς ἰμοῖ || δ' ὀνῆ, σαι. Eur. Med. 759.

Διερχθῇ | οἷας † || αἰκί | αἰσιν. Æsch. Pr. 93.

Ἦ-πτε | δ' ἑλῆσ' || σὺς † | ἴσ' ἦν | λοιπῇ. Soph. Aj. 146.

Though her *eye* | shone out, † || yet the *lids* | were fix'd,
And the *glance* | that it gave † || was wild | and unmix'd
With *aught* | of change, † || as the *eyes* | may seem
Of the *rest* | less who walk † || in a *troubled* dream.

Byron's *Siege of Corinth*.

§ 709. II. The combination of the regular dimeter with the parœmiac (cf. §§ 713, 717) forms the ANAPÆSTIC TETRAMETER CATALECTIC of comedy, also called, from its use by the great master of comic verse, the *Aristophanic*.

SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.	7.	8.
— — —	— — —	— — —	— — —	— — —	— — —	— — —	—
— — —	— — —	— — —	— — —	— — —	— — —	— — —	—
— — —	— — —	— — —	— — —	— — —	— — —	— — —	—

Καὶ μὲν | σὺ δ' εἰς γ' † || ἄσπε βαλ' ἑίδων † || πτεῖ τῇς | ἄρχης || ἀσπιδί' ἔσ

Τῆς ἦ | μετιέρας † || ὡς σ' ὀδ' ἑίδων † || ἦστων | ἴστω || βῆσι λυγροί.

Τὶ γὰρ εἰ | δ' αἰμῶν † || καὶ μᾶλλον ἑῖς τὸν † || μάλ' ὅν | νῦν ἴσ' ἑῖς δ' ἴστω || τῶν,

Ἦ-τε ῥ' ὀδ' | ἑῖς τὸν, † || ἦ δ' αἰμῶν ἑῖς τὸν † || ζῶν, | καὶ τῶν ῥ' ἑῖς τὸν ῥ'.

Ar. Vesp. 548.

At your *word* | off I *gó*, † || and at *stárt* | ing will *shów*, † || *convínc* | ing the
stíff | est opín ion,
That *regá* | lia and *thrône*, † || *sceptre*, *kíng* | dom and *crówn*, † || are but *dírt* |
to *júdf* | cial domín ion.

First in pléas|ure and glée, †|| who abóund | more than wé; †|| who with
lúx|ury néar|er are wéd|ded?

Then for pán|ic and fríghts, †|| the world thróugh | none excítes, †|| what
your dí|cast does, é'en || tho' gray-héad|ed.

Mitchell's Translation.

§ 710. III. Examples are added, from lyric poetry, of other kinds of Anapæstic verse, both common and *logædædic* (§ 696. 3);

Monom. Hyperc. Τελσδλμ|πιδνι||κιν. Pind. O. 13. 1.

Dim. Hyperc. Τετι|μιν | τερεσα||μδτδς | και | τερε||ς. Eur. Herc. 1018.

Trim. Brachyc. Σι|μιν|ον | κττλιν||σδμιν, | σ|μιλρε|| κτφλκ. Ar. Ach. 285.

LOGÆDÆDIC. 1 An., 1 Iam. Νεμικ|διδ|τερε. Pind. N. 6. 34.

1 An., 3 Iam. Δι|χομ|ε|θε|και | δι|ων | γιν|ος. Ar. Thesm. 312.

1 An., 4 Iam. Cat. Χα|ρε|των | "ε|πα|τι|τδν|διδ|κω|μδν. Pind. O. 4. 14.

2 An., 1 Iam. Το|μιν|'Α|ρε|χι|λε|χο|μιν|δς. Pind. O. 9. 1.

2 An., 2 Iam. Cat. 'Ο|λι|γδ|δρε|ν|αν | "α|κ|ιν|ον. Æsch. Pr. 547.

2 An., 3 Iam. Συ|νι|πτε|ρε|'α|δδ|κη|τδς | η|δδ|να | | πο|δι. Eur. Ion. 1447.

3 An., 2 Iam. Δο|λι|ρε|ν | μιν|'α|ι | κττ|κ|πιν|ε|δδ | τερε|τδν. Ar. Av. 451.

4 An., 1 Iam. 'Ιο|τα|τι|γα|μων, | ο|τε|τα | | ο|μδ|πα|τερε|δν. Æsch. Pr. 558.

C. IAMBIC VERSE.

§ 711. The place of the fundamental iambus may be supplied by a tribrach (— — —), except at the end of a line. To add dignity and variety to the verse, the first foot of a dipody is very often lengthened to a spondee, and not unfrequently to a dactyl or an anapæst.

NOTE. The comic poets admit the anapæst in every place except the last of a verse or system. The same license exists in tragedy in proper names containing two short between two long syllables.

§ 712. I. The IAMBIC TRIMETER ACATALECTIC (often called the *Senarius*, § 697. β) is the principal metre of dramatic dialogue (§ 708. 1).

REMARKS. 1. This verse has for its cæsura the penthemim or the hephthemim, the former much the most frequently. The latter is sometimes anticipated by the elision of the syllable after which it would properly fall, forming what has been termed by Porson the *quasi-cæsura*. Lines occur, though rarely, which have neither of these cæsuras.

2. The Tragic Trimeter admits the tribrach in every place but the last; the spondee in the 1st, 3d, and 5th places; the dactyl in the 1st and 3d; and the anapæst in the 1st. The feet which are admitted only in comedy or in proper names (§ 711. N.) are placed within parentheses, in the following scheme.

SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.
— —	— —	— —	— —	— —	— —
— —	— —	— —	— —	— —	— —
— —	— —	— —	— —	— —	— —
— —	— —	— —	— —	— —	— —
— —	— —	— —	— —	— —	— —

Ἐγὼ | δ' ἄνδρα μὲν αἰμὴν ἔσθ' ἡ γένε' | Σίδν. *Æsch. Pr.* 14.

Συδῶν | ἔς οἱ μὲν, ἄλλ' ἄνδ' αἰς | ἔρῃ μῖαν. *Ib.* 2.

Παντῶς | δ' ἄνδ' αἰμὴν ἔσθ' ἡ γένε' | ἔρῃ μῖαν. *Ib.* 16.

Τῆς ἑρμῆος | λαὸς ἔσθ' ἡ γένε' | αἰμὴν ἔσθ' ἡ γένε'. *Ib.* 18.

Ἐκείνῳ | πᾶσι μὲν ἔσθ' ἡ γένε' | βίαν | χεῖρ' οὖν | μῖαν. *Ib.* 353.

Τῆς αἰσῶν | ἰσχυρὸν μὲν ἔσθ' ἡ γένε' | ἀσπῆρ. *Soph. CEd. C.* 1317.

Κεῖναι | τῆς μῆ | φεῖδ' ἔσθ' ἡ γένε' | τῆς μῆ | φεῖδ' ἔσθ' ἡ γένε'. *Eur. Hec.* 387.

Μεῖναι | τῆς μῆ | γένε' ἔσθ' ἡ γένε' | ἔσθ' ἡ γένε'. *Soph. Aj.* 1091.

Love watch | ing Mád | ness † wíth | unál | terá | ble mfen.

Byron's Child Harold.

§ 713. II. The IAMBIC TETRAMETER CATALECTIC is peculiar to comedy. It consists of two dimeters, the second catalectic (cf. §§ 709, 717); and has commonly a cæsura after the first dimeter.

NOTE. The same metre (following of course accent and not quantity) is a favorite verse of modern Greek poetry. In our own language, it is chiefly used in comic songs and ballads.

SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.	7.	8.
— —	— —	— —	— —	— —	— —	— —	—
— —	— —	— —	— —	— —	— —	— —	—
— —	— —	— —	— —	— —	— —	— —	—
— —	— —	— —	— —	— —	— —	— —	—
— —	— —	— —	— —	— —	— —	— —	—

Ὁ τὸν | χεῖρ' οὖν | μὲν ἔσθ' ἡ γένε' | ἔσθ' ἡ γένε' | πᾶσι μὲν ἔσθ' ἡ γένε'.

Ὁ τὸν | πᾶσι μὲν ἔσθ' ἡ γένε' | λῆγ' οὖν | ἔσθ' ἡ γένε' | ἀσπῆρ.

Ὁ τὸν | πᾶσι μὲν ἔσθ' ἡ γένε' | γὰρ φῆ' οὖν ἔσθ' ἡ γένε' | ἀσπῆρ.

Auró'ra rí | les ó'er | the hílla, † | by grá | ce'ful Hoúrs | atténd'ed,
And ín | her tráin, | a mé'r,ry troóp † | of brí | ght-'eyed Lóves | are blénd'ed.
Percival's Classic Melodies.

§ 714. III. The Iambic verse sometimes occurs in SYSTEMS of the common form (§ 700. 1); as,

Παί' αὖ' τὸν ἄνδ' ἔρῃ μῖαν, καί

Γάστ' ἔρῃ καί' τὸν ἄνδ' ἔρῃ μῖαν

Καί' αὖ' τὸν ἄνδ' ἔρῃ μῖαν,

Χαῖ' αὖ' τὸν ἄνδ' ἔρῃ μῖαν. *Ar. Eq.* 453.

§ 715. IV. Examples are added, from lyric poetry, of other kinds of Iambic verse (for the iambus in logæædic verse, see § 710).

Monom. Hyperc. Έ'τα|μὸς ὅμ||αν. Pind. P. 6. 7.

Dim. Brachyc. Έ'τα|ς τ|μ|α|| Δρα|σ|ς. Soph. El. 479.

Dim. Hyperc. Σ|υ|τα|ς | ο|υ|τα|ς || π|α|ρ|η|ξ|ι|ω||σ|α|ς. Soph. Ph. 1095.

Trim. Cat. 'Ο|ς| α|ι|δ|' | ὅ|π|ι|ε|δ|χ|δ| | σ|θ|ι|ν|δ|ς || κ|ρ|α|ται|δ|ν. Æsch. Pr. 429.

Tetram. Τα| δ|ι|ν|α| τ|λ|α||σ|α|ν|, δ|ι|ν|α| δ' | ι|ν||ρ|ο|υ|σ|α|ν | π|ρ|ὸς| α|ν||δ|αι|μ|ων | π|α|θ|η|. Soph. CEd. C. 1077.

SCAZON (σκάζων, *limping*) or CHOLIAMBUS (χολιαμβος, *lame Iambus*), a form of the Trimeter, introduced by Hipponax, and having, for satiric or comic effect, a spondee in the last place.

Ερ|δ' | ἱ|σ|σ|ι| κ|ρ|η||γ|υ|δ|ς | τ|ι| † | κ|αι| || π|α|ρ|α| | χ|ρ|η|σ|τ|ων. Theoc. Ep. 21.

D. TROCHAIC VERSE.

§ 716. The place of the fundamental trochee may be supplied in any part of the verse by a tribrach (— — — = — — —). The last foot of a dipody is often lengthened to a spondee or anapæst. The dactyl is admitted in proper names, except in the 4th and 7th places.

§ 717. I. The TROCHAIC TETRAMETER CATALECTIC occurs in both tragedy and comedy. It consists of two dimeters, the second catalectic (cf. §§ 709, 713); and has commonly a cæsure after the first dimeter.

SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.	7.	8.
— —	— —	— —	— — †	— —	— —	— —	—
— —	— —	— —	— — †	— —	— —	— —	—
	— —		— — †		— —		
	— —		— — †		— —		
(— —)	— —	— —	— — †	— —	— —	in prop. names.)	

Π|α|λ|λ|α| χ|ο|ρ|ο|σ|σ|α|ν|τ|ι|ς | ἡ|μ|ε|ς † || α|ι|ς ἄ|π|α|ν|δ' | ι|ν||ρ|η|δ| | τ|ι|

Τ|ο|ὺς κ|ρ|η|π|ο|ὺς κ|αι| || τ|η|ν δ|ι|α|ι|τ|α|ν † || σ|φ|η|ξ|ι|ν | ἱ|μ|φ|ι||ρ|ι|σ|τ|α|ν|τ|ο|υς.

Ar. Vesp. 1101.

Small reflection || and in'spection, † || needs it, | friends of || mine, to | see,
I'n the | wasps and || us your | chorus, † || wondrous | simi'lari ty.

Mitchell's Translation.

§ 718. II. The Trochaic verse sometimes occurs in SYSTEMS of the common form (§ 700. 1); as,

Τ|α| φ|ρ|ι|α|τ|ι|, || τ|ων τ' | ἱ|λ|α|ι|ων,

Ἔ|ν|τ| π|ρ|ο|σ|μ|ι|ν, || α|ν|τ|ι | τ|ο|υ|τ|ων

Τ|η|ν δ|ι| | ν|υ|κ|ι|

Τ|η|ν Σ|ι|δ|ν κ|ρ|η|σ|ι|σ|α|ν|τ|ι|. Ar. Pax, 578.

§ 719. III. Examples are added, from lyric poetry, of other kinds of Trochaic verse (for the trochee in logacædic verse, see § 706).

Trim. Δῶρ' ἔφ' ὦσ' | ναῖν' ἔν' αἰμαδὲς | καὶ σὶ δ' ἰλῶ. Pind. O. 3. 9.

Trim. Cat. Τίς γὰρ | ἔν' σὸν | τῷ κῦ | ἔστιν ὦν | καὶ θῶ | αἶ. Ib. 12. 4.

Tetram. Ἐστὶ | μὲν θῆ | ἔστιν ἔ | κἀν | μὲν ἔ | μὲν ἔ | αὖ | καὶ | αἰὲς. Pind. I. 4. 1.

E. OTHER METRES.

§ 720. The metres which remain are LYRIC, and for the most part admit with great freedom isochronous feet, or the substitution of two short syllables for one long, or of one long for two short. Examples are given of some of the most important.

1. Cretic System. Φέρεισθ' | καὶ γὰρ οὐ
(— — —) Πανδίνωρ | εὐσεβῆς | ἀρξέεινός,
Τὰν φῶγ' ἀδ' | μὴ ἀρξέεινός,
Τὰν ἔκασθ' | ἔκαστος
Δουρῆας | δ' ἐμὲν. Æsch. Sup. 418.
2. Bacchic Tetram. Τίς ἀχῶ | τίς δ' ὀδῶ | ἀρξέεινός | μ' ἀφ' ἡγῆς.
(— — —) Æsch. Pr. 115.
3. Choriambic System, closing, as is usual, with a bacchius.
(— — —) Νῦν δ' ἔν' ἔκ' | θῆμ' ἔρῳ
Γυναικῶν | λ' γὰρ ἔκ' δ' αἶ
Καὶ τὸν δ' ὀδῶ | φῶγ' ἡγῆς. Ar. Vesp. 526.
4. Rising Ionic System. Π' ἔρῳ καὶ | μὲν ἔκ' ἔρῳ | π' ὀδῶς ἔκ' ἡγῆ
(— — —) Βασίλειος | ἀρξέεινός | ἀν' ἔκ' ὀδῶν γὰρ ἔκ' ἡγῆ,
Λιγὸν ἔκ' ὀδῶ | ἀρξέεινός | ἀν' ἔκ' ὀδῶν γὰρ ἔκ' ἡγῆ. Æsch. Pers. 65.
5. Pæonic Tetram. Cat. Ὡς μὲν ἔκ' | ἀρξέεινός, † | ὥς ἔκ' μὲν ἔκ' ἡγῆ,
(— — —) Παῖδες ἔκ' ὀδῶ | ἀρξέεινός ὀδῶ † | ἀρξέεινός ὀδῶ | ἀρξέεινός ὀδῶ.
Ar. Vesp. 1275.
6. Dochmiac System. Μίθισται ἀρξέεινός | ἀρξέεινός ὀδῶν λ' ὀδῶν,
(— — —) Π' ὀδῶς ὀδῶ λ' ὀδῶς | ἀρξέεινός ὀδῶν.
Αἰθ' ἔκ' ὀδῶ | μὴ π' ὀδῶν φῶγ' ἡγῆ,
Ἀνδρῶν, σῶφῆς, | ἔκ' ὀδῶν ἀρξέεινός. Æsch. Sept. 79.

§ 721. NOTE. An *antispast* (ἀντίσπαστος, drawn in contrary directions) is a combination of an iambic with a trochaic rhythm, and admits in the first part any foot which is admitted into iambic verse, with the appropriate ictus; and in the second part, any foot which is admitted into Trochaic verse, with the appropriate ictus. The addition to this combination of a long syllable (which, in connection with other rhythms, may be resolved into two short) forms a *dochmius* (δόχμιος, oblique, crooked), which has consequently a triple ictus, with great variety of structure. Thus (1.) — — — — —; (2.) — — — — —; (3.) — — — — —; (4.) — — — — —; (5.) — — — — —; (6.) — — — — —; &c.

CHAPTER III.

ACCENT.

§ 722. In every Greek word, one of the *three last* syllables was distinguished by a *special tone* of the voice.

REMARKS. 1. This tone is commonly spoken of simply as *the tone*, or *the accent*. Its precise nature we cannot now determine. It seems to have resembled, in some degree, but with important differences, that which we call *accent* in English orthoëpy. That it never fell upon any syllable before the antepenult, shows that the Greeks felt the same difficulty in the utterance of a long train of syllables after their accent which we feel after ours. See also § 733. 2.

2. The versification of the ancient Greeks was founded upon quantity without regard to accent; that of the modern Greeks is founded upon accent without regard to quantity. We cannot resist the conclusion from this, that in the ancient language the distinction of quantity was the more prominent to the ear; while in the modern language the reverse is strikingly true (§ 19). At the same time, the distinction of accent was evidently the more intellectual in its character (§ 734); and, if less marked by the ear, was far more so by the understanding.

3. To those who pronounce the Greek in the usual method, according to quantity, the study of the accent is still highly useful, as serving, — (a) To distinguish *different words*, or *different senses* of the same word; as *εἰμι* (enclitic, § 732), *to be*, *εἶμι*, *to go*; *ἐ*, *the* (§ 731), *ἔ*, *which*; *πότε*; *when?* *πρὶ* (encl.), *once*; *ἄλλα*, *other things*, *ἀλλά*, *but*; *λιθοβόλος*, *throwing stones*, *λιθόβολος*, *thrown at with stones* (§ 739. b). — (b) To distinguish *different forms* of the same word; as the Opt. *βουλιύσαι*, the Inf. *βουλιῦσαι*, and the Imp. *βούλιυσαι* (§§ 34, 35). — (c) To ascertain the *quantity* of the doubtful vowels (§§ 681, 726). — (d) To show the *original form* of words. Thus the circumflex over *τιμῶ*, *φιλῶ*, *δηλῶ*, marks them as contract forms of the pure verbs *τιμάω*, *φιλίω*, *δηλίω*. — (e) To show how words are employed in the sentence; as in cases of *anastrophe*, and where the accent is retained by *proclitics* and *enclitics* (§§ 730 – 732).

4. Upon some of the minute points of accentuation, authorities and critics differ. But this only furnishes another point of analogy between the Greek accent and our own. Indeed, there is no subject, either in grammar or in any other science, upon all the minutiae of which there is a perfect oneness of opinion.

§ 723. In accentuation, a *long vowel or diphthong* in the *ultima*, and often in the *penult*, is regarded as forming *two* syllables (§§ 29. α, 676). — We may say, in such cases, that the vowel or syllable forms two *accentual places*.

REMARK. In accentuation, the *inflection-endings* *αι* and *οι* are not treated as long vowels, except in the *Optative* (cf. § 41).

NOTE. This treatment of final *ae* and *ai* as short vowels appears not to have prevailed in the earliest form of the language, nor in the Doric dialect, which was characterized by its closer adherence to old usage (§ 735. *a*). In the Opt., it seems not to have prevailed from the natural dwelling of the voice upon the termination (§ 177). Traces of the old usage appear in the accentuation of so many Inf. forms upon the penult (§ 746); although the circumflex accent is not here excluded (cf. 726. R.).

§ 724. 1. Accentual places are counted according to the following method. The *ultima* is counted as the 1st place, if its *vowel* is *short*, but as the 1st and 2d places, if its *vowel* is *long*. If the *ultima* forms two places, the *penult* forms, of course, the 3d place, and completes the number which is allowed. If, on the other hand, the *ultima* forms only a single place, then the *penult* forms the 2d place; and, besides this, if its *vowel* is *long*, it *always* forms in *disyllables*, and *sometimes* forms in *polysyllables*, the 3d place also. If the *ultima* and the *penult* form but two places, then the *antepenult* is the 3d place. In the following words, the numbers denote the accentual places;

1 21 3 21 3 1 3 21 32 1 32 1 3 21
 θῆς, παῖς, λόγου, λόγος, πλούτου, πλούτος, πλούτοι, προσώποις,
 3 2 1 3 21 32 1 32 1 3 21 3 2 1 3 2 1
 προσωπον, ἐκούσαις, ἐκούσᾳ, ἐκούσαι, πολέμους, πόλεμος, πόλεμοι.

2. An ascending line (´) was adopted by the Greek grammarians as the mark of an accented place, and a descending line (˘) as the mark of an unaccented place. A syllable in which an accented was followed by an unaccented place received, of course, a double mark (ˆ). The words above, in which the accentual places are numbered, are all accented as far from the end as possible. If, therefore, all their accentual places were distinctly marked, they would be written thus;

Θῆ́ς, παῖ́ς, λόγούˆ, λόγος, πλούτουˆ, πλούτος, πλούτοι, προσώποις,
 πρόσωπον, ἐκούσαις, ἐκούσαˆ, ἐκούσαι, πολέμους, πόλεμος, πόλεμοι.

3. But it is evidently needless, except for grammatical illustration, to mark unaccented syllables, and when the two marks (ˆ) fall upon the same syllable, it is more convenient in writing to unite them into one (ˆ), or, as rounded for greater ease in writing, ˘ or ˘). Dropping, therefore, the marks over the unaccented syllables, and uniting the double marks, we write thus;

Θῆ́ς, παῖ́ς, λόγου, λόγος, πλούτου, πλούτος, πλούτοι, προσώποις,
 πρόσωπον, ἐκούσαις, ἐκούσα, ἐκούσαι, πολέμους, πόλεμος, πόλεμοι.

4. The following words are accented upon the first place; θῆς, θῆς, θῆς, χιῆς, παιδῆς, γυναιξί, βασιλεύς. The following, upon the second; βούς, φῶς, σῶς, σοφῶ, τιμῆς, νίος, νίος, λόγι, φίλοι, ζῶναι, τίμω, ἱστίον, βασιλείς, τιθίνω. The following, upon the third; λόγων, παῖδης, γυναικῶ, σώμα, σώματος, σμαῶτων, λίσσω, λίσσωμεν, λίσσωσι, ἔλυσεν, λίλοισα, ἱλιόισιν, λίσσε.

§ 725. A syllable is termed *acute*, if it simply forms an accented place; *circumflexed*, if it forms an accented followed by an unaccented place; *grave*, if it receives no accent; as the final syllables in θῆρί, βασιλεύς · σοφοῦ, τιμῆς · λόγε, σώμα.

A word is { OXYTONE,
 — termed an { PERISPOME, } if its Ultima is { Acute.
 { BARYTONE, } { Circumflexed.
 { Grave.

A word is termed a $\left\{ \begin{array}{l} \text{PAROXYTONE,} \\ \text{PROPERISPOME,} \\ \text{PROPAROXYTONE,} \end{array} \right\}$ if its Penult is $\left\{ \begin{array}{l} \text{Acute.} \\ \text{Circumflexed.} \end{array} \right.$
 if its Antepenult is Acute.

NOTES. (a) The terms above are formed from the words *τόνος* (Lat. *accentus*), *tone*, *ἄξυς* (Lat. *acūtus*), *sharp*, *παρασώμινος* (Lat. *circumflexus*), *bent round*, *circumflexed*, *βαρύς* (Lat. *gravis*), *heavy*, *grave*, *παρά*, *near*, and *πρό*, *before*. (b) The *paroxytones*, *properispomes*, and *proparoxytones* are all included in the general class of *barytones*.

§ 726. To the principles of Greek accentuation which have now been given, may be referred, almost throughout, the following general laws of accent and accentual changes.

I. GENERAL LAWS OF ACCENT.

1. One accent, and *only one*, belongs to each word.

Hence *εὖν* and *ἰδέε*, compounded, become *εὐνέδος* · *εὖν* and *φίξω*, *συμφίξω*. — For apparent exceptions, see §§ 731, 732.

2. The accent *never* falls upon any syllable before the antepenult.

Hence *ἔνομα*, *μῆγες* become, in the Gen., *ἐνόματος*, *μηγίδιος*.

3. The *antepenult* can receive only the *acute* accent, and can receive this only when the *ultima* is *short*.

Hence *θάλασσαν*, *ἄνθρωπος*, *πρόσωπον*, become, in the Gen., *θαλάσσης*, *ἀνθρώπου*, *προσώπου*. — For *θάλασσαι*, *ἄνθρωποι*, see § 723. R.

NOTES. α. If the ultima is long merely by *position*, still the antepenult receives no accent; hence *ἱεὺς* (ᾱ), though *ἱεὺς* (ῶ).

β. In accentuation, *ς* before *ω* in the terminations of the Gen. and of the Attic Dec. II. is not regarded as forming a distinct syllable (§§ 35, 95. 3. α, 98, 116. α, δ); hence, *Ἀτρεΐδω*, *πόλει*, *πόλει* · *ἀνέγων*. So, also, with an intervening liquid, in adjectives compounded of *γίλως* and *κίρας* (§ 136. 1); as, *φιλόγυλοι*, *ἄκιρας* · and, according to the same analogy, the compound adverbs *ἱππάλαι*, *πρόπάλαι*.

4. The *circumflex* never falls upon any syllable that is not *long by nature*.

Hence *βοῦς*, *μῦς*, *πᾶς*, become, in the Nom. pl., *βόις*, *μύς* (ῶ), *πάντες* (ᾱ).

5. The *penult* can receive the *circumflex* only when the *ultima* is *short by nature*.

Hence *μοῦσα*, *ἦτος*, *εὖκος*, become, in the Gen., *μούσης*, *ἦτους*, *εὐκου*. — For *μοῦσαι*, *ἦται*, see § 723. R.

REMARK. In the old language and in the Dor. (cf. § 723. N.), a final syllable long merely by position appears to have forbidden both the acute upon the antepenult, and the circumflex upon the penult. From the common accentuation (which forbade *ἱεὺς* (ῶ), but permitted *ἱεὺς* (ᾱ), see N. α above),

the circumflex upon the penult appears not to have been deemed quite so great a remove from the end of the word as the acute upon the antepenult (cf. 723. N.). Even after the dropping of *τ* in the 3d Pers. pl. of verbs (§ 181. 2), some forms of the Doric retained the old accentuation; as, ἰγρέ-φουτ ἰγρέφον.

6. If the *ultima* is *short by nature*, and the *penult* is *long by nature* and *accented*, it must be *circumflexed*.

Hence *Θήρ*, *αἰών*, *γνώμη*, *Ἀρεΐδης*, become, in the Nom. pl., *Θῆρες*, *αἰῶνες*, *γνώμαι* (§ 723. R.), *Ἀρεΐδαι*. — For *εἶθε*, *μαίχι*, *ᾄσσει*, &c., see § 732. d.

II. ACCENTUAL CHANGES.

§ 727. The accent is subject to the following changes: — (a) The *acute* may be changed to the *circumflex*; as, *θήρ*, *θῆρες*. — (b) The *circumflex* may be changed to the *acute*; as, *μούσα*, *μούσης*. — (c) The *acute* may be *softened* upon the *ultima* (§ 729). — (d) The accent may be *thrown back*, that is, transferred to a preceding syllable; as, *γράφω*, *ἔγραφον*. — (e) The accent may be *brought forward*, that is, transferred to a succeeding syllable; as, *θήρ*, *θηρός*. — (f) The accent may be thrown upon the *preceding word*; as, *σῶμά μου* (§ 732). — (g) The accent may be *omitted*; as, *ταυτό· παρ' ἐμοί· ὁ νοῦς· φιλῶ σε* (§§ 728. b, c, 731, 732).

§ 728. Changes in the accent arise, principally, from,

I.) The *ADDITION* OR *LOSS* of syllables; as, *ὄνομα*, *ὀνόματος* (§ 726. 2); *ῥέπω*, *ῥιπτέω* (§ 288); *κοῦφος*, *κουφότερος* (§ 156); *πατέρος*, *πατρὸς* (§ 741). See III. c.

II.) Change in the *QUANTITY* of vowels. See § 726. 3–6.

III.) *CONTRACTION*, *CRISIS*, OR *APOSTROPHE*, as follows.

a. *CONTRACTION*. An *acute* syllable, *followed* by a *grave*, is contracted with it into a *circumflexed* (§§ 724. 3, 725); otherwise the accent is not affected by contraction, except as the general laws may require; as, *νόος νοῦς*, *τιμάω τιμῶ· τίμας τίμα*, *τιμαολήν τιμώμην· ἐστιαῖος ἐστιῶτος* (§ 726. 6).

REMARK. Some contract forms are accented as though made by inflection without contraction; or fall into the analogy of other words. Thus,

1.) In contracts of Dec. II., — (a) The accent remains throughout upon the same syllable as in the theme; as, *περίπλους*, *περιπλόου*, contr. *περίπλους*, *περίπλου*. Gen. *ἐγγέρω* (§ 17). — (b) The Nom. dual, if accented upon the *ultima*, is always oxytone; as, *νῶ*, *ἰστώ* (§ 9). — (c) Except in the Nom. dual, all simple contracts in *-ους* or *-ουν* are perispome; as, *χερῆσις*, *χερυσῶς* (§ 18), *κάνισον*, *κανοῦν*, *basket*. — (d) In oxytones of the Attic Dec., the Gen. sing. has the *acute*; which may be explained by supposing one *σ* to have been dropped from the original form (cf. § 243. 2); thus, *ναῖς* (§ 9), G. *ναῖο* (§ 86), *ναῖ*, by contraction *νῶ*, *νιῶ* (§ 98. β).

2.) The contract Acc. of nouns in -*ω* is oxytone; as, *ἡχία ἡχώ* (§ 14). So Dat. (*χεωσι*) *χεῶ* perispome (§ 104). These cases follow the analogy of § 744.

3.) The contract Gen. pl. of *τριῆρης* (§ 14), *αὐτάγκης*, and compounds in -*ήτης* is paroxytone; as, *τριηρίων τριήρων*.

4.) The *Subj. pass.* of verbs in -*μι*, and of Perfects used in the sense of the Pres., is often accented as though *uncontracted*; thus, *τίθωμαι, τίθη, τίθηται · δίδωμαι · κίττωμαι, μίμνωμαι* (§ 234). And, on the other hand, the *Opt. pass.* of these verbs is accented by many as though *contracted*; thus, *τιθῆαι, τιθῆτο · δίδωι · κικτῆο, κικτῆτο*.

NOTE. In *diæresis*, or the resolution of a diphthong, a circumflexed syllable is resolved into an acute and a grave; as *παῖς παῖς*.

b. CRASIS. In crasis, the accent of the first word is omitted. The accent of the second remains without change, except as required by § 726. 6; as, *ταυτό*, for *τὸ αὐτό* · *τάλλα*, for *τὰ ἄλλα* (yet some write *τᾶλλα*).

c. APOSTROPHE. When an accented syllable is *elided*, the accent is thrown back upon the penult, as acute; thus, *δαιν' ἔπη*, for *δαινὰ ἔπη* · *πόλλ' ἔπαθον* (*πολλὰ*). — Except in prepositions, and the particles *ἄλλά, μηδέ, οὐδέ*, and the poetic *ἦδέ* and *ἰδέ* · as, *παρ' ἐμοί, ἄλλ' ἐγώ*.

§ 729. IV.) THE CONNECTION OF WORDS in discourse, as follows.

A. GRAVE ACCENT. Oxytones, followed by other words in closely connected discourse, *soften* their tone, and are then marked with the *grave accent* (§ 14); as, *ἐπὶ τὰ καλὰ καὶ ἀγαθὰ*.

EXCEPTION. The interrogative *τίς*, and words followed by enclitics (§ 732), never take the grave; as, *Τίς εἶ; Who art thou?*

NOTES. α. In the application of this rule editors vary. The best usage, however, retains the acute accent only in the case of unconnected words or phrases, and before the period, colon, and such other pauses as require to be distinctly marked in reading.

β. The syllable over which the grave accent is written is still regarded as *acute*, although its tone is softened, and the word to which it belongs is still termed an *oxytone*. Syllables *strictly grave* are never marked, except for grammatical illustration, as in § 724.

§ 730. B. ANASTROPHE. In *prepositions of two short syllables*, the accent is usually *thrown back* upon the penult, when they *follow* the words which they would regularly precede, or take the place of *compound verbs*, or are used *adverbially*; as, *δόμων ὑπερ*, for *ὑπὲρ δόμων* · *ὀλέσας ἄπο* ι. 534, for *ἀπολέσας* (§ 653); *πύρα*, for *πᾶρεσι* · *ἄνα*, for *ἀνάστηθι* (§ 653. ε); *πέρι*, in the sense of *exceedingly* (§ 657. β). This

change of the accent is termed *anastrophe* (ἀναστροφή, *turning back*).

NOTES. (a) Grammarians except *διά* and *ἐν* (except for *ἐνέστη*), to distinguish them from the Acc. *Δία*, and the Voc. *ἄνα* (§ 77 11, 16). (b) Both in *anastrophe* and in the common accentuation of prepositions (§ 750. 2), the attraction of the accent towards the word upon which the preposition expresses its force will be observed.

§ 731. C. PROCLITICS. A few *monosyllables*, beginning with a vowel, are commonly *connected* in accentuation with the *following* word, and *lose*, in consequence, their proper accent. They are hence called *atonics* (ἄτονα, *toneless*), or, with more precision, *proclitics* (προκλίνω, *to lean forward*). They are, (1.) the *aspirated* forms of the article, ὁ, ἡ, οἱ, αἱ. (2.) the adverb οὐ, *not*; (3.) the prepositions εἰς, *into*, ἐν, *in*, ἐξ, *out of*; (4.) the conjunctions εἰ, *if*, ὥς, *as*.

NOTE. The proclitics retain their accent when they close a sentence, or follow the word which they would regularly precede. Hence, οὐ δῆτα · but, πῶς γὰρ οὐ · ὥς θιός, but, θιός ὧς · ἐκ κακῶν, but, κακῶν ἔξ.

§ 732. D. ENCLITICS. Some words are *attached*, in accentuation, to the *preceding* word, and are hence called *enclitics* (ἐγκλιτικός, from ἐγκλίνω, *to lean upon*). They are, — (I.) The following *oblique cases of the personal pronouns*; 1st Pers. μοῦ, μοι, μέ · 2d P. σοῦ, σοί, σέ · 3d P. οὗ, οἷ, ἑ · νῖν, σφίσι, σφε. For other enclitic forms of the personal pronouns, see § 23. (II.) The *indefinite pronoun* τις, in all its cases, and the *indefinite adverbs* πῶς, πῶ, πῇ, ποῖ, πού, ποθί, ποθίν, ποτέ (§ 63). (III.) The Pres. ind. of εἶμι, *to be*, and φημι, *to say*, except the 2d Pers. sing. — (IV.) The *particles* γέ, νύν, πέρ, τέ, τοί · the poetic θήν, κέ(ν), νύ, ῥά · and the inseparable -δέ. — See § 152. 2.

REMARKS. a. (a) An enclitic throws back its tone, in the form of the *acute* accent, upon the *ultima* of the preceding word; as, ἀνθρώπος ἐστὶ · διῴζον μοι · εἴ τις τινά φησί μοι παρῖναί. (b) If the *ultima* of the preceding word has already an accent, the accent of the enclitic unites with it, and disappears; as, ἀνὴρ τις · φιλοῦσι. (c) The accent of the enclitic, if a *monosyllable*, is also lost after a *paroxytone*; as, φίλος μου.

b. An enclitic *retains* its accent, — (1.) At the *beginning* of a clause; as, Σοὺ γὰρ κρέατος ἐστὶ μέγιστον. — (2.) After the *apostrophe*; as, πολλοὶ δ' εἰσὶν. — (3.) If it is *emphatic*; as, οὐ Κύρον, ἀλλὰ σί, *not Cyrus, but you*. — (4.) If it is a *personal pronoun*, preceded by an *orthotone preposition* which governs it; as, παρὰ σοί, πρὸ σοῦ, πρὸς σί. But πρὸς μί, and sometimes πρὸς μου and πρὸς σί, occur. — (5.) If it is a *dissyllable*, preceded by a *paroxytone*; as, ἦ λόγος ποτὶ ἑκατόντες σφίσι.

c. When ἐστὶ is prominent in a sentence, it becomes a *paroxytone*; as, τοῦτ' ἐστίν, *it is so*.

d. (α.) An enclitic is often joined in writing to the preceding word, as if forming with it but one compound word; thus, μήτις, οὐδίσσας, ἄσας. (β.) This is always the case with the preposition -τί, to; as, "Ολυμπίαντι, to *Olympus*, Ἐλευσινιάδι. (γ.) In pronouns and adverbs compounded with -τί (§ 150, ¶ 63. IX.), the syllable preceding -τί always takes the accent, which is acute or circumflex according to the rule in § 744. (δ.) In ἰγώ, ἡμεῖς, and ἡμεῖς, the accent is thrown back when γί is affixed (§ 328. b); thus, ἰγώγῃ, ἡμεῖςγῃ, ἡμεῖςγῃ. (ε.) ἔστι and οὐκί are accented as if formed by the attachment of enclitics.

§ 733. NOTES. 1. A word, which neither *leans* upon the following nor upon the preceding word, but stands, as it were, *erect*, is called, in distinction from the proclitics and enclitics, an *orthotone* (ὀρθόφωνος, *erect in tone*).

2. Both proclitics and enclitics are more abundant in English than in Greek, and these classes of words furnish another strong analogy between the Greek and the English accent (§ 722. 1). The words in English which are used in translating the Greek proclitics and enclitics are themselves, for the most part, either proclitic or enclitic. Thus, in the sentence, *Give me the book* (pronounced *Gíve me thebók*), the pronoun *me* is enclitic, and the article *the*, proclitic. In the sentence, *If John's in the house, don't tell him a word of this*, the words *If*, *in*, *the*, *a*, and *of*, are proclitics, and the words *is*, *not*, and *him*, enclitics.

III. DETERMINATION OF ACCENTED SYLLABLE.

§ 734. GENERAL PRINCIPLE. In each word, the accent belongs to that syllable *upon which the attention is most strongly fixed*.

NOTE. If, from the general laws of accentuation, this syll. cannot receive the accent, it draws it as near to itself as possible.

REMARKS. 1. In the origin of language, the attention is absorbed by the greater distinctions of thought; but, as these become familiar to the mind, it passes to the less, and then to those that are still subordinate. Hence, in the progress of a language, its accent is subject to change, as well as the forms of its words, its vocabulary, and its constructions. In the Greek, as in other languages, the accent was originally confined to the syllables containing the essential ideas of words, i. e. to their radical syllables (see §§ 83, 171). But, in proportion as these became familiar, there was a tendency to throw the accent upon those syllables by which these ideas were modified, either through inflection, derivation, or composition. This tendency would of course vary greatly in different classes and forms of words. It would naturally be the strongest where the root was the most familiar; or where the formative part was the most significant or characteristic. On the other hand, any strengthening of the radical, or weakening of the formative part, would have a tendency to produce a contrary effect. In illustration of these tendencies (which of course are subject to the general laws of accent), it will be observed, that, — (a) In neuter nouns, the affix, from its inferior importance, almost never attracts the accent (§§ 737. i, 738. d). — (b) In demonstrative pronouns, the deictic -τί always draws the accent to the preceding syllable (§ 732. γ), and the still stronger -τα always takes it upon itself (§ 150. γ). — (c) In verbs, the accent is always attracted by the augment, while it can never pass beyond it (§ 748. 4). — (d) The old weak root of the 2d Aor. (§ 257. 1) yields the ac-

cent to the affix in several cases where the strengthened root of the Pres. retains it (§ 746–748). — (e) In derivative adjectives, those endings which express most strongly character or relation attract the accent (§§ 737–739). — (f) In composition, the accent is usually attracted by that word which defines the other, and thus gives its special character to the compound (§§ 323, 739). In the *active* compound verbals, the idea of the action is more prominent than in the *passive*; and hence appears to have arisen the distinction in § 739. b.

§ 735. 2. That the different dialects should have often varied in accent will occasion no surprise in those who have compared the pronunciation of our own language in different parts of its native isle. That these differences are often neglected in our copies of the classics has arisen from the late period at which the marks of accent were introduced (§ 22. a), and the tendency at that time to conform every thing to the Attic standard (§ 4). From the testimony of the old grammarians we learn, that, — (a) The Doric was characterized by its adherence to general rules and old usage (§§ 723. N., 726. R.). — (b) The Lesbian Æolic was characterized by its tendency to throw the accent as far back as possible. In words of more than one syllable, it is said to have admitted the accent upon the ultima in prepositions and conjunctions only. — (c) The Attic (to which the Ionic appears to have more nearly approached) was characterized by an expressive variety of accent, and a greater inclination to mark the minuter shades of thought and species of relation.

A. ACCENT IN DECLENSION.

§ 736. I. The accent of the THEME must be learned from special rules and from observation.

a. RULES FOR SIMPLE WORDS.

SPECIAL RULES OF DEC. I. All contracts are perispome; as, Ἑρμῆς, μὲνᾶ. Of other words, — (a) All in -ας are paroxytone; as, ταμίας. — (b) Most in -ης are paroxytone, except verbals in -της from mute and pure roots of verbs in -ω, which are commonly oxytone; as, Ἀτρεΐδης, ναύτης, ψάλτης, προφήτης, προστάτης, δικαστής, ποιητής. — (c) Nouns in -α short (§ 92) throw the accent as far back as possible; as, γλῶσσᾶ, λίαίνᾶ, ἀλήθειᾶ, μὲνᾶ. — (d) Most abstracts in -ιά, those in -ουνη, and those in -ισᾶ from verbs in -ών (§§ 305. b, 308. a, c), are paroxytone; as, σοφία, σωφροσύνη, παιδεία. — (e) Most other verbals in -α long or -η, especially those formed after the analogy of the 2d Perf. (§ 307. R.), are oxytone; as, φυγή, φθεγᾶ.

§ 737. SPECIAL RULES OF DEC. II. (a) Adjectives in -ος preceded by a mute are commonly oxytone, especially those in -κος, verbals in -τος, and ordinals in -τος; as, κακός, ἀρχικός, ἰεράτος, ἱεροστός, χαλκός, σοφός, δολιχός, ἀγαθός. — (b) On the contrary, primitive nouns with a mute root are more frequently accented as far back as possible; as, λόγος, κρείος, πλοῦτος, ψάμαθος. — (c) All ordinals not ending in -τος are accented as far back as possible; as, δίκαιος. — (d) Adjectives in -λος, -ρεος, and -νος (except those in -ινος denoting material or country, § 315. c, e) are commonly oxytone; as, ἀσκατηλός, φιδωλός, ψιλός, αἰσχυρός, φοβερός, πονηρός, λιγυρός, χλωρός, σιμνός, πιδνός, Κυζικηνός, Σαρδιανός, ἑύλιος, Ταρναντιός. — (e) Nouns in -μος with a long penult are commonly oxytone; while adjectives in -μος are commonly accented as far back as possible; as, ἰδυμένος, βωμός, χρήσιμος. — (f) Nouns in -ος pure are more frequently oxytone; as, ναός, θιός, υἱός, νύς. — (g) Ver-

bals in *-τις* (§ 314. f), multiples in *-πλος* (§ 138. 4), and most adjectives in *-αις* from nouns of Dec. I., in *-αις*, and in *-φαις*, are accented upon the penult; as, *ποιητής, διπλός, ἀγοραῖος, ἰσχυρός, ἰσχυρός*. — (h) Adjectives in *-ις*, in *-ις* preceded by a consonant, and in *-ις* joined immediately to the root, are commonly accented as far back as possible; as, *θῆριος, οὐράνιος, χεῦσις*. — (i) Very few neuters are oxytone; and most neuters are accented as far back as possible (§ 734. a); as, *μέριον, ποσθήριον, κορίδιον, ὄρνιθον, ἔλαιον*.

§ 738. SPECIAL RULES OF DEC. III. (a) All nouns in *-αν, -ιν, -ον, -ας* (G. *-ους*), *-ας* (*-αδος*), *-ις* (*-ίδος*), all masculines in *-ης*, nouns of more than one syllable in *-ης*, and almost all nouns in which the characteristic is *ν* preceded by *α, ι, η, or ι*, are oxytone; as, *παῖς, ἰσχυρός, ἡχώ, αἰδώς, λαμπράς, -άδος, σφραγίς, -ίδος, ἰσχυρός, λαμπράς, ἡχώ, αἰδώς, λαμπράς, -άδος*. — (b) All nouns in *-ων*, names of months in *-ων*, and most feminines and augmentatives in *-ων*, are oxytone; other words in *-ων* are more frequently paroxytone; as, *κυκλίων, Ἀθησθενίων, χελιδών, ἀμπελίων, Κρονίων, τριών, πλύνων*. — (c) Monosyllabic nouns which have the Acc. in *-α* are commonly oxytone; those which are neuter (see d below), and most which have the Acc. in *-ν*, are perispome; as, *αἴψ, πούς, θῆς, θῆς, τὸ φῶς, τὸ πῦρ* (so likewise the neut. adjective *πᾶν*, ¶ 19); *βῆς, ναῦς*. — (d) In neuter nouns (§ 734. a), in words in *-ξ* and *-ψ*, in verbals in *-ωρ*, and in nouns in *-ις* or *-υς* with the Gen. in *-ως*, the accent is thrown as far back as possible; as, *πῆρας, τυῖχος, βούλιμα, -όραξ, παλαῦρος* (§ 726. R.); *δύναμις, πῖλις*. — (e) Female appellatives in *-ις* (§§ 306. N., 309 - 311) have the accent upon the same syllable as the masculine, except when this is a proparoxytone or dissyllabic barytone (in which case the feminine commonly becomes oxytone); as, *αὐλητής, αὐλητής, πολίτης, πολίτης, Περαιμίδης, Περαιμίδης, αἰχμαλῶτες, αἰχμαλῶτες, Πέρσης, Περσίδης*. — (f) Simple adjectives are commonly oxytone, if the characteristic is a vowel; paroxytone, if it is a consonant; as, *σαφής, ἡδύς, μέλας, χαρίεις* (¶¶ 17, 19).

b. RULES FOR COMPOUND WORDS.

§ 739. In composition, there is a general tendency to throw the accent as far back as possible. But, — (a) Compound adjectives in *-ης* are more frequently oxytone; as, *ὑπεριπῆς* (those in *-αδης* are always paroxytone; so compounds of *ἥθος, ἔρεμν*, and some other words). — (b) Compounds in which *-ος* is affixed to the root of a verb united with a noun are commonly oxytone, if the penult is long; but if the penult is short, they are commonly paroxytone when active in sense, and proparoxytone when passive; as, *εὐρεπῆς* (§ 327); *λιθοβόλος* and *λιθόβολος* (§ 326. a). — (c) Compound adjectives of Dec. III., with a palatal or lingual characteristic, in which the latter part is a monosyllable derived from a verb, are commonly oxytone; e. g. all in *-σφαξ, -πληξ, -ραξ, -τραξ, -ζλης, -θνης, -μης*; as, *ἀσφάλλωξ*. — (d) Words derived from compound words are commonly not accented as though themselves compounded; but their compounds again follow the general rule; thus, *κατασκευάζω, κατασκευαστός* (§ 737. a), *ἀ-κατασκευαστός*. — See § 734. f.

§ 740. II. In declension, the accent commonly remains, so far as the general laws permit, upon the same syllable as in the theme.

REMARKS. 1. In Dec. I., the affix *-ων* of the Gen. pl., as contracted from *-ῶων* (§ 95. 3), is always circumflexed. — Grammarians except, chiefly for the sake of distinction from other words, *ἡ ἀφύνη, anchovy, αἱ ἰσχυαίαι, trade-*

winds, ἰ χλόης, wild-bow, and ἰ χρέους, usurer; Gen. pl. ἑφών, &c. For an apparent exception in adjectives in -ος, see 2 below.

2. In adjectives in -ος, the feminine is accented throughout, so far as the general laws permit, upon the same syllable as the masculine; thus, φίλος (§ 18), φίλια, Pl. φίλαι, φίλαι, M. and F. φίλων (as if a common form for the two genders, cf. § 133. α, γ, δ; the Dor. Gen. pl. in -ων, § 95. β, where the feminine has a special form, follows the rule in 1 above, as φιλιῶν); while, from the noun ἡ φιλία, friendship, φιλία, φιλιῶν · so παρζώνται iv. 5. 14, as properly an adjective. — In other adjectives, the feminine retains the accent of the theme, but subject to the same changes as in nouns of Dec. I.; as, μέλας, μέλαινα, μελαινός, μελαινῶν (§ 19). Except poetic feminines in -ια, belonging to adjectives in -ής (§ 134. γ); as, ἡριγνής, ἡριγνία. Observe the accentuation of μία, μῆς, &c. (§ 21).

§ 741. 3. In Dec. III., dissyllabic Genitives and Datives throw the accent upon the affix; as, γυνός, αἰγί, τριχῶν, ποσί, κλυδῶν (§ 11); πατρός, ἀνδρῶν, κυρί, ἀγρί (§ 12).

NOTES. (a) Except those which have become dissyllabic by contraction, participles, and the Gen. pl. and dual of these ten nouns, δῆς, δμῶς, θῶς, κῆρα, οὐς, παῖς, σῆς, Τρώς, φῶς, φῶς (light), and of the adjective πᾶς; thus, πᾶσι (§ 14), ἴαρος ἥρος (§ 108. N.); δόντος, δόντι, δόντων (§ 22); παίδων, φῶτων, ὅτων (§ 11). — (b) The contraction is not regarded in accenting the Gen. and Dat. of οἷς (§ 14, § 121. f), οὐς, σῆς, φῆς (§ 104. N.; yet see οὐς above), and Θεῶν (G. -οἷς). — (c) Observe the accentuation of οἰδῆς (§ 21), τίς, τις (§ 24), γυνή (§ 101. γ), θυγάτηρ (§ 106. 2). — (d) The Attics are said to have made the Gen. pl. of numeral substantives in -ές perispome; thus, μυριάδων, as if contracted from the Ion. μυριάδιων (§ 120. 2).

§ 742. 4. From the natural tone of frequent address, the accent of the Voc. in a few familiar words is thrown back as far as the general laws permit; viz. Dec. I. δισπότης, master; Dec. III. γυνή (§ 101. γ), Ἀπόλλων, Ποσειδῶν, σωτήρ (§ 105. R.), ἀνὴρ, πατήρ, θυγάτηρ, Δημήτηρ (§ 106), δαήρ, brother-in-law; thus, δισπότη, θύγατρι, Δήμητρι.

NOTE. In the Voc. sing., υ and ω final are always circumflexed; as, ἰσπυῖ, ἡχοῖ, αἰδοῖ (§ 14).

§ 743. 5. The tendency in compounds and comparatives to throw the accent as far back as possible (§§ 739, 745) leads to the accentuation of the antepenult in the Voc. and Neut. sing. of some nouns and adjectives of Dec. III. whose theme is accented upon the penult. These are, — (a) Comparatives in -ων; as, ἡδῶν, ἡδῶν. — (b) Most compound paroxytones in -ων and -ης, except those in -φρων, -ήρης, -ώδης, -ώλης, and -ώρης; as, εὐδαίμων, Neut. and Voc. εὐδαιμον · αὐθάδης, N. and V. αὐθαδῆς · Ἀγαμίμνων, V. Ἀγαμίμνων · V. Σώκρατες, Ἡράκλεις (§ 14).

6. (α.) Observe the accentuation of μήτηρ, θυγάτηρ, Δημήτηρ (§ 12, § 106. 2), and of δῖλας (§§ 104. N., 728. R.). — (β.) The forms in -θι(ς), -φι, -θι (§§ 89–91, 320), follow the general rule, unless a short vowel precede, in which case they are commonly paroxytone. — (γ.) For the irregularities and peculiarities in the accentuation of the numerals and pronouns, see §§ 21, 23, 24.

§ 744. III. A long vowel in the ultima, belonging to an

affix of declension, can receive only the *acute* accent in the *direct*, and the *circumflex* in the *indirect* cases; as, τιμή, -ῆς, -ῇ, -ήν, -αι, -ῶν, -αῖς, -ές, -ά, -αῖν (§ 7); ὁδοῦ, -ῶ, -οί, -ῶν, -οῖς, -ούς, -ά, -οῖν (§ 9); γυνῶν, -οῖν (§ 11).

Except in the peculiar datives ἡμοί, μοί, σοί (§ 23, § 141).

B. ACCENT IN COMPARISON.

§ 745. Comparatives and superlatives, whether adjectives or adverbs, are accented as far back as the general rules of accent permit; thus, ἡδύς, ἡδίων, ἡδιον (§ 743. 5), ἡδιυτος.

C. ACCENT IN CONJUGATION.

§ 746. Verbs are accented as far back as the general laws permit, with the following exceptions (see §§ 723. N., 734. c, d).

1. These forms are accented upon the PENULT;—(a) All *Infinitives in -αι*; as, βιβουλικῆναι, βουλυσθῆναι, ἰσάναι, ἰσάναι (§ 48). Except dialectic forms in -μιναι (§ 250).—(b) The *Inf.* of the 1st *Aor. act.* and 2d *Aor. mid.*; as, βουλῆσαι, λισθῆναι (§ 37).—(c) The *Perf. pass. Inf. and Part.*; as, βιβουλίσθαι, βιβουλιμῖνος.—Except a few *preteritive participles*; as, ἡμινος (§ 59). So κίμινος, from κίμαι (§ 232), which otherwise is accented as an uncontracted *Perf.*; thus, κατάνικμαι, κατανικῆσθαι. In a few *Epic* forms, the retraction of the accent extends even to the *Inf.*; as, ἀπάχυσθαι T. 335, ἀπαχήμενος E. 24 (§ 286).—(d) All dialectic infinitives in -μιν (§ 250).

§ 747. 2. These forms are OXYTONE;—(a) *Participles in -ς, G. -τες*, except in the 1st *Aor. act.*; as, βιβουλικῆς, βουλυσθῆς, ἰσῆς, σῆς—but, βουλίσσας.—(b) The 2d *Aor. act. part.*; as, λισών, σῆς.—(c) The 2d *Aor. imperat. forms*, εἰπί, say, ἰλθί, come, εὗρέ, find, and, in strict Attic, ἰδί, see, and λαβί, take. Except in composition; thus, ἔξιλθι, εἰσίδι.

§ 748. 3. These forms are PERISPOME;—(a) The 2d *Aor. inf. in -ιν*; as, λισῖν.—(b) The 2d *Pers. sing.* of the 2d *Aor. mid. imp.*; as, λισῶ, δῶ (§ 51). Except in compounds of more than two syllables from verbs in -μι; as, ἀπῶδον—but πρῶδον. Some exceptions also occur in compound and even in simple verbs in -ω.

4. The accent of a verb in COMPOSITION can never be thrown farther back than the augment (§ 734. c), or farther than the tone syllable of the word prefixed; thus, παρίχω (παρά, ἵχω, § 300), παρῖχον, παρίσχω, παράσχω.

§ 749. REMARKS. a. In those forms in which the accent of the *Perf.* and 2 *Aor.* differs from that of the *Pres.*, a want of uniformity has sometimes arisen from different views in regard to their etymology. Thus, 2 *Aor.* forms are sometimes accented as *Pres.*; as, *Inf.* ἀμυνάμεν, σχίζμεν, *Pt.* σχίζων (§ 299); πρίσσω, πρίω, πρίσθαι (§ 49).

β. *Monosyllables long by nature*, except *Participles*, are generally *circumflexed*; thus, ἦ, ἦν, ἦ, ὦν (§ 55); σχῶ, σχῶν, σχῶν (§ 300).

γ. For the accentuation of φημί (§ 53) and εἰμί (§ 55), see § 732.

γ. The Ionics, in dropping one *s* from *-ίσαι*, *-ίσα*, do not change the accent, thus, *φοβίε* (§ 243. 2). So *ἴσται* (§ 55), as if syncopated from *ἴσταις*, remains paroxytone in composition; thus, *παρίσται*.

ι. Examples of *irregular* or *various accentuation* are *φής*, *φάθι* or *φάθι*, *Imp. εἶπον* or *εἶπόν* (§ 53); *ἰών* (§ 56); *κίω*, *to go*, *poet., Pt. κιών* · *Ion. ἰών* (§ 55); *χερά*, *ἰχερῆν*, *χεριών* (§ 284. 4).

D. ACCENT IN PARTICLES.

§ 750. 1. **ADVERBS.** (a) Adverbs in *-ως* derived from adjectives are, with very few exceptions, accented like the Gen. pl. of their primitives (§ 321. a); as, *σοφῶς*, *ταρχίως*. — (b) Derivative adverbs in *-θεν*, *-δα*, *-ι*, *-ις*, and *-ξ* (§ 321. b, c, d) are commonly oxytone; those in *-θεν*, *-αυς* (§ 321. b, 4), and *-ω*, paroxytone; as, *πλεισθῆν*, *ἀναφανδά*, *Μηδιστί*, *ἀμαχί*, *παρὰ-λάξ* · *σπεράδην*, *πολλάυς*, *ἔξω*.

2. **PREPOSITIONS.** The primitive prepositions (§ 648. β) are all oxytone; as, *ἀπὶ*, *παρά*. For the removal or loss of the accent, see §§ 730, 731.

3. For proclitic and enclitic particles, see §§ 731, 732. The accentuation of those particles which remain is best learned by observation.

GREEK INDEX.

[In this and the following Index, figures immediately preceded by the mark ¶ refer to paragraphs in the Tables; other figures refer to sections in the body of the Grammar, with their subdivisions. The references to the Tables are usually followed by other references in illustration. The letter f immediately attached to a figure (thus, 32 f) signifies *and the following*. The signs > and < denote the change, by contraction or otherwise, of the words or letters at the opening into those at the angle. The sign X denotes opposition or distinction. The abbreviation cj. stands for conjugation, contr. for contraction, const. for construction, cp. for comparison, dec. for declension, der. for derivation, encl. for enclitic, ins. for inserted, num. for numeral, pos. for position, r. for root, w. for with, &c.]

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LIST OF AUTHORS AND WORKS CITED, AND OF ABBREVIATIONS.

[The works of Xenophon are commonly cited without naming the author, and the *Anabasis* without even naming the work (by simply giving the book, chapter, and section; thus, iv. 3. 17). The *Iliad* and *Odyssey* are commonly cited by giving simply the letter denoting the book, with the verse, using a capital letter if the citation is made from the *Iliad*, and a small letter if it is made from the *Odyssey* (thus, A. 232, for Il. i. 232; *β*. 305, for Od. ii. 305). In Homer, the references are made to the verses of Wolf; in Hesiod, to those of Gaisford; in Pindar, to those of Heyne; in the Dramatic Poets, to those of Dindorf; and in the Pastoral Poets, to those of Kiessling. In Herodotus, Thucydides, Xenophon, Diodorus Siculus, Dio Cassius, and Pausanias, they are made to books and chapters; and also, in Xenophon, to the sections of the usual more minute division as given by Schneider, Dindorf, &c. In Demosthenes, they are made to the pages and lines of Reiske; in the other Orators and in Plato (including Timæus Locrus) to the pages and lines or division-letters of Stephens; in Strabo to the pages, and in Athenæus to the pages and division-letters, of Casaubon. The fragments of Alcæus, Sappho, Corinna, Epicharmus, and Sophron are numbered according to Ahrens, with the numbers of other well known editions (as those of Alcæus by Matthiæ, and of Sappho by Neue) usually following in parentheses; those of Anacreon, according to Bergk; those of Callimachus, according to Blomfield; those of Hesiod, Simonides, and Tyrtæus, according to Gaisford; those of Hipponax, according to Welcker; those of Pindar, according to Böckh; those of the Dramatic Poets, according to Dindorf; &c. Cases of abbreviation

not given below, and those in which the same abbreviation or initial stands for different words, are either explained by the immediate connection, or (as indeed many of those below) can scarce fail of being obvious in themselves.]

Accusative (Acc., A.).	grammata (Ep.), Hymni in Delum (Del.), Diānam (Di.), Jovem (Jov.), Lavācrum Palladiæ (Lav.).	(Tro.). — Fragmenta (Fr.), Archelāi (Arch.), Peleos (Pel.), Polyīdi (Pol.), Incerta (Inc.).
Active (Act.).	Cicero de Oratōre (Cic. de Or.).	Exempli gratia (E. g.) = <i>for example</i> .
Adjective (Adj.).	Collateral (Collat.).	Feminine (Fem., F.).
Ælianus.	Common (Comm.), commonly (comm.).	Fragment (Fr.).
Æolic (Æol., Æ.).	Comparative (Compt., Comp.).	Future (Fut., F.).
Æschines (Æschin.).	Confer (Cf.) = <i>compare, consult</i> .	Gaisford's Edition (Gaisf.).
Æschylus (Æsch.): Agamemnon (Ag.), Choëphori (Cho.), Eumenides (Eum.), Persæ (Pers.), Promētheus (Prom., Pr.), Septem contra Thebas (Sept., Theb., Th.), Supplices (Suppl., Sup.).	Contracted, -ion (Contr.).	Genitive (Gen., G.).
Alcæus (Alc.).	Dative (Dat., D.).	Göttling's Edition (Göttl.).
Alcman (Alcm.).	Declension (Declens., Dec.).	Hellenistic (Hellenist., Hel.).
Alexandrine (Alex.).	Demosthenes (Dem.).	Herodæ Atticus (Herod. Att.).
Anacreon (Anacr.).	Derivative, -ion (Deriv., Der.).	Herodotus (Hdt., Herod.).
Andocides (Andoc.).	Dialects (Dial.).	Hesiodus (Hes.): Opera et Dies (Op.), Scutum Herculis (Sc.), Theogonia (Theog., Th.).
Anthologia (Anth.).	Dinarchus (Dinarch.).	Hesychius (Hesych.).
Antimachus (Antim.).	Dindorf's Edition (Dind.).	Hippocrates (Hipp.).
Antipater Thessalonicensis (Antip. Th.).	Dio Cassius (Dio Cass.).	Hipponax (Hippon.).
Antiphilus (Antiphil.).	Diodōrus Siculus (Diod.).	Homērus (Hom.): Batrachomyomachia (Batr.), Hymni (Hym., H.), in Apollinem (Ap.), Bacchum (Bac.), Cererem (Cer.), Mercurium (Merc.), Venerem (Ven.), Ilias (Il.), Odysseā (Od.).
Aorist (Aor., A.).	Diogenes Laërtius (Diog. Laërt.).	Horatius (Hor.).
Apollonius Dyscolus de Pronomine. [Rh.).	Doric (Dor., D.).	Ibidem (Ib.) = <i>in the same work or part of a work</i> .
Apollonius Rhodius (Ap.).	Dual (Du., D.).	Id est (i. e.) = <i>that is</i> .
Apud (ap.) = <i>quoted in</i> .	Enclitic (Enclit., Encl.).	Idem (Id.) = <i>the same author</i> .
Arātus (Arat.).	English (Eng.).	Imperative (Imperat., Imp.).
Archilochus (Archil.).	Epic (Ep., E.).	Imperfect (Impf.).
Aræteus.	Epicharmus (Epicharm., Epich.).	Indicative (Ind.).
Aristophanes (Ar.): Acharnenses (Ach.), Aves (Av.), Ecclesiazūsæ (Ecclesi., Equites (Eq.), Lystrata (Lys.), Nubes (Nub.), Pax, Plutus (Plut., Pl.), Ranæ (Ran.), Thesmophorizūsæ (Thesm.), Vespæ (Vesp.).	Euripides (Eur.): Alcestis (Alc.), Andromache (Andr.), Bacchæ (Bacch., Bac.), Cyclops (Cycl.), Electra (El.), Hecuba (Hec.), Helena (Hel.), Heraclidæ (Heracl.), Hercules Furens (Herc.), Hippolytus (Hipp.), Ion, Iphigenia in Aulide (Iph. A.), Iphigenia in Tauris (Iph. T.), Medæa (Med.), Orestes (Or.), Phœnissæ (Phœn., Ph.), Rhesus (Rhes., Rh.), Supplices (Suppl., Sup.), Troades	Infinitive (Infin., Inf.).
Aristoteles (Aristl.).		Inscriptiones (Inscr., Insc.).
Article (Art.).		Bœotica (Bœot.), Cretica (Cret.), Cumæa (Cum.), Heracleënsis (Heracl.), Potidaica (Potid.).
Athensæus (Ath.).		
Attic (Att., A.).		
Augment (Augm.).		
Bion.		
Bœotic (Bœot., B.).		
Cæsar (Cæs.).		
Callimachus (Call.): Epi-		

Intransitive (Intrans.).	thyd.), Euthyphron (Euthyphr.), Gorgias (Gorg.),	Simonides (Simon.).
Ionic (Ion., I.).	Hippias Major (Hipp. Maj.), Hipparchus (Hipparch.), Ion, Laches (Lach.), Leges (Leg.),	Singular (Sing., S.).
Isocrates (Isocr.).	Lysis (Lys.), Menexenus (Menex.), Meno, Parmenides (Parm.), Phædo, Phædrus (Phædr.),	Sophocles (Soph.): Ajax (Aj.), Antigone (Ant.),
Iterative (Iter., It.).	Philêbus (Phil.), Politicus (Polit., Pol.), Protagoras (Prot.), de Republica (Rep.), Sophista (Soph.), Theætétus (Theæt.), Theages (Theag.),	Electra (El.), Œdipus Colonêus (Œd. C.), Œdipus Tyrannus (Œd. T.), Philoctêtes (Phil., Ph.), Trachiniæ (Tr.).
Καὶ τὰ λυσίς (κ. τ. λ.) = &c.	Timæus (Tim.).	Sophon (Sophr.).
Laconic (Lac., Lac.).	Plato Comicus: Metœci.	Strabo (Strab.).
Latin (Lat.).	Plautus (Plaut.): Trinummus (Trinummm.).	Subjunctive (Subj.).
Livius (Liv.).	Pluperfect (Plup.).	Superlative (Superl., Sup.).
Lobeck on Phrynichus (Lob. ad Phryn.).	Plural (Plur., Pl., P.).	Syncope, -ated (Sync.).
Luciānus (Luc.): de Historia Scribenda (de Hist. Scrib.), Parasitus (Paras.).	Plutarchus (Plut.).	Terentius (Ter.): Andria (Andr.).
Lycophron (Lyc.).	Poetic (Poet., P.).	Theocritus (Theoc.): Bucolica, Epigrammata (Ep.).
Lycurgus (Lycurg.).	Pollux (Poll.).	Theognis (Theog.).
Lysias (Lys.).	Positive (Pos.).	Thucydides (Thuc., Th.).
Masculine (Masc., M.).	Pratinas (Pratin.).	Tibullus (Tibull.).
Megarian (Meg.).	Present (Pres., Pr.).	Timæus Locrus (Tim. Locr., Tim.).
Middle (Mid., M.).	Primitive (Prim.).	Transitive (Trans.).
Mimnermus (Mimn.).	Pronoun (Pron.).	Tyrtæus (Tyrt.).
Neuter (Neut., N.).	Quintus Smyrnæus (Quint.).	Varia lectio (v. l.) = <i>various reading</i> .
Nominative (Nom., N.).	Reduplication (Redupl., Redpl.).	Vocative (Voc., V.).
Optative (Opt.).	Root (r.).	Xenophanes (Xenophan.).
Orpheus (Orph.): Argonautica (Arg.), Hymni (Hym.), Lithica (Lith.).	Sappho (Sapph.).	Xenophon (Xen.): Agesilæus (Ages., Ag.), Anabasis (Anab.), Cyropædia (Cyr.), de Re Equestri (Eq.), Hiero (Hier.), Historia Græca (H. Gr.), Lacedæmoniorum Respublica (Lac.),
Participle (Partic., Part., Pt.).	Scholias (Schol.).	Magister Equitum (Mag. Eq.), Memorabilia Socratis (Mem.), Œconomicus (Œc.), de Republica Atheniensium (Rep. Ath., Ath.), Symposium (Symp.), Vectigalia (Vect.), Venatio (Ven.).
Passive (Pass., P.).	Scilicet (sc.) = <i>understand, namely</i> .	
Pausanias (Pausan.).	Scripta Sacra (S. S.):	
Perfect (Perf., Pt.).	Septuagint (LXX.),	
Person (Pers., P.).	Deuteronomy (Deut.),	
Philêtas (Philet.).	Psalm (Ps.), Matthew (St. Matth., Mt.), Mark (Mk.), Luke (Lk.), John (St. Jn.), Acts, Romans (Rom.), Ephesians (Ep. Ephes.), Revelations (Rev.).	
Pindarus (Pind.): Isthmia (I.), Nemea (Nem., N.), Olympia (O.), Pythia (P.).		
Plato (Pl.): Alcibiades (Alc.), Amatores (A-mat.), Apologia (Apol.), Axiochus (Ax.), Charmides (Charm.) Convivium (Conv.), Cratylus (Crat.), Critias (Criti.), Crito, Definitiones (Def.), Epinomis (E-pin.), Enthydêmus (Eu-		

I N D E X
OF
CITATIONS FROM XENOPHON'S ANABASIS
IN "A
GRAMMAR OF THE GREEK LANGUAGE, BY A. CROSBY, &c."

"Accomplished XENOPHON ! thy truth hath shown
A brother's glory sacred as thy own.
O rich in all the blended gifts that grace
Minerva's darling sons of Attic race !
The Sage's olive, the Historian's palm,
The Victor's laurel, all thy name embalm !
Thy simple diction, free from glaring art,
With sweet allurements steals upon the heart ;
Pure as the rill, that Nature's hand refines,
A cloudless mirror of thy soul it shines.
Thine was the praise, bright models to afford
To CÆSAR'S rival pen, and rival sword :
Blest, had Ambition not destroyed his claim
To the mild lustre of thy purer fame ! "

CITATIONS FROM THE ANABASIS.

[The following Index conforms to the Second (Stereotype) Edition of the Grammar. The numbers inclosed in parentheses denote the sections of the Anabasis which are cited; those following them, the sections of the Grammar in which the citations are made.]

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- CHAP. II.** (1) 447. *γ*, 459, 488. 6, 522, 546. *β*, 554. *β*, 662; (2) 406, 606, 626. *π*., 646, 667. 3; (3) 211. *π*., 486. 1, 662. *b*; (4) 399, 485. *α*, 662. 3, 662. *α*; (5) 333. 6, 390, 416, 485. *α*, 522, 648; (6) 439. *α*, 439. *β*, 471. 6, 474, 632; (7) 331, 357, 408, 444, 471. 6, 471. *b*, 472. *α*, 549. *α*, 555, 606, 659. *α*; (8) 331, 333. 6, 405. *ζ*, 471. *b*, 547, 549. *α*, 551, 649. *η*; (9) 425. 5, 444, 480. 2; (10) 331, 432; (11) 404. *α*, 433, 450. *δ*, 481, 551, 571, 627. *β*, 634. *γ*; (12) 119. 2, 332. 1, 404. *δ*, 447. *β*, 474; (13) 390, 399, 486. 2, 580; (14) 425. 5, 488. 6, 554. *β*; (15) 137. *α*, 408, 447. *α*, 447. *γ*, 502; (17) 408, 449. *β*, 472. *α*, 546, 649. *θ*; (18) 362. *β*, 554. *β*, 659. *α*; (19) 403; (20) 440, 447. *α*, 471. 6, 485. *α*, 510. 2, 522, 652. *α*; (21) 394, 420. 1, 485. *α*, 608, 614. *α*, *β*, 620, 646, 652. *γ*; (22) 638, 649. *θ*; (23) 333. 6, 336, 390, 437, 456, 549. *α*; (24) 580, 657. *γ*; (25) 456, 457. *α*, 488. 5, 659. *α*; (26) 351, 392. 1, 399, 561. 1; (27) 561. 1.
- CHAP. III.** (1) 373. 1, 476, 505. 2, 564. 2, 573, 616. *b*; (2) 237, 439. *α*, 441, 598. 1, 610, 657. *γ*, 665; (3) 406, 443, 447. *γ*, 541, 598. 1; (4) 436, 471. 6, 486. 1, 526. *α*, 603. *θ*; (5) 408, 606, 647, 664. *α*; (6) 357. *β*, 405. *η*, 409, 434. *π*., 606, 614. *ζ*, 616. *b*, 640, 667. 2; (7) 510. 1, 651. *γ*,

654; (8) 392. 1, 399, 640; (9) 362. α , 404. δ , 447. γ , 477. α , 502, 636, 671. 4; (10) 583, 602. 2, 633, 646. 1; (11) 376. δ , 504, 583, 642; (12) 347, 547, 560. 1; (13) 568; (14) 436, 440, 447. β , 479, 525. π , 525. β , 558, 561. 3, 568, 602. 1, 633, 637, 647; (15) 431, 525. α , 526, 547, 601. α , 619. β , 640; (16) 411, 445, 479, 606, 609, 640; (17) 194. π , 392. 1, 418. π , 604. α , 604. β , 606, 633; (18) 419. 5, 532; (19) 574; (20) 500, 574, 603. β , 619. β , γ ; (21) 140. γ , 378, 382, 402, 408, 449. β , 470. π , 526. α , 568, 610, 646. 1.

CHAP. IV. (1) 486. α , 547; (2) 140; (3) 561. 2; (4) 394, 418. 2, 472, 498, 549. α , 550; (5) 361, 372. γ , 394, 601. γ , 633; (6) 487. 4; (7) 605. 2; (8) 426. δ , 485. α , 544, 579. ϵ , 606, 623, 674. 3; (9) 387, 434; (11) 418. 3; (12) 406, 639. 1; (13) 347, 447. γ , 488. 5, 535, 568, 606; (14) 405. η , 535, 603. β ; (15) 357. π , 404. α , 476, 543, 603. β , 620; (16) 407. ϵ , 502, 574, 647; (17) 351; (18) 405. η .

CHAP. V. (1) 362. β , 447. β ; (2) 351, 400, 486. 2, 546. β , 605. 2, 606; (3) 546. β , 571; (4) 387, 421. β , 562. α ; (5) 362. γ , 457. α , 472. α , 549. α ; (6) 428, 446. β ; (7) 364. 1, 366, 427. 8, 523; (8) 418. 2, 512. β , 604. β , 662; (9) 275. ϵ , 419. 4, 449. β , 488. 7, 525. β ; (10) 332. 3, 355, 357. α , 368, 416, 447. γ , 561. 3, 649. β ; (11) 406, 485. α ; (12) 347, 416, 472. α , 485. α , 508, 579. ϵ , 657. γ ; (13) 237, 406; (14) 357. β , 551, 608; (15) 362. α , 476; (16) 351, 442, 582.

CHAP. VI. (1) 362. δ , 448, 639. 2, 663. 6; (2) 347, 402, 549. α , 603. ϕ , 620, 665, 673. β ; (3) 403, 488. 6, 525. α , 608; (4) 504; (5) 332. 3, 363. γ ; (6) 347, 473. α , 485. α , 510. 1, 555, 628; (7) 407. ϵ , 510. 1, 525.

β , 624. β , 661. 1; (8) 405. ϵ , 478. β , 831. α , 627. α , 646, 661. 1; (9) 432, 473. β , 558, 577, 601. α , 623. π ; (10) 369. α , 485. β , 571, 646. 1; (11) 362. δ , 542. δ .

CHAP. VII. (1) 392. 1, 456; (2) 399, 535; (3) 191. 3, 357. β , 374. β , 526, 602. 3, 604. α ; (4) 404. γ , 407. α , 412, 477. α , 650. α ; (5) 234. β , 359. α ; (6) 530; (7) 603. π ; (8) 362. β ; (9) 394, 426. δ , 503, 543, 661. α ; (10) 137. α , 480. 2; (11) 457. α , 509, 637; (12) 351; (13) 362. β , 636, 649. δ ; (14) 333. 6, 420. 1; (15) 394, 472; (16) 544; (17) 549. α ; (18) 378, 402, 473. β , 603. β ; (19) 620, 646; (20) 425. 5, 466.

CHAP. VIII. (1) 418. 2, 472. α , 521, 546, 583, 654, 662; (3) 482. (4) 336, 447. γ ; (6) 416, 418. 2, 472. α , 502, 529. β ; (7) 551; (8) 359. α , 419. 4, 481, 662; (9) 368, 470. π , 472. α , 544. α ; (10) 640; (11) 418. 2; (12) 402, 417, 509, 611. 2; (13) 380, 407. ϵ , 441, 472. α ; (14) 509, (15) 474. π , 628; (16) 375. α , 479, 491. π , 535, 568; (17) 405. ϵ , 543; (18) 263. 6, 362. β , 402, 418. 2, 447. γ ; (20) 357. β , 546, 549. α ; (21) 425. 4, 568; (22) 391. γ ; (23) 391. γ , 405. ϵ , 662; (23-27) 576; (24) 511. 3, 557; (26) 479, 510. 1, 627. α ; (27) 344. 1, 362. γ , 416, 559. α ; (29) 558, 561. 1.

CHAP. IX. (1) 375. β , 562. α ; (1-31) 571; (2) 437; (3) 392. 1; (5) 392. 1, 419. 5; (6) 403, 490. π , 557; (7) 153. γ , 226. 3, 432, 517, 546. β , 558; (9) 560. 1; (10) 226. 3; (11) 435; (13) 363. γ , 408, 447. α , 546. β , 604. α , 664. γ ; (14) 408, 416, 520, 526; (15) 389, 497. 1; (16) 497. 1, 605. 2; (17) 405. η ; (18) 605. 2; (19) 406, 522, 594, 605. 2, 633; (20) 537. 3, 551, 562. α ; (21) 153. γ , 537. 3, 674. 3; (22) 462. γ ; (23) 409, 505. 2,

604. a; (24) 418. 3; (25) 378; (26) 406; (27) 504, 620; (28) 535, 562. α, 605. 2; (29) 406, 504, 513, 649. α, 652. γ; (30) 488. 6.

CHAP. X. (1) 486. γ, 544, 563; (2) 497, 544; (3) 510. 2; (4) 347,

490. η., 497; (5) 161. 2, 497, 608; (6) 447. α, 555; (10) 472. α, 478. α, 478. β, 508, 521. β, 583. α; (11) 479; (12) 357. α, 562. α, 670; (13) 357. β, 542. δ; (13-16) 576; (14) 573. α; (15) 427. 8; (16) 608; (17) 379.

BOOK II.

CHAP. I. (1) 475, 561. 3; (2) 606, 614. η; (3) 385. γ, 610, 649. β; (4) 567. γ, 579. τ, 599. η., 603. δ, 646. 1; (5) 509; (6) 490. 1; (7) 375. β, 477. α, 670; (9) 516; (10) 403, 432, 546. γ, 574. η.; (11) 373. 1, 394; (12) 503, 543, 633; (13) 237, 400, 432; (14) 404. α, 663. 6; (15) 542. δ, 544. α; (16) 450. δ, 516; (17) 570. 2, 583. α; (19) 639. 2; (21) 640; (22) 450. γ; (23) 608.

CHAP. II. (1) 376. τ, 619. α; (2) 504; (3) 394, 638; (4) 517; (5) 441, 490. η.; (6) 140; (10) 536, 555; (11) 379. γ, 408; (12) 357. β, 431, 606, 643; (13) 428, 485. α; (15) 530, 549. α, 610, 661. 2; (16) 485. α, 509, 546; (17) 363. γ, 457. α, 517, 628; (18) 526. α; (21) 421. β, 472. α.

CHAP. III. (1) 656. η.; (2) 481; (4) 610; (5) 546; (6) 445, 546. β, 610; (7) 509; (9) 404. γ; (10) 637; (11) 408, 594, 605. 2, 666. α; (12) 439. α; (13) 629. 1; (14) 355; (15) 349, 437, 485. β; (17) 389; (18) 399; (19) 514, 561. 3, 633; (20) 407. η, 568. η.; (21) 571. 1, 574; (22) 428, 621. β; (23) 405. τ, 428, 516, 603. α; (25) 404. α; (26) 440, 546. β; (27) 447. β; (28) 472.

CHAP. IV. (2) 407. τ; (3) 412, 606; (4) 485. α, 516, 602. 1; (5)

582, 636; (6) 237, 407. η.; (7) 499; (9) 367, 399; (10) 511. 3; (12) 387, 416, 485. β; (13) 408, 439. β; (14) 357. α, 394; (15) 513. α, 517; (16) 403, 510. 1, 609; (19) 547, 620; (20) 638; (21) 517; (24) 459, 525. α, 608, 637, 639. 1; (25) 640; (26) 542. γ; (28) 394.

CHAP. V. (2) 583. α, 614. δ; (3) 428; (4) 424. 2, 614. δ; (5) 554. β; (7) 405. η, 535, 604. γ; (9) 357. α, 450. γ; (10) 357. β, 541. α; (11) 419. 5; (12) 531, 669; (13) 403, 407. τ, 633; (14) 403; (15) 406, 516, 537. 3, 603. α, 620; (17) 620; (18) 364. 1, 523; (19) 405. τ; (21) 531; (22) 416; (23) 437; (26) 404. γ; (27) 406, 633; (28) 405. τ; (32) 419. 4, 476; (35) 496. c; (36) 602. 1; (37) 477. α; (38) 390, 436; (39) 343. 3, 472. α, 520, 570. 1, 664. β; (41) 513; (42) 402, 544. β.

CHAP. VI. (1) 375. β, 437, 563; (1-30) 571; (4) 404. δ, 416, 421. β, 535; (6) 347, 531, 628, 638; (8) 643; (9) 418. 3, 523, 617. 5, 620, 627. α; (12) 606; (13) 416, 419. 5, 562. α; (15) 480. 2; (18) 449. α; (19) 405. η, 407. τ; (20) 387; (22) 400, 449. α, 620; (23) 153. γ, 551, 606; (24) 618. 1; (26) 406, 620, 650. α; (28) 399; (29) 368, 437, 439. α, 561. 3; (30) 499.

BOOK III.

CHAP. I. (2) 475, 604. β; (3) 362. γ, 375. α, 480. γ, 544. α, 555. α,

660; (4) 403; (5) 627. β; (6) 107, η., 402, 431, 527; (7) 402, 513, 521;

(8) 527; (9) 619. κ .; (10) 608; (11) 359. α , 551. κ .; (12) 602. 2; (13) 666. α ; (14) 504, 539. 2, 640; (15) 535; (17) 534, 615. 2; (18) 601. β , 643; (19) 356; (20) 408; (21) 505. 2, 537. 3, 547; (22) 428; (23) 336, 391. γ , 485. α ; (24) 485. α , 598; (25) 603. α ; (27) 432, 442, 465; (29) 376. α , 666. α ; (30) 400; (31) 437, 472. α , 563; (32) 135, 606; (33) 394; (34) 443; (35) 407. κ , 554. β , 603. ϑ , 643; (36) 399; (37) 351, 418. 3; (38) 554. β , 567. β , 628; (40) 378; (41) 505. 2; (42) 418. 3, 662; (43) 409; (45) 532; (46) 598; (47) 616. α .

CHAP. II. (1) 627. β ; (2) 448, 476. κ , 520, 657. β ; (4) 389, 400, 443, 509, 520, 661. α ; (5) 389, 534, 646. 1; (6) 513, 600; (7) 350. κ , 374. β ; (9) 477. α , 638; (10) 639. 2; (11) 405. τ , 430, 617. 6, 669; (13) 479; (14) 352, 504; (15) 617. 6; (16) 375. β ; (17) 350. κ , 598. 1; (18) 487. 4; (19) 418. 3, 424. 2, 620; (20) 428; (21) 374. α ; (22) 407. κ , 450. γ ; (24) 604. α , 640; (25) 634. β , 661. 2, 667. 2; (27) 403, 525. κ .; (28) 362. τ , 525. κ .; (29) 409; (31) 627. α ; (32) 661. 2; (35) 603. γ ; (37) 361. γ , 598, 623. κ .; (38) 375. β , 573. α ; (39) 376. α , 390, 634. β .

CHAP. III. (2) 536, 603. γ ; (3) 518. γ , 570. 1; (4) 608; (5) 571, 637; (7) 368, 463. 3, 662; (8) 642; (9) 629. 1; (10) 439. β ; (11) 378, 472. α ; (12) 500; (16) 357. β , 439. β , 465; (17) 416; (19) 483; (20) 332. 2, 404. δ .

CHAP. IV. (1) 540, 602. 1, 602. 2; (2) 404. γ , 658; (4) 546; (5) 407. ι , 412; (6) 362. τ , 439. α ; (7) 478. β ; (10) 485. β ; (12) 556; (13) 522. 1; (15) 605. 2; (16) 490. κ .; (17) 403, 447. β ; (19) 547; (20) 407. κ .; (21) 137. α .; (23) 418. 2, 572; (24) 336; (25) 447. γ , 628; (25-27) 576; (26) 350, 574. κ .; (28) 508; (30) 418. 2; (31) 389; (34) 409, 602. 1; (35) 372. γ , 403, 412; (36) 402, 546; (37) 420. 1, 447. β , 457. α ; (38) 576; (39) 546. β , 573. α ; (40) 518. γ ; (41) 509, 603. β ; (45) 453. α ; (46) 447. β ; (47) 449. β ; (49) 633.

CHAP. V. (1) 476. κ .; (2) 476; (3) 476. κ .; (5) 510. 1; (8) 137. α , 583; (9) 259. α , 457. β , 496. ϵ ; (10) 470. κ .; (11) 347, 665; (13) 610, 615. 1; (14) 421. β , 425. 4; (15) 409, 611. 2; (16) 364. 2, 377. 1; (17) 525; (18) 237, 363. α , 425. 4.

BOOK IV.

CHAP. I. (1) 526; (3) 605. 3; (5) 628; (6) 350; (8) 472. α ; (9) 377. 1; (10) 517; (11) 488. 5; (13) 638; (14) 441, 490. κ , 605. 2, 663. 6; (16) 232. α ; (17) 393. γ ; (19) 237, 500; (20) 552, 570. 2; (21) 432. 3; (22) 496. β , 510. 1; (23) 573. α ; (24) 431; (26) 366; (27) 500, 619. γ ; (28) 374. β .

CHAP. II. (2) 437; (3) 399, 450. δ ; (4) 416, 657. γ ; (7) 488. 5; (9)

362. τ ; (10) 447. β , 488. 5, 604. α ; (11) 654. 3; (12) 544. α ; (13) 440; (15) 407. κ .; (16) 447. γ ; (17) 237, 447. α , 488. 5, 649. α ; (18) 405. τ ; (19) 530, 628; (23) 449. β ; (26) 403.

CHAP. III. (1) 472, 560. 2; (2) 521; (3) 394; (6) 671. 6; (9) 449. β , 525. α ; (10) 337. α ; (11) 518. α ; (12) 220; (13) 392. 2, 402, 405. η ; (21) 662; (26) 440; (28) 363. α , 394; (32) 546; (33) 483.

CHAP. IV. (2) 119. 2, 336, 409, 522; (4) 475; (6) 627. α ; (7) 336, 472. α ; (13) 447. b ; (14) 457. β , 478. β , 650. α ; (15) 647; (17) 535, 608; (18) 392. 1, 637; (20) 392. 1; (22) 601. γ ; (24) 461. 3.

CHAP. V. (4) 405. η , 449. α ; (5) 424. 2; (7) 608; (8) 606; (10) 529. β , 608; (11) 427. 8; (12) 266, 563; (15) 266; (16) 457. α , 624. γ , 632; (17) 526. α , 559. c , 560. 1; (19) 657. n .; (22) 366; (24) 439. α ; (25) 409, 549. a ; (27) 407. ι ; (29) 425. 4; (33) 404. γ ; (34) 404. δ ; (35) 466; (36) 421. β , 441.

CHAP. VI. (2) 411, 656; (9) 475; (11) 460. a , 671. 2; (12) 403,

460. α ; (14) 494; (15) 409; (24) 488. 5; (26) 488. 5; (27) 357. α .

CHAP. VII. (1) 549. a , 637; (2) 408; (3) 579. ζ ; (4) 476; (5) 541. b ; (7) 595. α ; (9) 237; (10-14) 576; (11) 425. 4, 510. 1; (12) 368, 373. 1, 505. 2; (16) 116. δ , 529; (17) 526, 637; (19) 389; (20) 393. α , 521. β ; (24) 343. 2, 549. a ; (25) 538. β .

CHAP. VIII. (2) 529; (3) 402; (4) 361; (5) 213. R ., 570, 639. 2; (6) 473. α ; (8) 399; (10) 490. R .; (13) 595. δ ; (14) 665; (18) 497; (19) 542. δ , 557; (20) 236. c , 366, 546; (22) 332. 4; (25) 295, 521. β ; (26) 517, 637; (27) 433, 450, δ .

BOOK V.

CHAP. I. (1) 447. β ; (2) 552; (8) 465; (9) 603. n .; (10) 220; (13) 470. 3; (15) 556.

CHAP. II. (5) 457. s ; (8) 615. 2; (12) 627. β , 640; (14) 523; (15) 542. γ ; (20) 560. 2; (29) 471. a .

CHAP. III. (2) 332. 4, 457. α ; (3) 561. 2, 658, 663. 6; (5) 559. d ; (9) 405. η ; (11) 333. 6, 653. s ; (13) 391. α , 625.

CHAP. IV. (3) 476; (4) 570. 1; (9) 616. 4, 629. 1; (10) 609; (11) 483; (12) 447. β ; (15) 350; (16) 530, 572, 576; (19) 598; (20) 447. γ ; (22) 449. β ; (24) 570; (27) 487. 4; (29) 98. α , 486. 2; (32) 437; (34) 532, 561. 1, 604. β .

CHAP. V. (3) 332. 4; (4) 140, 658; (5) 140; (8) 579. ζ ; (9) 633; (11) 360. 2; (12) 525. β , 561. 3; (15) 368, 517; (19) 527; (21) 457. β ; (22) 561. 3; (25) 655. 6.

CHAP. VI. (1) 375. β , 616. b ; (4) 600; (9) 450. δ , 603. ζ ; (12) 220, 546, 555, 583, 603. η ; (17) 561. 1, 660; (20) 549. a ; (24) 441; (25) 500; (26) 500; (29) 405. ζ ; (30) 603. δ ; (32) 620; (34) 402; (36) 409; (37) 350, 389, 609.

CHAP. VII. (5) 485. α , 570. 2; (6) 485. α , 523; (7) 485. α , 513; (8) 478. β ; (9) 394, 474; (10) 403, 539. 1; (11) 403, 615. 2, 661. 2; (12) 357. α , 658; (17) 361. γ , 447. γ , 659. α ; (22) 662; (25) 504; (26) 234. α ; (28) 434.

CHAP. VIII. (3) 157. R ., 375. α , 526, 638; (4) 192. 4; (5) 616. b ; (6) 426. δ ; (7) 502; (8) 532; (11) 517, 539. 1; (12) 466, 497. 1; (13) 603. δ , 639. 1; (14) 633; (21) 403; (22) 157. R .; (23) 278; (24) 284, 439. α ; (25) 376. γ .

BOOK VI.

CHAP. I. (5) 542. γ ; (5-13) 576; (6) 433, 637; (7) 431; (8) 437; (14) 439. α , 447. β ; (15) 431. 2; (18) 133. δ , 447. β ; (20) 409, 441,

615. 2; (21) 404. γ ; (22) 402, 640; (23) 457. β ; (25) 610; (26) 517; (28) 633; (29) 406, 605. 3; (30) 546; (31) 444, 552, 615. 2, 633, 660.

CHAP. II. (1) 119. 2; (6) 523; (10) 358, 658; (12) 412; (14) 406; (15) 472. α ; (18) 661. 2.

CHAP. III. (1) 412, 477. α ; (2) 137. α ; (6) 431; (9) 546; (11) 610; (14) 532; (15) 520; (17) 368; (19) 520; (23) 380; (25) 380, 432. 3.

CHAP. IV. (1) 410, 449. β ; (2) 409; (3) 403; (4) 478. γ ; (8) 428, 580; (9) 409; (11) 194. 1, 477. α ; (13) 194. 1, 486. 1, 559. d; (14)

626. π ; (18) 669; (19) 486. γ ; (20) 407. ι , 517; (23) 416, 555; (24) 450. δ .

CHAP. V. (5) 520; (6) 440; (10) 234. α , 377. 2; (24) 472. α .

CHAP. VI. (1) 378, 525. α ; (5) 504; (7) 479; (12) 661. α ; (13) 475; (15) 603. δ ; (16) 400, 657. γ ; (17) 428; (18) 598. 1, 600; (22) 530, 628; (24) 614. ζ ; (26) 514; (29) 337; (30) 337; (31) 337, 405. ζ ; (32) 337, 380; (33) 380, 497. 1; (34) 337, 426. δ , 649. γ ; (38) 447. β , 457. α , 478. α .

BOOK VII.

CHAP. I. (5) 673. β ; (6) 664. β ; (8) 598, 671. 6; (14) 608; (19) 640; (21) 408, 627. α , 660; (23) 472. α ; (24) 529; (25) 437; (28) 531; (29) 454; (30) 370, 439. β ; (34) 610; (39) 394, 619. γ ; (41) 357. β .

CHAP. II. (2) 641. β ; (5) 399, 532. π ; (6) 525. α ; (8) 525. π ; (9) 457. γ ; (11) 472; (12) 402, 665; (13) 421. β ; (14) 561. 3; (16) 378; (17) 378; (18) 417; (20) 450. δ ; (23) 559. d; (26) 402; (27) 516; (28) 649. ϑ ; (29) 362. γ ; (32) 416, 447. γ ; (38) 367, 498.

CHAP. III. (3) 508; (13) 611. 2; (16) 389, 399, 497. 1, 510. 2; (20) 194. 1, 393. α ; (22) 628; (23) 529. β , 558, 620; (26) 409, 595. δ ; (27) 409; (29) 399; (31) 496. α ; (32) 119. 2; (33) 432; (35) 509; (36) 606; (39) 161. 2, 473. α ; (43) 546; (46) 301. 5; (48) 526. α .

CHAP. IV. (5) 366, 667. 2; (7) 583; (14) 378; (16) 476. π ; (19) 237.

CHAP. V. (2) 404. δ ; (3) 404. δ ; (4) 404. δ ; (5) 376. δ ; (7) 617. 6; (8) 376. γ ; (9) 424. 2, 504.

CHAP. VI. (1) 137. γ ; (3) 610; (4) 403, 491. π ; (5) 405. ζ ; (9) 436; (11) 504; (15) 603. ζ ; (16) 404. δ , 603. α , 604. α ; (17) 436; (18) 504; (19) 664. γ ; (21) 605. 4; (22) 435; (23) 394, 601. δ ; (24) 153. γ ; (27) 538. β ; (29) 416, 665; (32) 417; (36) 521, 581; (37) 344. 1; (38) 434, 568. π ; (39) 409; (40) 409; (41) 368, 558; (43) 405. η , 652. β ; (44) 405. η .

CHAP. VII. (6) 237; (7) 485. α ; (8) 671. 12; (10) 465; (11) 603. δ ; (15) 663. 6; (17) 614. δ ; (19) 472. α , 568. π , 624. γ ; (22) 434, 629. 1; (23) 556; (25) 568; (27) 637; (28) 440; (29) 405. η , 503; (30) 477. α ; (31) 349, 418. 3, 568. π , 602. 2; (33) 509; (34) 451; (36) 449. α ; (40) 605. 2; (41) 671. 3; (42) 357. α ; (51) 403; (53) 671. 2; (54) 403; (55) 200. π ; (57) 124. β . π , 421. β .

CHAP. VIII. (1) 399; (2) 535; (4) 403, 530; (6) 374. α ; (9) 485. α ; (11) 449. β , 460; (12) 119. 2; (16) 487. 4, 522; (19) 529. β ; (20) 470. 3; (26) 140.

